TADHKIRAH

English rendering of
the divine revelations,
dreams and visions vouchsafed to

Ḥaḍrat Mirza Ghulam Ahmad of Qadian,
The Promised Messiah and Mahdī,
on whom be peace

Published under the auspices of
Ḥaḍrat Mirza Masroor Ahmad
Imām and the Head of
The Worldwide Aḥmadiyya Muslim Jamā'at,
Fifth Successor to the Promised Messiah[as]
May Allah the Almighty help him
with His powerful support

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Fifth Successor to the Promised Messiah[as].

Translated by: Ḥaḍrat Chaudhry Muhammad Zafrullah Khan[ra]

Revised by: Munawar Ahmed Saeed

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Introduction

Islam is the culmination of religious development, which Allah the Almighty started by commissioning Ḥaḍrat Adam[as]. The Holy Prophet, Ḥaḍrat Muhammad [Peace and blessings of Allah be upon him] provided an excellent model for human life, and was bestowed the perfect Book as a guidance, for all times to come.

The Holy Prophet[sa] made prophecies that a time will come that the Muslims will disregard the Holy Qur'an, people calling themselves 'ulema' would be the worst creation under the canopy of heavens, and forces of evil would join hands in the form of *dajjāl* [Antichrist]. He also made a mighty prophecy that Allah the Almighty would raise a *Mahdī* [divinely guided rejuvenator] to vanquish the evils of the latter days and establish true faith. According to another *ḥadīth* the Promised Mahdī is none other than [the second coming of] Ḥaḍrat 'Īsā[as] [Jesus].

Based on divine revelations, Ḥaḍrat Mirza Ghulam Ahmad of Qadian, Founder of the Aḥmadiyyah Muslim Community, claimed to be the Promised Messiah, in whom the prophecies about the *Mahdī* and the second coming of Ḥaḍrat 'Īsā[as] [Jesus] have been fulfilled.

Even before his claim, he was known to be an exemplary Muslim and a champion of Islam. His revelations include repeated challenges to his opponents to point to any blemish in his life.

Tadhkirah constitutes a collection of both the direct verbal revelations and dreams and visions received by the Promised Messiah[as]. All of these are within the context of the Holy Qur'an. They neither add anything to the teachings of Islam nor take anything away from them. The

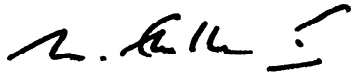
Promised Messiah[as] has emphasized repeatedly that all the blessings he has received are a consequence of following the Holy Prophet[sa]. He writes:

> **The Holy Prophet, may peace and blessings of Allah be upon him, is the true and the primary object of these divine favours. These [blessings] are bestowed upon others merely on account of their relationship to him.**
>
> **[Barāhīn-e-Aḥmadiyyah, part 4, pp. 488 sub-footnote 3, Rūḥānī Khazā'in, vol. 1, pp. 580 sub-footnote 3]**

He also prophesied that the divine mission entrusted to him would succeed in establishing the Unity of God, in its true sense, throughout the world. He writes:

> **The time is near that the true Unity of God, which is perceived within their nature even by those who dwell in the desert or are completely unaware of any teaching, will spread through all regions. On that day there will remain no artificial atonement nor an artificial god. A single stroke of God will frustrate all the plans of disbelief, not by any sword, nor by any gun, but by bestowing light on eager souls and by illumining the pure hearts. Then will there be an understanding of all that which I say.**
>
> **[Announcement dated January 14, 1897, Majmū'ah Ishtihārāt, vol. 2, pp. 304-305]**

A study of his dreams, visions and revelations shows how he was graced with the help, succour and glad tidings throughout his life. These blessings will *inshā'Allāh* [God willing] continue to grace all those who follow him sincerely.



London
June 2009

Mirza Masroor Ahmad
Khalīfatul-Masīḥ V

Foreword to the First English Edition

This volume presents an English rendering of the dreams, visions and verbal revelations vouchsafed to Hazrat Mirza Ghulam Ahmad, the Promised Messiah and Mahdi, over a period of more than 30 years. The original was compiled from various publications (books, journals and newspapers) in which the material was contemporaneously publicised.

Hazrat Mirza Ghulam Ahmad was born in February 1835 at Qadian, India and died at Lahore on May 26th 1908. He was a scion of a noble family which had been settled in Qadian for 400 years. From his childhood he had been devoted to spiritual values and had an innate antipathy towards worldly concerns.

In compliance with his father's wishes he took up a minor administrative appointment in his younger days but soon abandoned it and returned to his life of religious study and devotion. Off and on, under his father's directions, he would proceed upon an errand of a temporal character but derived no satisfaction from it. His father perceiving his strong bent towards matters spiritual gave up the attempt to persuade him to interest himself in a worldly career.

A deep study of the Holy Quran, a passionate devotion to the Holy Prophet of Islam (peace be on him) and a constant pre-occupation with divine worship and prayer became the pattern of his life. He was much distressed at observing the indifference of the Muslims towards the moral and spiritual values inculcated by the Holy Quran and was deeply pained by the attacks of non-Muslim propagandists against the doctrines and teachings of Islam.

He found that the Christian missionaries of the time put themselves in the vanguard of those elements which were

hostile to Islam. After deep and prolonged reflection over this painful situation he was moved to undertake a vindication of Islam from every point of view. This took the shape of his epoch-making production entitled the Braheen Ahmadiyya, the publication of the very first part of which endeared him to the hearts of all sincere Muslims as an outstanding champion of Islam.

By that time he had become a recipient of revelation. The successive parts of Braheen Ahmadiyya set forth many of his dreams and visions and the verbal revelations received by him. It became obvious to the readers of Braheen Ahmadiyya that he was destined to be a great force in Islam.

In 1889 he laid the foundations of the Ahmadiyyah Movement and sent forth a call for the righteous to enter into a covenant of spiritual allegiance to him as a Reformer within the body spiritual of Islam. His call was responded to by several people who covenanted to be his helpers and to obey him in all matters of moral and spiritual import. His call also aroused a certain degree of opposition among the Muslims which in the course of time took on the character of bitter hostility in which certain sections of the non-Muslims also joined.

Under divine direction Mirza Ghulam Ahmad claimed to be the Messiah and the Mahdi whose advent had been foretold by the Holy Prophet of Islam (peace be on him).

The gravamen of the charge made against him by the Muslim divines was that he claimed to be a prophet contrary to the directive contained in the Holy Quran to the effect: Muhammad is not the father of any of your men, but he is the Messenger of Allah and Seal of the Prophets (Khatam-an-Nabiyyeen). Allah has full knowledge of all things (33:41).

In answer to this Mirza Ghulam Ahmad explained that he most sincerely and whole-heartedly believed that the Holy Prophet, peace be on him, was Khatam-an-Nabiyyeen in the fullest and most exalted connotation of the expression. He believed that the Holy Prophet was most richly endowed by Allah with all the excellences of prophethood at the highest level. He affirmed that by the advent of the Holy Prophet the prophethood of all previous prophets which was current and binding upon their respective peoples had come to an end and that thereafter the only prophethood that was to be current was the prophethood of the Holy Prophet[sa] and no other prophethood. The spiritual status of Prophet would thereafter be conferred only upon one who would be the most sincere and most faithful follower of the Holy Prophet[sa] and whose light would be a reflection of the light of the Holy Prophet, peace be on him, and would be wholly derived from him. Such a person would be spiritually at one with the Holy Prophet[sa] and would have no separate independent spiritual identity of his own. Mirza Ghulam Ahmad claimed to be a prophet only in that sense and he claimed that in his advent were fulfilled the prophecies concerning the advent of the Messiah and the Mahdi. He rejected as false and derogatory of the dignity of the Holy Prophet, peace be on him, as Khatam-an-Nabiyyeen, the notion that Jesus, a prophet in Israel, would come back from heaven to carry out the revival of Islam.

Mirza Ghulam Ahmad affirmed that the Holy Quran comprehends the totality of divine guidance needed for the whole of mankind for all time, and that it cannot be added to or subtracted from in the least degree. He rejected as unfounded the false notion entertained by the bulk of his Muslim opponents that a number of verses of the Holy

Quran had been abrogated. He taught that every directive set out in the Holy Quran was binding for all time according to its true import.

Mirza Ghulam Ahmad affirmed that his claim to prophethood, as explained by him, was in accord with the Holy Quran and the true Hadith. He set forth in support of his claim: Children of Adam, if Messengers come to you from among yourselves, rehearsing My commandments, unto you, then whoso is mindful of his duty to Allah and acts righteously, on such shall come no fear nor shall they grieve. But those who reject Our Signs and turn away from them in disdain, these shall be the inmates of the Fire; therein shall they abide. (7:36-37)

He also pointed out that the Holy Prophet, on whom be peace, speaking of the advent of the Messiah had described him as a prophet of Allah, and on the death of his son Ibrahim he had said that had he lived he would have been a true prophet. Concerning Abu Bakr he had said: Abu Bakr is the most exalted person among my people except one who might be a Prophet. He also drew attention to an admonition of Ayesha, wife of the Holy Prophet[sa], to the effect: Call him Khatam-an-Nabiyyeen but do not say that there will be no Prophet after him.

Attention might in this context be drawn to a criterion laid down in the Holy Quran wherein it is affirmed: If he had fabricated any saying and attributed it to Us, We would surely have seized him by the right hand, and then surely We would have severed his large artery, and not one of you could have kept Us from it. (69:45-48)

Divines and commentators are agreed that these verses furnish an irrefutable test of the truth of a claimant of the receipt of divine revelation. If such a claimant persists in his claim and survives for a period of twenty three years,

his claim must be accepted as true. The principle deduced from these verses is that God will not permit one who falsely claims to be a recipient of divine revelation to flourish at all and such a claimant would not survive for a period equal to that of the Prophethood of the Holy Prophet, peace be on him. It is a well known fact fully publicised that Mirza Ghulam Ahmad maintained his claim of being a recipient of divine revelation for more than 30 years right till the time of his death.

The whole life of Mirza Ghulam Ahmad was exemplary in every sense and there can be no doubt that since his early childhood he was being prepared to be a vehicle of the divine will. We read in the Quran concerning Moses: I surrounded thee with My love, so that thou mightest be reared under My care ... We proved thee in various ways... then thou camest up to the standard, Moses, and I chose thee for Myself. (20:40-42) As with Moses so with every Prophet.

The grant of revelation is a pure bounty of God. It is not the choice of a recipient however righteous and exalted he might be. There is a widespread notion in the west that revelation is an upsurge of the mind of a righteous human being. The Quran rejects that notion. For instance, it says of the Holy Prophet: He does not speak out of his own desire; the Quran is pure revelation sent down to him. (53:4-5).

At another place it is said: His are the most exalted attributes. He is the Lord of the throne. He causes His Word to descend on whomsoever of His servants He pleases that He may warn people of the Day of Meeting. (40:16)

In its wider connotation revelation might comprise dreams, visions and verbal revelation. The distinction between dreams and visions for this purpose is that a vision

is experienced in a state of wakefulness in which the recipient's faculties are withdrawn from any other experience and are concentrated on the subject matter of the vision.

True dreams are a common experience and that a person may have a true dream or dreams is not an indication of his righteousness or sanctity. Such an experience is merely proof that all human beings possess the faculty of experiencing a true dream and that, therefore, one should not reject the notion of higher forms of revelation out of hand.

In this volume will be discovered a variety of experiences of all forms of revelation. Some of the verbal revelations are a repetition of verses of the Holy Quran. Their purpose is to emphasise some aspects of the connotation of the verses and their applicability to a particular set of circumstances. The revelation of a Quranic verse does not import any addition to the Holy Quran.

Some of the revelations were repeated many times. This was not at the choice of the recipient. Each time the revelation was vouchsafed afresh.

This collection of revelations is replete with prophecies many of which have been fulfilled, some of them repeatedly and some await fulfilment.

It is hoped that a rendering into English of all this material would be found most helpful by seekers after truth in this age and in succeeding ages who may not have, for lack of knowledge of the original, access to the actual words in which the revelation is expressed.

London **Zafrullah Khan**
November 1976

Foreword to the Second English Edition

Ḥaḍrat Mirza Ghulam Ahmad of Qadian, the Promised Messiah[as] was sent as the Promised rejuvenator and reformer by Allah the Almighty in accordance with His promises. Allah the Almighty graced him with His word in abundance and guided him throughout his life.

The Promised Messiah[as] passed away on May 26, 1908. After his demise, the institution of Khilāfat was established in the Aḥmadiyyah Muslim Jamā‘at [Community] in accordance with the prophecies. By the grace of God the Community is now headed by his fifth successor—Ḥaḍrat Mirza Masroor Ahmad, Khalifātul Masīḥ V[aba].

Tadhkirah is a collection of the revelations, visions and dreams of the Promised Messiah[as]. The first edition was compiled by a committee, headed by Ḥaḍrat Mirza Bashir Ahmad[ra], appointed by Ḥaḍrat Khalifātul Masīḥ II[ra] and was published in 1935. The second edition was prepared under the leadership of Ḥaḍrat Maulānā Jalal-ud-Din Shams[ra] and was published in 1956. The third edition was prepared by Maulānā Abdul Latif Bahawalpuri and was published in 1969. The fourth edition[1] was prepared under the leadership of Syed Abdul Hayee and was published in 2004.

The first English translation of *Tadhkirah* was prepared by Ḥaḍrat Chaudhry Muhammad Zafrullah Khan[ra] and was published by the London Mosque in 1976. The second

[1] In fact the fourth edition was prepared by Qazi Muhammad Nazeer in 1977. The fifth edition was prepared under the leadership of Syed Abdul Hayee and was published in 2004. [Munir-ud-Din Shams]

English edition is now being published by the Additional Vakālat-e-Taṣnīf. This translation is revised by the English Translation Section (based in USA) of Additional Vakālat-e-Taṣnīf. It is prepared under the guidance of Ḥaḍrat Khalīfatul Masīḥ V[aba], who gave his time liberally for this project. My humble self had the good fortune of sitting in Ḥuḍūr's blessed audience and working closely on this project.

Special Characteristics of this Edition:

Some of the special characteristics of this edition are as follows:

- The direct verbal revelations are given in the original words;
- Wherever the Promised Messiah[as] has himself translated and/or explained a revelation in Urdu, our English translation/explanation is based on it and is given in the text, because the understanding bestowed upon the recipient of the revelation is its best explanation.
- Revelations not translated by the Promised Messiah[as] are, in general, translated in the footnotes. Where exceptions were deemed necessary the translation by the publishers have been italicized and given in brackets [].
- Translation of revelations containing the words of the Holy Qur'an—if they have not been translated by the Promised Messiah[as] himself—has been done in consultation with the translation of the Holy Qur'an by Ḥaḍrat Khalīfatul Masīh IV[rht] or by Ḥaḍrat Maulavī Sher Ali[ra].

- Notes that are not a part of the original citations have been given in footnotes. Publishers' notes from various editions of *Tadhkirah* have also been translated and improved where possible with the permission of Ḥaḍrat Khalīfatul Masīḥ V[aba]. The responsibility for such footnotes rests with the publishers. We have tried to identify the writers of the footnotes as far as possible.

All entries in *Tadhkirah* that are based on personal narrations are subject to the process of verification. In this English translation, we have followed the Fourth Edition of original *Tadhkirah*. Any changes that were considered necessary during the process of verification were made with the approval of Ḥaḍrat Khalīfatul Masīḥ V[aba]. It may also be noted that *Khuṭbah Ilhāmiyyah* is a revealed sermon. It was published by the Promised Messiah[as] himself in a book form, and is not included in *Tadhkirah*.

This English edition is revised by Additional Vakālat-e-Taṣnīf in the English Translation section (based in USA) headed by Munawar Ahmed Saeed.

The following members of my team had the honour of helping us in preparing this revised English edition:

Team Leaders: Abdul Wahab Mirza, Fouzan Pal, and Usman Nasir Choudhary

Document preparation and review: Khurram Matin Khan, Tariq Amjad, Naeem Mahmood Tahir, Luqman Mehmood, Syed Saadat Ahmed, Haris Raja, Muhammad Dawood Khokhar, Asaf Mirza, and Saddaf Ahmad.

OCR for Scanning the Original book: Junayd Latif, Ishmail Hashim and some others.

Editors: Rashida Rana, and Maryam Saeed Shams

Layout design and graphics: Salman Muhammad Sajid

May Allah reward all of them and their families for their sacrifices and bless them abundantly in this world and the hereafter.

I also appreciate the assistance of many helpers from Rabwah, Pakistan for research [when and if needed] headed by Syed Abdul Hayee, Nāẓir Ishā‘at and the Arabic Desk in London for their support in translating some Arabic texts. I am also thankful to Mubashar Ahmad and Anwer Mahmood Khan for making selective reviews of the final manuscript, at a very short notice, for the use of the legal and medical terms respectively. There are several others, including Rizwan Khan, Ayyaz Mahmood Khan and Alia Sajid, who provided us valuable help to finalize this edition.

May Allah the Almighty abundantly reward all those who assisted us in any way for the preparation of this edition. (Āmīn)

London
June 2009

Munir-ud-Din Shams
Additional Vakīlut-Taṣnīf

Foreword to the Third English Edition

The second English edition of *Tadhkirah* was published by Additional Wakālat-e-Taṣnīf in 2009. As was pointed out in the second edition, *Khuṭbah Ilhāmiyyah* is a revealed sermon, but could not be incorporated into the second edition. It has now been included in the present third English Edition under the instructions of Ḥaḍrat Khalīfatul-Masīḥ V[aba].

The Promised Messiah[as] Says:

> "On the morning of April 11, 1900, the day of *'Īdul-Aḍḥā* [the Festival of Sacrifices], I received a revelation:
>
> آج تم عربی میں تقریر کرو تمہیں قوت دی گئی۔
>
> **[Urdu] Deliver an address in Arabic today, you have been bestowed the capacity.**
>
> This was followed by the revelation:
>
> كَلَامٌ اُفْصِحَتْ مِنْ لَّدُنْ رَبٍّ كَرِيْمٍ
>
> **That is [Arabic] This address has been made eloquent by God Almighty…**
>
> Thereupon, I stood up after the *'Īd* Prayer to deliver the address in Arabic. God Almighty knows that the capacity was bestowed upon me from the unseen and the eloquent Arabic address proceeded from my mouth extempore, which was utterly beyond my capacity. …*Subḥānallāh* [Holy is Allah]. A fountain was at that time bursting forth from the unseen. I do not know whether it was I who was speaking or an angel speaking with my tongue. I knew only that I had no part in this

> address. Sentence after sentence issued from my mouth, already properly arranged and every sentence was a Sign for me….This is a literary miracle exhibited by God and no one can match it.
>
> **[Haqīqatul-Waḥī, pp. 362–363, Rūḥānī Khazā'in, vol. 22, pp. 375–376]**

This English edition of *Tadhkirah* also incorporates corrections and completes various incomplete quotations. Please note that the references of *Maktūbāt-e-Aḥmadiyyah*, where the year is not specified, are based on the first edition printed in India.

The review process was guided by Ḥaḍrat Khalīfatul Masīḥ V[aba]. My humble self was blessed with the opportunity to seek his guidance, obtain approval of the final translation, and convey his decisions to the reviewers and other departments as necessary.

The following members of my team had the honour of helping in preparing this revised English edition: Munawar Ahmed Saeed, Usman Nasir Choudhary, Abdul Wahab Mirza, and Fouzan Pal. I am also grateful for assistance from the Central Arabic Desk and Naẓārat Ishā'at in Rabwah, Pakistan.

May Allah reward all of them and their families for their sacrifices and bless them abundantly in this world and the hereafter.

London
October 2018

Munir-ud-Din Shams
Additional Vakīlut-Taṣnīf

Publishers' Note

Terminology

Please note that we have used the following terminology in citing the original references: Ishtihār has been translated as 'Announment', Ḍamīmah[2] as 'Appendix', and Maktūb as 'Letter of.'

Citation of References from the Holy Qur'an

According to our system of counting Qura'nic verses, the verse *Bismillāhir-Raḥmānir-Raḥīm* (In the name of Allah, the Most Gracious, Ever Merciful) is counted as the first verse of the *sūrah* that it precedes.

Salutations

The name of Muḥammad[sa], the Holy Prophet of Islam, has been followed by the symbol [sa], which is an abbreviation for the salutation صلی اللہ علیہ وسلم *Ṣallallāhu 'Alaihi Wasallam* (may peace and blessings of Allah be upon him). The names of other prophets and messengers are followed by the symbol [as], an abbreviation for علیہ السلام *'Alaihis-Salām* (on whom be peace). The actual salutations have not generally been set out in full, but they should nevertheless, be understood as being repeated in full in each case. The symbol [ra] is used with the name of the companions of the Holy Prophet[sa] and those of the Promised Messiah[as]. It stands for رضی اللہ عنہ/عنہا/عنہم *Raḍī yallāhu 'anhu/'anhā/'anhum* (May Allah be pleased with

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[2] An exception is *Ḍamīmah Barāhīn-e-Aḥmadiyyah*, part 5, which is a book in itself and its title has been given in its original words.

him/her/them). The abbreviation [rht] stands for رحمه الله تعالى *Raḥimahullāhu Ta'ālā* (may Allah grant him peace) and [aba] stands for ایده الله تعالیٰ بنصره العزیز *Ayyadahullāhu Ta'ālā binaṣrihil-'Azīz* (May Allah the Almighty help him with His powerful support).

Transliteration

In transliterating Arabic words we have followed the following system adopted by the Royal Asiatic Society.

ا	at the beginning of a word, pronounced as *a*, *i*, *u* preceded by a very slight aspiration, like *h* in the English word 'honour'.
ث	*th*, pronounced like th in the English word 'thing'.
ح	*ḥ*, a guttural aspirate, stronger than h.
خ	*kh*, pronounced like the Scotch ch in 'loch'.
ذ	*dh*, pronounced like the English th in 'that'.
ص	*ṣ*, strongly articulated s.
ض	*ḍ*, similar to the English th in 'this'.
ط	*ṭ*, strongly articulated palatal t.
ظ	*ẓ*, strongly articulated z.
ع	', a strong guttural, the pronunciation of which must be learnt by the ear.
غ	*gh*, a sound approached very nearly in the r '*grasseye*' in French, and in the German r. It requires the muscles of the throat to be in the 'gargling' position whilst pronouncing it.

ق *q*, a deep guttural k sound.

ئ ', a sort of catch in the voice.

Short vowels are represented by *a* for ـَـ (like *u* in 'bud'); *i* for ـِـ (like *i* in 'bid'); u for ـُـ (like *oo* in 'wood'); the long vowels by *ā* for ـــا or آ (like *a* in 'father'); ī for ی ـــِ or ـــا (like *ee* in 'deep'); *ai* for ی ـــَـ (like *i* in 'site')♦; *ū* for و ـــُ (like *oo* in 'root'); *au* for و ـــَـ (resembling *ou* in 'sound').

Please note that in transliterated words the letter 'e' is to be pronounced as in 'prey' which rhymes with 'day'; however the pronunciation is flat without the element of English diphthong. If in Urdu and Persian words 'e' is lengthened a bit more it is transliterated as 'ei' to be pronounced as 'ei' in 'feign' without the element of diphthong thus 'کے' is transliterated as 'Kei'. For the nasal sound of 'n' we have used the symbol 'ń'. Thus Urdu word 'میں' would be transliterated as 'meiń'.*

The consonants not included in the above list have the same phonetic value as in the principal languages of Europe.

London
June 2009

Munir-ud-Din Shams
Additional Vakīlut-Taṣnīf

♦ In Arabic words like شیخ (Shaikh) there is an element of diphthong which is missing when the word is pronounced in Urdu.

* These transliterations are not included in the system of transliteration by Royal Asiatic Society.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ [3]

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ۔ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى رَسُوْلِهٖ مُحَمَّدٍ وَّاٰلِهٖ وَاَصْحَابِهٖ اَجْمَعِيْنَ [4]

TADHKIRAH

The divine revelations,
dreams and visions vouchsafed to
the Promised Messiah, on whom be peace and blessings.

[3] In the name of Allah, the Gracious, the Merciful. [Publishers]

[4] All praise belongs to Allah, Lord of all the worlds. May blessings and peace be upon His Messenger, Muḥammad, and all of his progeny and Companions. [Publishers]

Early Years – 1881

Student Life

(A) In my early youth I saw [in a dream] that I was in a magnificent building, which was very clean and neat where people were talking about the Holy Prophet, may peace and blessings of Allah be upon him. I enquired from the people where the Holy Prophet[sa] was and they pointed to a room in which I entered along with other persons. When I presented myself to Holy Prophet[sa], he was much pleased, and returned my greeting with a better greeting. I can still recall and can never forget his charm and beauty and the kind and affectionate look that he directed towards me. He won my heart with his love and the beauty and glory of his countenance. He asked me: 'O Aḥmad, what are you holding in your right hand?' When I looked towards my right hand, I found that I had a book in my hand and I felt that I had written it myself. I answered him: 'O Messenger[sa] of Allah, this is something I have written.' He enquired: 'What is the name of your book?' I was surprised and looked at the book a second time and felt that it resembled a book in my library, which was called *Quṭbī*, so I answered him: 'O Messenger[sa] of Allah, this book is called *Quṭbī*.' He said: 'Show me your book *Quṭbī*.' When the Holy Prophet[sa] took it, it turned into a delicate and attractive fruit as soon as his blessed hand touched it. When the Holy Prophet[sa] cut it as fruit is cut, pure honey began to flow out of it like pouring water. I perceived the wetness of honey on the right arm of the Holy Prophet, may peace and blessings of Allah be upon him, from his fingers to his

elbow, which were dripping with honey. I also felt that the Holy Prophet, may peace and blessings of Allah be upon him, was showing me all this in order to make me wonder. Then it was conveyed to my heart that there was the dead body of a person lying outside the door who had been destined by Allah the Almighty to be brought to life by that fruit and that the Holy Prophet, may peace and blessings of Allah be upon him, was to bestow life upon him. When this thought passed through my mind I saw that the dead person had suddenly come to life and had come up to me running and stood behind me, but that he was in a weak condition as if he was hungry. Then the Holy Prophet, may peace and blessings of Allah be upon him, looked at me smiling and cut the fruit into several pieces and ate one of them himself and gave all the rest to me, while they were dripping with honey and said to me: 'O Aḥmad, give one of the pieces to this person so that he might draw strength from it.' I gave him a piece and, like a greedy person, he started eating it immediately.

I then saw that the chair in which the Holy Prophet, may peace and blessings of Allah be upon him, was sitting began to rise till it reached up to the ceiling and I noticed that the face of the Holy Prophet[sa] began to shine as if reflecting rays of the sun and moon. I was watching his blessed countenance and my tears were flowing because of delight and ecstasy. Then I woke up and I was still weeping profusely.

Allah the Almighty then put it in my mind that the dead person in my dream was Islam and that Allah the Almighty would revive it at my hands through the spiritual power of the Holy Prophet, may peace and blessings of Allah be upon him.

You do not know that this time may well be near; so wait eagerly for it. In this dream the Holy Prophet, may peace and blessings of Allah be upon him, nurtured me with his blessed hands, through his holy words and his light and the gift of fruit [from his blessed garden].

[Ā'īna-e-Kamālāt-e-Islām, pp. 548–549, Rūḥānī Khazā'in, vol. 5, pp. 548–549]

(B) My humble self saw *Ḥaḍrat Khātamul-Anbiyā'*, may peace and blessings of Allah be upon him, in a dream in 1864 or 1865[6] in my early youth, when I was still pursuing my studies. In my dream I had in my hand a religious book which I felt was of my own authorship. Upon seeing the book, the Holy Prophet, may peace and blessings of Allah be upon him, enquired from me in Arabic: 'How have you named this book?' I submitted: 'I have named it *Quṭbī*.' The interpretation of this name has now come to my mind on the publication of this well-publicised book [*Barāhīn-e-Aḥmadiyyah*]—that it is a book, which in its reasoning and arguments is firm and unshakeable like the polar star. Presenting the firmness of the contents of this book, I have issued a challenge and announced the award of a prize of 10,000 rupees [for anyone who might be able to refute it].

In short, the Holy Prophet[sa] took that book from me. The moment the blessed hands of the Holy Prophet[sa] touched it, it became an attractive and lovely fruit resembling a guava, but as large as a watermelon. When the Holy Prophet[sa]

[6] The time quoted here seems to be a rough estimate. This dream belongs to the early youth of the Promised Messiah[as] when he was pursuing his studies, after which he stayed in Sialkot for some time. *Tiryāqul-Qulūb*, page 57 [which is quoted below under year 1862], shows that the death of Raja Tejā Singh, which occurred in 1862 as shown in *Tadhkira-e-Ru'asā'-e-Punjāb*, happened when the Promised Messiah[as] was in Sialkot. Thus, the dream was seen much earlier than 1864. Allah knows best. [Mirza Bashir Ahmad]

started cutting it into pieces to distribute it, it yielded so much honey that his blessed hand and forearm began to drip with it.

Then a dead body that was lying outside the door came to life as a miracle of the Holy Prophet[sa] and came and stood behind me. My humble self was standing before the Holy Prophet[sa] as a supplicant stands before a ruler. The Holy Prophet[sa] was occupying his chair in great glory and majesty, and with display of authority, as if he was a great champion.

To summarise, the Holy Prophet[sa] handed over to me a piece of the fruit so that I might give it to the newly revived person and he bestowed upon me all the remaining pieces. I gave that one piece to the revived person, which he ate immediately. When he finished eating it, I noticed that the blessed chair of the Holy Prophet, may peace and blessings of Allah be upon him, had risen much higher and the countenance of the Holy Prophet, may peace and blessings of Allah be upon him, began to shine forth like the rays of the sun, which was an indication of the revival and progress of Islam. While watching this display of light I woke up. وَالْحَمْدُ لِلّٰهِ عَلٰى ذٰلِكَ [Allah be praised for all this.]

[Barāhīn-e-Aḥmadiyyah, part 3, pp. 248–249 sub-footnote 1, Rūḥānī Khazā'in, vol. 1, pp. 274–276 sub-footnote 1]

Period of Youth

In early youth, when one's natural bent is towards play and sport, I saw in my dream that I entered a house in which there were several people who were my servants and attendants. I said to them: 'Set up my house and clean up my bed, because my time has come.' Then I woke up in

fear of my life, as the impression on my mind was that I was about to die.[7]

[Āʾīna-e-Kamālāt-e-Islām, p. 548, Rūḥānī Khazāʾin, vol. 5, p. 548]

About 1861

I remember that about thirty-four or so years ago, I saw in my dream that the ugly and dark figure of Satan was standing somewhere. First, he turned to me and I slapped him on the face and said: 'Avaunt Satan, you have no part in me.' Then he turned to someone else and took him along. I knew that person. Then I woke up.

On the same day, or shortly thereafter, the person whom I had seen in my dream that Satan had taken away, had an attack of epilepsy and became one of its victims. This led me to conclude that the interpretation of the companionship of Satan was epilepsy.

[Miʿyārul-Madhāhib, p. 25 footnote, attached to Nūrul-Qurʾān, printed in April 1896, Rūḥānī Khazāʾin, vol. 9, p. 483 footnote]

1862

On one occasion, having been apprised in my dream that Raja Tejā Singh, who had been awarded several villages in

[7] From the words: 'my time has come,' the Promised Messiah[as] understood that he was about to die. However, as subsequent events showed, it meant that the time of his being commissioned as reformer was imminent. This interpretation is also supported by another of his revelations:

بخرام کہ وقت تو نزدیک رسید

[Persian] Tread joyfully that your time has arrived.

Allah knows best. [Mirza Bashir Ahmad]

the Batala Taḥṣīl in lieu of his *jāgīr*[8] in the Sialkot district, had died, I related this to Lālah Bhīm Sein who was a lawyer in Sialkot, and he was much surprised. On the same day at about 2 p.m. Mr. Prinsep, Commissioner Amritsar, arrived in Sialkot without prior notice and immediately directed Mr. McNabb, the Deputy Commissioner of Sialkot, to draw up an inventory of the gardens and other property of Raja Tejā Singh in the Sialkot District as the Raja had died the previous day in Batala. On learning this, Lālah Bhīm Sein wondered greatly how it was that I had received intimation of the Raja's death before the news had arrived in Sialkot. This Sign was mentioned in my book *Barāhīn-e-Aḥmadiyyah*, more than twenty years ago. See page 256.[9]

[Tiryāqul-Qulūb, p. 57, Rūḥānī Khazā'in, vol. 15, pp. 256–257]

About 1865

Thirty years ago, I was given knowledge of his[10] circumstances in very clear visions…. In a state of vision, in those days I met him or had other experiences resembling a meeting. Since a long time has passed, the vision experienced originally has escaped my memory.

[Satt Bachan, first edition, 1875, p. 29 footnote, Rūḥānī Khazā'in, vol. 10, p. 141 footnote]

About 1865

As Allah the Almighty knew that my opponents would wish for my early demise so that they might be able to

[8] Land or villages awarded by government for services rendered. [Publishers]

[9] The reference appears on page 284 in the London Edition of *Rūḥānī Khazā'in*, volume 1, part 3. [Publishers]

[10] Bāvā Nānak, may Allah's Mercy be upon him. [Publishers]

proclaim that I had died early because I was false in my claims, He revealed to me aforetime:

ثَمَانِيْنَ حَوْلًا اَوْقَرِيْبًا مِّنْ ذَالِكَ ۔ اَوْتَزِيْدُ عَلَيْهِ سِنِيْنًا ۔ وَتَرٰى نَسْلًا بَعِيْدًا ۱

That is [Arabic] Your age will be eighty years—a few years less or some years more; and you will live long enough to witness your distant progeny.

Thirty-five years or so have passed since this revelation was vouchsafed.

[Arba'īn, no. 3, first edition, pp. 29–30, Rūḥānī Khazā'in, vol. 17, pp. 418–419 *and* Appendix Tuḥfah-e-Golarhviyyah, p. 19, Rūḥānī Khazā'in, vol. 17, p. 66]

1868

Concerning a case instituted by my late father against one of his tenants relating to some tenancy rights in dispute, it was revealed to me in a dream that the suit would be decreed favourably. I communicated this dream to an Ārya[11] who lives in Qadian.

Then it so happened that on the final date of the hearing only the defendant appeared in the court with some of his witnesses and no attorney, etc., appeared from this side. The defendant and all witnesses, upon their return in the evening, spread the news that the suit had been dismissed. On hearing this news, the said Ārya accused me of falsehood and mocked me. It is difficult for me to put into words the pain and torment that I suffered at that time, for it was hard to imagine that all these people, which included some who were impartial, would make a statement contrary to the facts. In this condition of extreme grief and sorrow

[11] Lālah Sharampat (*Tiryāqul-Qulūb*, page 37, *Rūḥānī Khazā'in,* volume 15, page 206). [Publishers]

the following revelation came to me very forcefully and was entrenched into my heart like an iron nail:

ڈگری ہوگئی ہے مسلمان ہے!

[Urdu] The suit has been decreed; are you a Muslim!

It meant: 'Do you not believe and, despite being a Muslim, entertain any doubt.' On further investigation it transpired that the suit had in fact been decreed and that the opposite party had misunderstood the verdict when they heard it. [12]

[Barāhīn-e-Aḥmadiyyah, part 4, first edition, pp. 551–552 sub-footnote 4, Rūḥānī Khazā'in, vol. 1, pp. 658–659 sub-footnote 4]

1868

When he[13] appeared in the law examination from the district [Sialkot], I told him based on a dream that: 'It has been decreed that all candidates who have appeared in the law or attorneyship examination from that district would fail, but you alone will succeed in the law examination.' I also communicated this to about thirty other people.

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[12] The name of the Revenue Officer who was trying the suit was Ḥāfiẓ Ḥidāyat 'Alī. He dismissed the suit on the statement of the defendant that according to a decision of the Commissioner he was entitled to cut down the tree in dispute. When he announced the dismissal of the suit the defendant and his witnesses went out of the court room. They returned to the village and announced that the suit has been dismissed. Thereafter, the Reader of the Court, who left the court room for a little while, returned and pointed out to the Revenue Officer that the order of the Commissioner which the defendant had relied upon had been set aside by the Financial Commissioner. The Reader put up the file to the Revenue Officer. Thereupon, Ḥidāyat 'Alī made a complete turnabout, tore up his first order, and decreed the suit.

[Nuzūlul-Masīḥ, pp. 143–144, Rūḥānī Khazā'in, vol. 18, pp. 521–522]

[13] Lālah Bhīm Sein, Lawyer, Sialkot [Publishers]

So it came to pass that with the exception of Lālah Bhīm Sein all candidates who sat for the law or attorneyship examinations were declared unsuccessful…. This Sign is mentioned in *Barāhīn-e-Aḥmadiyyah* published twenty years earlier. See page 256.[14]

[Tiryāqul-Qulūb, p. 57, Rūḥānī Khazā'in, vol. 15, p. 256]

About 1868

Once I saw in a dream that my brother Ghulām Qādir was seriously ill. This dream was communicated to several people. Accordingly, my brother became seriously ill thereafter.

Thereupon, I began to pray for him. I saw another dream that he was being called by an elder deceased member of the family. The usual interpretation of such a dream is death. His illness became more serious and he was reduced to a skeleton. This caused me great anxiety and I turned to Allah the Almighty, praying for his recovery…. I started praying and a few days later I saw in my dream that my brother was walking about in the house in full health without any support. He was accordingly restored to health by Allah the Almighty and lived for fifteen years thereafter[15].

[Nuzūlul-Masīḥ, p. 217, Rūḥānī Khazā'in, vol. 18, p. 595]

About 1868

A person of the name of Sehaj Rām was a Reader in the Court of the Commissioner at Amritsar. Prior to that, he

[14] The reference appears on page 284 in the London Edition of *Rūḥānī Khazā'in*, volume 1. [Publishers]

[15] Mirzā Ghulām Qādir died in 1883 (*Tadhkira-e-Ru'asā-e-Punjāb*) [Publishers]

had been Reader to the Deputy Commissioner at Sialkot and in those days he was often engaged in religious discussions with me. He was by nature hostile towards Islam. It so happened that my elder brother, who had appeared in the competitive examination for the post of *taḥsīldār*[16] and had been successful, was staying in Qadian at his home awaiting his assignment to a post. One day, at the time of *'Aṣr*, I was occupied with reading the Holy Qur'an in the upper chambers of the house. At the end of one page, as I was about to turn over to the next, I suddenly experienced a state of vision. I saw Sehaj Rām dressed in black and standing before me in the attitude of great humility and supplication as if trying to persuade me to intercede for him that he might be shown mercy. I said to him: 'There is no time left for mercy;' and simultaneously I was made to understand by Allah the Almighty that Sehaj Rām had expired at that moment. But no information had yet been conveyed about it. Thereafter, I descended from my room and found that my brother was sitting in the company of six or seven people and that their conversation related to the matter of my brother's assignment to a post. I said: 'Should Pandit Sehaj Rām die, his post would also be suitable.' Those present laughed at me for having suddenly announced the death of a person who was hale and hearty. On the second or third day, the news arrived that Sehaj Rām had died suddenly at that very hour.

[Ḥaqīqatul-Waḥī, p. 296, Rūḥānī Khazā'in, vol. 22, p. 309]

1868 or 1869

(A) A wonderful revelation was vouchsafed to me in Urdu in 1868 or 1869….It happened in this way: Maulavī Abū

[16] A sub-collector of revenues. [Publishers]

Sa‘īd Muḥammad Ḥusain of Batala, who had at one time been my fellow student, came back to Batala after completing his divinity studies. The people of Batala looked askance at him on account of some of his notions and ideas. One person was very insistent that I should debate a point in dispute with Maulavī Muḥammad Ḥusain. Yielding to his insistence, I accompanied this man in the evening to the home of Maulavī Muḥammad Ḥusain and found him in the company of his father in the Mosque.

To summarise, upon hearing the explanation of Maulavī Muḥammad Ḥusain, I concluded that there was nothing objectionable in his statement; and consequently, for the sake and pleasure of Allah, I declined to enter into a debate with him. The same night the revelation came to me from Allah the Noble, with reference to my declining to enter into the debate:

تیرا خدا تیرے اِس فعل سے راضی ہؤا اور وہ تجھے بہت برکت دے گا یہاں تک کہ بادشاہ
تیرے کپڑوں سے برکت ڈھونڈیں گے۔

> **[Urdu] Your God is well pleased with what you have done. He will bless you greatly, so much so that Kings will seek blessings from your garments.**

Thereafter in a vision, I was shown those kings; they were riding upon horses.

Since my attitude of humility and lowliness was adopted purely for the sake of God and His Messenger[sa], Allah, the Perfect Benevolent, did not desire to leave it unrewarded.

[Barāhīn-e-Aḥmadiyyah, part 4, pp. 520–521 sub-footnote 3, Rūḥānī Khazā’in, vol. 1, pp. 621–622 sub-footnote 3]

(B) Allah, the Lord of Glory, has also given me the glad tidings that some of the nobility and some of the kings will also join our group. He vouchsafed to me the revelation:

مَیں تجھے برکت پر برکت دوں گا یہاں تک کہ بادشاہ تیرے کپڑوں سے برکت ڈھونڈیں گے۔

[Urdu] I shall grant you blessing upon blessing, so much so that kings[17] will seek blessings from your garments.

[Barakātud-Du'ā', p. 30, first edition, Rūḥānī Khazā'in, vol. 6, p. 35][18]

(C) Those who seek blessings in this manner will enter into the *bai'at* [pledge of allegiance]. Because of their entering into the *bai'at*, their governments will also practically belong to this Community.

Then I was shown those kings in a vision. They were riding upon horses and were not less than six or seven.

[al-Ḥakam, vol. 6, no. 38, October 24, 1902, p. 10, col. 2, no. 2–3]

(D) I saw in a blessed dream a group of sincere believers and just and righteous kings, some of whom belonged to this country [India], some to Arabia, some to Iran, some to Syria, some to Turkey, and some to other regions of which I am not aware. Thereafter, I was told by Allah the Almighty:

اِنَّ هٰٓؤُلَآءِ يُصَدِّقُوْنَكَ وَيُؤْمِنُوْنَ بِكَ وَيُصَلُّوْنَ عَلَيْكَ وَيَدْعُوْنَ لَكَ۔
وَاُعْطِيْ لَكَ بَرَكَاتٍ حَتّٰى يَتَبَرَّكَ الْمُلُوْكُ بِثِيَابِكَ وَاُدْخِلُهُمْ فِي الْمُخْلِصِيْنَ[19]

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[17] In a state of vision I was shown those kings, who were riding upon horses, and I was told: These are the ones who will carry the yoke of your obedience on their necks and God will bless them.

[Tajalliyyāt-e-Ilāhiyyah, first edition, p. 21 footnote, Rūḥānī Khazā'in, vol. 20, p. 409 footnote]

[18] See also *Tajalliyyāt-e-Ilāhiyyah*, page 21, first edition, *Rūḥānī Khazā'in*, volume 20, page 409 And *Qadian kei Ārya aur Hamm*, page 3, *Rūḥānī Khazā'in*, volume 20, page 420.

[19] **[Arabic] These people will affirm your righteousness and will believe in you and will call down blessings upon you and will pray for you. I shall bestow great blessings upon you, so much so that kings will seek blessings from your garments and I will join them amongst your sincere followers.** [Publishers]

This is the dream that I saw and this is the revelation that was vouchsafed to me by God the All-Knowing.

[Lujjatun-Nūr, pp. 3–4, Rūḥānī Khazā'in, vol. 16, pp. 339–340]

1870

(A) About twelve years ago, there was a Hindu gentleman [Lālah Sharampat] who is now a member of Ārya Samāj of Qadian and who is alive and well. He bitterly denied the miracles and the prophecies of *Ḥaḍrat Khātamur-Rusul*, may peace and blessings of Allah be upon him.… A near relation of this Hindu gentleman [Bishambar Dās] was sent to prison because of some unexpected allegation against him. Another Hindu [Khush Ḥāl Chand] was also sent to prison along with him. Their case was taken up to the Chief Court on appeal. In that state of confusion and distress, that Ārya gentleman said to me one day: 'It would be considered a revelation of the unseen, if someone can tell us now what the result of our case would be.'… I was overwhelmed by a God-given fervour that God may humiliate and confound him in connection with this very matter and I supplicated: 'O Benevolent God, this man denies the honour and greatness of Your Noble Prophet and utterly denies the signs and prophecies that You have shown and promulgated through Your Messenger, but the revelation of the final result of this case can confound him. You have power over everything. You do ordain all according to Your will, and there is nothing hidden and beyond Your comprehensive knowledge.'

Thereupon, God—Who protects His true faith, Islam, and desires the honour and greatness of His Messenger[sa]—revealed the whole matter to me in a dream at night. He disclosed to me that the divine will was that the case would be remitted by the Chief Court back to the Lower Court, and in that Lower Court his [Bishambar Dās] sentence

would be reduced by one-half but he would not be acquitted; and that his companion would serve out the whole of his sentence and he would also not be acquitted. I thanked my Benevolent God when I woke up that He had safeguarded me against being embarrassed before an opponent, and I related this dream to a large number of people immediately and also informed that Hindu [Lālah Sharampat] of it the same day.

[Barāhīn-e-Aḥmadiyyah, part 3, pp. 250–251 sub-footnote 1, Rūḥānī Khazā'in, vol. 1, pp. 277–279 sub-footnote 1]

(B) Bishambar Dās had been imprisoned for a year and his brother Sharampat, an active Ārya, had requested that I pray for him and had also enquired what the result of the case would be. I made my supplication and saw in a vision that I had gone to the office where the record of the case was kept and, opening the file, I had crossed out the words 'one year' and had written in their place the words 'six months'.

Then it was conveyed to me in a divine revelation that the case would be remitted by the Chief Court to the lower court and [that the sentence of Bishambar Dās] would be reduced from one year to six months, but that he would not be acquitted. I communicated the entire vision very clearly to Sharampat, the Ārya, who is still alive.

When everything happened as I had foretold, he wrote to me: 'You are a righteous servant of God and that is why He has revealed these hidden matters to you.'

[Sirāj-e-Munīr, first edition, p. 35, Rūḥānī Khazā'in, vol. 12, p. 37]

About 1870

(A) In this true dream of mine, which was like a clear vision, it was conveyed to me that one Bishambar Dās, a

khatrī[20] Hindu, who is alive and present in Qadian, would not be acquitted in a criminal case, but that his sentence would be reduced by one-half, and that his fellow prisoner named Khush Ḥāl, who is also alive and present in Qadian, would serve out the whole of his sentence. A trial was encountered about this aspect of the vision. It so happened that when the Chief Court remitted the case to the lower court, in accordance with the prophecy of my humble self, the relatives of the two accused persons considered this remittal as an acquittal and announced the news in the town that both of them had been acquitted of the crime. I recall that this news spread in town during the evening. I was ready to offer the '*Ishā'* Prayer while I was in the mosque, when one of the worshippers stated that this news had been spread in town and that the accused persons had returned to town. As I had publicly announced that they would certainly not be acquitted, I became prey to indescribable grief and sorrow. Then God, who always lends support to this humble servant of His, gave me the glad tiding at the beginning or during the course of the Prayer with this revelation:

لَا تَخَفْ اِنَّكَ اَنْتَ الْاَعْلٰى[21]

Accordingly, the next morning it became clear that the news about the acquittal was totally false and that the result was exactly as my humble self had been foretold and of which Sharampat, the Ārya, and several other people had been apprised in advance.

[Barāhīn-e-Aḥmadiyyah, part 4, pp. 550–551 sub-footnote 4, Rūḥānī Khazā'in, vol. 1, pp. 657–658 sub-footnote 4]

[20] Belonging to the military caste. [Publishers]

[21] **[Arabic] Fear not, for you will have the upper hand.** [Publishers]

(B) After an appeal had been preferred in the Chief Court in the case of Bishambar Dās, ‘Alī Muḥammad, a *mullah* of Qadian, who is still alive and is opposed to my Movement, came to me in our larger Mosque[22] at the time of *‘Ishā’* Prayers and told me that the appeal was accepted and Bishambar Dās had been acquitted. He added that there was great rejoicing over it in the bazaar. On this I became a prey to such grief and sorrow as Allah alone knows. In that condition of grief, my senses were completely numb.[23] The prayers began while I was in this condition. While I was in prostration during the prayers, the revelation was vouchsafed to me:

لَا تَحْزَنْ اِنَّكَ اَنْتَ الْاَعْلٰى

That is [Arabic] Grieve not, indeed you are on top.

I informed Sharampat of this and eventually it was known that Bishambar Dās had not been acquitted though his appeal was accepted.

[Qadian kei Ārya aur Hamm, pp. 28–29, Rūḥānī Khazā’in, vol. 20, p. 436]

About 1871

More than thirty years ago, I fell seriously ill with fever. The fever was so high that I felt as if burning brands had been placed on my body. While I was in this condition, I received the revelation:

وَاَمَّا مَا يَنْفَعُ النَّاسَ فَيَمْكُثُ فِى الْاَرْضِ[24]

[al-Ḥakam, vol. 6, no. 28, August 10, 1902, p. 11, column 2]

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[22] Aqṣā Mosque [Publishers]

[23] The literal translation is: I could not tell whether I was alive or dead. [Publishers]

[24] **[Arabic] The person who benefits people continues to exist in the earth for a long time.** [Publishers]

About 1872

The Promised Messiah[as] said, about thirty years ago, in a dream I saw great flashes of lightning at the place where the school now stands.

The interpretation of seeing flashes of lightning in a dream is that the spot would be populated.

[al-Badr, vol. 1, no. 8, December 19, 1902, p. 58, column 3]

About 1872

About ten years ago, I saw Ḥaḍrat Masīḥ [Messiah], may peace be upon him, in a dream. The Masīḥ[as] and I ate together from the same dish. During the meal we were very intimate and affectionate with each other like two brothers or two companions and friends of long standing. Afterwards, in the same place where I am now writing, the Masīḥ[as], I, and a perfectly righteous descendant of the Holy Prophet[sa] happily stayed together in the courtyard for some time. The descendant of the Holy Prophet[sa] held a piece of paper in his hand in which the names of some eminent personalities from among the followers of the Holy Prophet[sa] were entered and it also included words of praise which had been bestowed upon them by Allah the Almighty. He started reading this paper which seemingly indicated that he wanted to inform the Masīḥ[as] of the ranks, which are decreed by Allah, for the chosen ones from among the Muslims. All praise entered in that paper was on behalf of God the Almighty. When the reading of the paper was approaching its end and only a small portion of it was left, the name of this humble one was mentioned and the following appreciation was entered in it in the Arabic language as proceeding from God the Almighty:

هُوَ مِنِّیْ بِمَنْزِلَةِ تَوْحِیْدِیْ وَتَفْرِیْدِیْ۔ فَکَادَ اَنْ یُّعْرَفَ بَیْنَ النَّاسِ

That is [Arabic] He is to Me like My Unity and My Uniqueness. Therefore, he will soon be made well-known among people.

The last portion:

فَكَادَ اَنْ يُّعْرَفَ بَيْنَ النَّاسِ

[Arabic] Therefore, he will soon be made well-known among people

was also conveyed to me by verbal revelation.

[Barāhīn-e-Aḥmadiyyah, part 3, pp. 252–253 sub-footnote 1, Rūḥānī Khazā'in, vol. 1, pp. 280–281 sub-footnote 1]

About 1872

(A) On one occasion I saw Bāvā Nānak in a dream in which he declared himself a Muslim[25]. I also saw a Hindu drinking from his fountain and I said to the Hindu: **The water of this fountain is not clear, drink from our fountain**. This was thirty years ago and I related my dream to several Hindus and I was certain that confirmation of this would become available in due course. Accordingly, after some years, this dream was fulfilled very clearly. Three hundred years after the death of Bāvā Nānak, we found access to his robe which proves clearly that he was a Muslim. This robe, which is a kind of outer covering, is preserved with great reverence as a relic at Dera Baba

[25] The declaration by Bāvā Nānak in my dream that he was a Muslim meant that sometime his being a Muslim will become public. It is for this purpose that I wrote my book '*Satt Bachan*'. My saying to the Hindu: 'The water of this fountain is not clear, drink from our fountain'; meant that a time will come when the truth of Islam will become manifest to the Hindus and the Sikhs and the fountain of Bāvā, which the Sikhs have foolishly rendered muddy, will be cleared up through me.

[Nuzūlul-Masīḥ, pp. 205, Rūḥānī Khazā'in, vol. 18, p. 583]

Nanak [District Gurdaspur] in the custody of his descendants.

[Nuzūlul-Masīḥ, pp. 203–204, Rūḥānī Khazā'in, vol. 18, pp. 581–582]

(B) It should be remembered that I have seen Bāvā Nānak in my visions twice and that he confessed that he had obtained illumination from the same light [of Islam]. I consider uttering of nonsense and falsehood like devouring carrion; I affirm only that which I have seen. That is why I hold Bāvā Nānak in honour for I know that he drank from the same fountain from which we drink; and God knows that I talk out of the knowledge that He has bestowed upon me.

[Announcement of April 18, 1897, Majmū'a Ishtihārāt, vol. 2, pp. 396–397]

About 1872

About twenty-five years before the case brought against me by Martyn Clark I had seen in a dream that I was present in a court before a magistrate and the time of the prayers had approached. I requested permission from the magistrate to go and join the prayers and he cheerfully gave me permission.

Accordingly, in the middle of the hearing of that case, when I requested Captain Douglas to permit me to join the prayers, he gladly gave me permission.

[Nuzūlul-Masīḥ, p. 210, Rūḥānī Khazā'in, vol. 18, p. 588]

About 1872

Once I saw in a dream that I was sitting on a black rug in a house in Batala and that my dress was also similar to the rug as if I had withdrawn from the world. Then a tall man came in and asked me: 'Where is Mirzā Ghulām Aḥmad son of Mirzā Ghulām Murtaḍā?' I answered: 'I am the one.' He said to me: 'I have heard great praise of you that

you are well acquainted with spiritual matters, verities and points of wisdom, and that is why I have come to see you.' I do not recall what answer I gave to him but he then raised his face to sky while his eyes were running and tears were coursing down his cheeks and with [a totally bewildered look making it seem as if] one of his eyes was looking up and the other down, he was repeating in a sad tone:

تہیدستانِ عشرت را [26]

From this I understood that one does not attain to high spiritual status until one submits himself to a kind of slaughter and death.

(When the Promised Messiah[as] mentioned this, [Abū Sa'īd] Arab recited a verse of the Promised Messiah[as] which includes this phrase: کہ مے خواہد نگارِ من تہیدستانِ عشرت را [27]).

[al-Badr, vol. 2, no. 3, February 6, 1903, p. 19, column 3 *and* al-Ḥakam, vol. 7, no. 3]

About 1873

In the time of Mirzā [Ghulām Murtaḍā] (my father) I had appeared in the court of the Commissioner in Amritsar in connection with a case with our tenants. On the day before he delivered judgment he showed great sympathy with the tenants and, overlooking all their mischief, he said during the court proceedings: 'These are poor people, and you treat them harshly.' That night I saw in my dream that the Commissioner was standing near me as a small child and I was patting his head affectionately.

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[26] **[Persian] Those who have discarded all comfort and luxury.** [Publishers]

[27] **[Persian] My Beloved likes those who discard the life of comfort and luxury.** [Publishers]

When we appeared in his court the next morning his attitude was so different as if he was not the same man. He admonished the tenants severely and decided the case in our favour making them responsible for our costs.

[al-Ḥakam, vol. 5, no. 22, June 17, 1901, p. 3]

About 1874

In a dream I saw an angel seated on an elevated platform in the guise of a boy. In his hand he was holding a pure loaf of bread, which was very bright.[28] He gave it to me and said:

یہ تیرے لئے اور تیرے ساتھ کے درویشوں کے لئے ہے۔

[Urdu] This is for you and for the dervishes who are with you.

I saw this dream at a time when I was not at all known nor had I put forth any claim nor was there any group of dervishes with me. But now I have a large Jamā‘at of people who have voluntarily chosen to put their faith above the world and have thus reduced themselves to the position of dervishes. Having migrated from their homes and having separated themselves from their relatives and friends, they have taken up permanent abode near me.

I had interpreted the **loaf of bread** as meaning that God Himself will provide for me and for my followers and that we will not be rendered anxious on account of lack of provision.

This has been the case over a long number of years.

[Nuzūlul-Masīḥ, pp. 206–207,
Rūḥānī Khazā’in, vol. 8, pp. 584–585]

[28] And was very big, equal to about four normal loafs.

[Ḥaqīqatul-Waḥī, p. 277, Rūḥānī Khazā’in, vol. 22, p. 290]

About 1874

In a dream, I was shown a long ditch running for miles, on the edge of which thousands of sheep were laid out with their heads hanging over the edge of the ditch, so that when they were slaughtered their blood would flow into the ditch. The rest of their bodies were outside the ditch. The ditch ran east to west and the sheep had been laid on the edge of the ditch from the south. Each sheep was attended by a butcher and every butcher had a knife in his hand, which was placed at the neck of the sheep. The butchers were looking towards the sky as if awaiting the divine command. I found myself walking in the plain to the north and felt that the butchers were angels who were ready to slaughter the sheep as soon as they received the command from above. I approached them and recited the following verse of the Holy Qur'an:

قُلْ مَا يَعْبَؤُا بِكُمْ رَبِّيْ لَوْلَا دُعَآؤُكُمْ

> **That is [Arabic] Say to them: What would my Lord care for you, were you not to worship Him and were you not to abide by His commandments.**

The moment I said this, the angels understood that they had been granted permission, as if the words of my mouth were a divine command[29]. Thereupon the angels ran their knives through the necks of the sheep and the sheep began to flutter in a painful manner. The angels severed all the

[29] The Promised Messiah[as] says: It seems that since a vicegerent of God is appointed from heaven, my reciting of the verse was understood by the angels as a divine command, that is to say, the command that they were waiting for was uttered through my mouth.

[al-Badr, vol. 1, no. 12, January 16, 1903 p. 90]

arteries of the necks of the sheep saying: **What are you: nothing but refuse-eating sheep.**

I interpreted this dream to mean that there would be a severe epidemic and many will die of it on account of their misdeeds. I related this dream to a large number of people of whom many are still alive and can affirm it on oath.

The events transpired accordingly. A cholera epidemic broke out in the Punjab and other parts of India. In Amritsar and Lahore especially, the epidemic was so severe that hundreds of thousands of people lost their lives. The loss of life was so widespread that corpses were carried on carts and it became difficult for the Muslims to arrange for funeral prayers.

[Tiryāqul-Qulūb, p. 60, Rūḥānī Khazā'in, vol. 15, p. 263–264]

About 1875

The nature of some people has a spiritual affinity with others. In this way my soul has a natural affinity with the soul of Sayyed 'Abdul-Qādir Jīlānī and I have been made aware of it through clear spiritual visions.[30] About thirty years ago, **God informed me one night that He had chosen me for His own.** By a strange coincidence an old woman who was about eighty years of age saw a dream the same night and related it to me the next morning. She said that she had seen Sayyed 'Abdul-Qādir Jīlānī, may Allah be pleased with him, in her dream. He was accompanied by another eminent personage and both were wearing green dresses. The time was late at night. The second person was somewhat younger than him. First they offered prayer in

[30] The details of these visions have not been narrated here by the Promised Messiah[as]. He only makes a reference to them. [Publishers]

our Jāmi‘ Mosque and then they emerged into the courtyard of the mosque. The woman stood near them. At that moment, a bright star appeared in the East. Sayyed ‘Abdul-Qādir was very happy at its appearance and greeted it with: *assalāmo ‘alaikum* [may peace be on you]. His companion also said: *assalāmo ‘alaikum*. That star was myself. [As has been said]: اَلْمُؤْمِنُ يَرٰى وَيُرٰى لَهٗ [A believer sees visions himself and visions about him are vouchsafed to others.]

[Ḍamīmah Barāhīn-e-Aḥmadiyyah, part 5, p. 65 footnote, Rūḥānī Khazā’in, vol. 21, p. 224 footnote]

About 1875

At this point I recall a very clear vision which was as follows:[31] After *Maghrib* prayer, while I was fully awake, I was overtaken by a slight numbing of my faculties…and had a wonderful experience. First there was a sound of some people walking fast…and then five very dignified, holy, and handsome personages came into my vision. They were the Holy Prophet, may peace and blessings of Allah be upon him, Ḥaḍrat ‘Alī, Ḥasan, Ḥusain and Fāṭimah az-Zahrā’, may Allah be pleased with all of them. One of them, and I think it was Ḥaḍrat Fāṭimah, may Allah be pleased with her, out of great affection and kindness like a loving mother, placed this humble one’s head upon her thigh.

[31] According to *Kitābul-Bariyyah*, First Edition, page 166, footnote, *Rūḥānī Khazā’in*, volume 13, page 198 footnote, this vision belongs to the time somewhat before the demise of the revered father (may Allah shower His mercy upon him) of the Promised Messiah (may peace be upon him). [Mirza Bashir Ahmad]

Then I was given a book concerning which I was told: 'It is a commentary on the Holy Qur'an, which has been compiled by 'Alī and now 'Alī bestows it upon you.' فَالْحَمْدُ لِلّٰهِ عَلٰى ذٰلِك [Allah be praised for all this].

[Barāhīn-e-Aḥmadiyyah, part 4, p. 503 sub-footnote 3, Rūḥānī Khazā'in, vol. 1, pp. 598-599 sub-footnote, *See also* Tuḥfa-e-Golarhviyyah, p. 31 sub-footnote 3][32]

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[32] Publishers' Note: Some details of this vision mentioned elsewhere by the Promised Messiah[as] are given below:

(A) I saw that 'Alī, may Allah be pleased with him, showed me a book and said: 'This is a commentary on the Qur'an which I have compiled and which God has commanded I should give to you.' I stretched forth my hand and took the book. The Holy Prophet, may peace and blessings of Allah be upon him, was looking at me and heard what 'Alī[ra] had said but did not himself speak as if he was saddened on account of some of my sorrows. When I saw him in my vision his countenance was the same as I had seen previously. The whole building was lit up with his light. Holy is Allah Who is the Creator of light and of illumined personages.

[Ā'īna-e-Kamālāt-e-Islām, p. 550, Rūḥānī Khazā'in, vol. 5, p. 550]

(B) He [Ḥaḍrat 'Alī[ra]] gave me the commentary of the Book of Allah, the All-Knowing, and said: 'This is my commentary and now you are most deserving of it; felicitations on that which has been bestowed upon you.' So I stretched forth my hand and took the book and thanked Allah, the Bestower, the Most Powerful. I found him [Ḥaḍrat 'Alī[ra]] of good presence, possessing good qualities, courteous, humble, and having a bright shining face. I affirm on oath that he met me with great affection and kindness. It was conveyed to me that he knew me and was aware that my doctrine and my stand were opposed to those of the Shī'as, but he did not seem to resent it. Indeed, he met me like a sincere friend and showed great affection for me. He was accompanied by Ḥasan[ra] and Ḥusain[ra] and by the Best of Messengers *Ḥaḍrat Khātamun-Nabiyyīn*[sa] and by a handsome young woman—righteous and of high status; good natured and dignified—whose face was lit up with spiritual light. I found her filled with sorrow, which she was trying to suppress. It was conveyed to me that she was the

About 1876

During the lifetime of my father, when his death was approaching, I saw in a dream an old holy personage with a blessed countenance, who conveyed to me that it was customary in the family of the Holy Prophet[sa] to fast for a period by way of preparation for the reception of heavenly light. I took this as an indication that I should follow this tradition.

I, therefore, deemed it proper to adhere to fasting over a lengthy period….The wonders that I experienced as a result of such fasting include a variety of subtle visions that were manifested to me. I met some of the past Prophets and some of the highly placed saints among the Muslims…. Moreover, I was vouchsafed visions of spiritual light in the shape of bright columns of green and red so beautiful and enchanting that their description cannot be conveyed in words. These columns extended up to heaven. Some of them were bright white, some green and some red. Their sight filled my heart with great joy. There is no delight in

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Lady Fāṭimah az-Zahrā'. I was lying down. She approached me and sat down next to me and placed my head upon her thigh and was most kind to me. I noticed that she was sorrowful and anxious on account of my troubles, as mothers are anxious on account of the tribulations of their children. It was then conveyed to me that my relationship [with her] was like that of a spiritual son and it passed through my mind that her sorrow was an indication of the persecution that I was to undergo at the hands of my people, countrymen and enemies. Then Ḥasan[ra] and Ḥusain[ra] approached me and showed me fraternal affection and met me like kind well-wishers.

This vision was one of those that I experienced while I was awake and it happened many years ago.

[Sirrul-Khilāfah, pp. 34–35, Rūḥānī Khazā'in, vol. 8, pp. 358–359]

life which could be compared with the delight that the heart and soul experienced through beholding them.

I am given to understand that these columns were a representation of the interaction of the love between God and His servant. That is to say, it was a light that proceeded upwards from the heart and there was a second light that descended from above. The meeting of the two took the shape of a column. These are spiritual experiences which the world cannot understand because they are far above the reach of the world's eyes. But there are some in this world who are made aware of these phenomena.

In short, the wonders that were vouchsafed to me on account of this long period of fasting consist of these various kinds of visions….But I would not advise all and sundry to undertake such an exercise, nor did I do so of my own accord…. It should be remembered that I adopted this hard physical discipline for nine to ten months in compliance with a divine command conveyed to me in a clear vision and I endured the extremes of hunger and thirst. Then I gave it up as a continuous discipline but had recourse to it from time to time.

[Kitābul-Bariyyah, pp. 164–167 footnote,
Rūḥānī Khazā'in, vol. 13, pp. 197–200 footnote]

1876

I once beheld angels in the guise of humans. I cannot recall whether there were two or three of them. They were conversing amongst themselves and said to me: 'Why do you endure so much hardship? It is apprehended that you

might make yourself ill.' I thought that the reference was to my continuous fasting over six months.[33]

[al-Badr, vol. 1, no. 12, January 16, 1903, p. 90 *and* al-Ḥakam, vol. 7, no. 2, January 17, 1903, p. 5]

June 1876[34]

When my revered father died I was informed in a dream that the time of his death was near. I was in Lahore when I saw the dream, so I hastened back to Qadian. I found him ill with dysentery but I did not expect that he would die the very next day, for his illness had taken a turn for the better and he showed great steadfastness. The next day we were all with him during mid-day. The day being very hot, he very kindly suggested that I should rest a little. It was the month of June and the temperature was very high. I retired into an upper room and lay down while a servant gently massaged my feet.

In this condition, which resembled a light slumber, I received the revelation:

وَالسَّمَآءِ وَالطَّارِقِ

That is [Arabic] We call to witness the heaven where all decrees originate and We call to witness the event which will happen after the setting of the sun.

[33] The Promised Messiah[as] on one occasion narrated his experience of devotion and six-month fasting… and said: I kept this matter secret because disclosure of such matters sometimes involves a loss of blessings.

[al-Badr, vol. 1, no. 12, January 16, 1903, p. 90]

[34] See also *Dhikr-e-Ḥabīb*, by Ḥaḍrat Muftī Muḥammad Ṣādiq[ra], page 224. [Publishers]

I was made to understand that this revelation was by way of condolence on the part of Allah the Almighty, and that the occurrence to which it related was that my father would die after sunset.… My father died the same day after sunset[35].

[Kitābul-Bariyyah, pp. 159–162 footnote,
Rūḥānī Khazā'in, vol. 13, pp. 192–195 footnote]

June 1876

When I received the revelation from Allah the Glorious concerning the death of my revered father, which I have just mentioned, I was naturally troubled by the thought that some sources of income which were available only during my father's lifetime would now cease and we might be faced with adversity. Thereupon, I received the second revelation:

اَلَيْسَ اللّٰهُ بِكَافٍ عَبْدَهٗ

That is [Arabic] Is not Allah sufficient for His servant?

This revelation afforded me complete comfort and satisfaction and it impressed itself upon my heart like a steel nail. I call to witness Allah, the Lord of Honour and Glory, in Whose hands is my life that He has demonstrated the truth of this revelation of glad tiding in a manner that I could not have conceived of. He has provided for me as no father could have done for a child.

[Kitābul-Bariyyah, pp. 161–162 footnote,
Rūḥānī Khazā'in, vol. 13, pp. 194–195 footnote]

1876

Sometimes, in a dream or a vision, spiritual matters assume physical shape and are seen as human beings. I recall that

[35] Ḥaḍrat Mirzā Ghulām Murtaḍā died on June 3, 1876. [Publishers]

when my revered father, may Allah grant him forgiveness—who was a respected notable and was known with honour in the neighbourhood—died, two or three days after his death I saw in my dream a very beautiful woman whose features are still in my memory. She said to me: 'My name is *Rānī*[36]'. She conveyed it to me by gestures that she was the honour and dignity of this household and that she was about to depart, but would stay on for my sake.

[Izāla-e-Auhām, p. 213, Rūḥānī Khazā'in, vol. 3, pp. 205–206][37]

In a dream a woman personifies status, success and divine support.

[Badr, vol. 2, no. 24, June 14, 1906, p. 2, column 3]

1876

In those very days, I saw a very handsome man and I said to him: 'You are wonderfully handsome.' He conveyed to me through a gesture: '**I personify your good fortune.'**

In response to my comment that 'you are a wonderfully handsome man' he answered: 'Yes, I am worthy of being looked at.'

[Izāla-e-Auhām, pp. 213–214, Rūḥānī Khazā'in, vol. 3, p. 206][38]

1877

Mirzā A'ẓam Baig, who was a retired Extra Assistant Commissioner, instituted a suit against us to recover the share from our property of some of our absentee co-sharers. My brother Mirzā Ghulām Qādir, believing firmly in the

[36] *Rānī* means 'Queen' in Urdū. [Publishers]

[37] *See also* al-Ḥakam, volume 8, number 22, July 10, 1904, page 12. [Publishers]

[38] *See also*: al-Badr, volume 3, number 27, July 16, 1904, page 4; al-Ḥakam, volume 8, number 22, July 10, 1904, page 12 [Publishers]

strength of our case, entered upon its defence. When I supplicated with reference to this matter, I was vouchsafed the revelation:

اُجِیْبُ کُلَّ دُعَآئِکَ اِلَّا فِیْ شُرَکَآئِکَ[39]

Thereupon, I collected all our relatives and told them very clearly that they would not succeed in that suit and should not proceed with its defence; but, relying upon the apparent strength of their case, they paid no heed to my warning and continued the defence. In the court of first instance, the decision went in favour of my brother. But how could the matter be concluded contrary to the revelation from Allah the All-Knowing! Finally, in the Chief Court, my brother lost the case. In this way the truth of the revelation became manifest for everyone.

[Nuzūlul-Masīḥ, pp. 212–213, Rūḥānī Khazā'in, vol. 18, p. 590–591]

1877

مَیں تیری ساری دعائیں قبول کروں گا مگر شرکاء کے بارہ میں نہیں۔

[Urdu] I shall accept all your prayers but not in the matter of your collaterals.

[Ḥaqīqatul-Waḥī, p. 243, Rūḥānī Khazā'in, vol. 22, p. 254]

The same revelation[40] was vouchsafed to me also in Urdu. It is clear that God has honoured His humble servant

[39] **[Arabic] I shall accept all your supplications except in the matter of your collaterals.** [Publishers]

Publishers' Note: In *Anjām-e-Ātham*, page 181, *Rūḥānī Khazā'in*, volume. 11, page 181, this revelation is recorded as following:

یَا اَحْمَدُ اُجِیْبُ کُلَّ دُعَآئِکَ اِلَّا فِیْ شُرَکَآئِکَ۔

[Arabic] O Aḥmad, I shall accept all your supplications except in the matter of your collaterals.

greatly in the words of this revelation. Such words are used only as proof of affection for particular persons. They are not used for everyone.

[Ḥaqīqatul-Waḥī, p. 243 footnote, Rūḥānī Khazā'in, vol. 22, p. 254 footnote]

1877

Approximately fifteen or sixteen years ago, or perhaps a little earlier, I dispatched an article in support of Islam against the Āryas for printing in a press owned by a Christian by the name of Rallia Rām, who was also a lawyer and lived in Amritsar. He was also the owner and editor of a newspaper. The article was sent in a postal packet open on both sides and I also placed a letter in the packet along with the article. This letter contained statements in support of Islam and refutation of other faiths and requested that the article might be printed in his paper. The Christian [editor] was upset on account of religious differences. He took advantage of the law that the placing of such a letter in a postal packet was an offence punishable with a fine up to 500 rupees or with imprisonment up to six months[41], of which I was utterly unaware. He reported the matter to the postal authorities and filed a case against me.

Before I received intimation of this case Allah the Almighty showed me in a dream that Rallia Rām, the lawyer, had sent a serpent to me so that I might be bitten by

[40] By the same revelations, the Promised Messiah[as] means the Urdu translation of اُحِبُّ كُلَّ دَعَآئِكَ اِلَّا فِيْ شُرَكَآئِكَ which he himself has written in the main text of *Ḥaqīqatul-Waḥī*, page 243 and has been quoted here. [Mirza Bashir Ahmad]

[41] Presently, such are not the laws of the postal service, but were the laws at that time. See Act 4 of 1866, clauses 12, 56, and Government of India Notification 2424, dated December 7, 1877, clause 43. [Abdul Latif Bahawalpuri]

it but I fried the serpent as one fries a fish and sent it back to him.

I realise that this was an indication that the decision in that case might become a ruling helpful to lawyers in such cases.

In short, I was summoned to Gurdaspur (the headquarters of the district) to answer this charge. All the lawyers with whom I consulted advised that the only way of deliverance open to me was to plead that I had not put the letter in the packet and that Rallia Rām himself might have put the letter in the packet after having received both of them separately. The lawyers assured me that in such case I would be acquitted as there would be no evidence against me except the statement of Rallia Rām. They also advised that two or three false witnesses might be produced in support of such statement. They felt that without recourse to this device there was no hope of my deliverance and that conviction was certain. I told them categorically that I would not swerve an inch from the truth whatever the consequence might be. I appeared in the court of an English magistrate and a European superintendent of post offices appeared as complainant on behalf of the government. The magistrate proceeded to record my statement and asked me: 'Did you put this letter in the packet and were the letter and the packet dispatched by you?' I answered without any hesitation: 'This is my letter and this is the packet that I dispatched. I myself placed the letter in the packet when I sent it, but I did not put the letter in the packet with any dishonest intention to cause loss of revenue to the government. I did not consider the letter as being distinct and separate from the article enclosed in the packet, nor did the letter contain any personal matter.' Allah the Almighty inclined the heart of the magistrate in my favour. The

superintendent of post offices created an uproar and made long speeches in English, which I could not follow except that each time the superintendent made a point, the magistrate would reject it saying: 'No, no.' When the superintendent concluded his submission and finished venting his anger the magistrate wrote his order in a couple of lines and said to me: 'You may leave.' I came out of the court room deeply grateful to my Real Benevolent Who had upheld me in opposition to a European officer. I realise fully that God Almighty delivered me from that misfortune on account of my adhering to the truth.

Before this case, I had seen a dream that a man had stretched forth his hand to take away my cap, whereupon I said: 'What are you up to?' On this he left the cap on my head and said: '**That is all right, that is all right**.'

[Ā'īna-e-Kamālāt-e-Islām, pp. 297–299, Rūḥānī Khazā'in, vol. 5, pp. 297–299]

About 1877

The Promised Messiah[as] received the following revelation about thirty years ago, which he had mentioned often and related again today:

فَارْتَدَّا عَلٰی اٰثَارِھِمَا وَ وُھِبَ لَہُ الْجَنَّۃُ

اتنے میں طاقتِ بالا اس کو کھینچ کر لے گئی یہودا اسکریوطی۔

[Arabic] [*They returned, retracing their steps and Paradise was bestowed upon him.*]

[Urdu] Thereupon, the power above drew him up. Judas Iscariot.

**[Badr, vol. 4, no. 4, January 24, 1907, p. 3 *and*
al-Ḥakam, vol. 11, no. 3, January 24, 1907, p. 1 footnote]**

About 1877

سَيُهْزَمُ الْجَمْعُ وَيُوَلُّوْنَ الدُّبُرَ[42]

From this, I understand that the Ārya religion would fail by God's decree and that they [Ārya Samājists] will run away from their religion, shall turn their backs upon it, and will come to naught. This revelation came to me a long time ago—a matter of nearly thirty years—and I communicated it to a local Ārya, namely, Lālah Sharampat.

[Tatimmah Ḥaqīqatul-Waḥī, p. 167, Rūḥānī Khazā'in, vol. 22, p. 607]

About 1878

About twenty-five years ago, I saw a dream in Gurdaspur that I was sitting on a *chār-pa'ī* [cot] and that Maulavī 'Abdullāh Ghaznavī (deceased) was sitting on my left on the same cot. Meanwhile, it passed through my mind that I should push Maulavī ['Abdullāh Ghaznavī] off the *chār-pa'ī*. I began to move slowly towards him until he got off the cot and sat down on the ground. Thereupon, three angels appeared from heaven, one of whom bore the name: *Khairā'itī*. They also sat down on the ground as Maulavī 'Abdullāh was sitting and I remained seated on the *chār-pa'ī*. Then I said to all of them: 'I will now pray and you say Āmīn.' Thereafter, I supplicated:

رَبِّ اَذْهِبْ عَنِّی الرِّجْسَ وَطَهِّرْنِیْ تَطْهِیْرًا[43]

On this, the three angels and Maulavī 'Abdullāh all said: 'Āmīn'. Thereafter, the three angels and Maulavī 'Abdullāh flew up to the sky and I woke up.

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[42] **[Arabic] The host shall soon be routed, and they will turn their backs in flight.** [Publishers]

[43] **[Arabic] Lord, remove all uncleanliness from me and purify me completely**. [Publishers]

As soon as I woke up I felt sure that Maulavī ‘Abdullāh would soon die[44] and that a special grace had been decreed for me in the heavens. Thereafter, I felt all the time that a heavenly power was working inside me until I began to receive revelation in continuous succession. In that one night, Allah the Almighty perfected in me a change of the kind which cannot be brought about by the hand of man or by man’s volition.[45]

It seems to me that Maulavī ‘Abdullāh Ghaznavī had been drawn to the Punjab to bear witness to the light which was to be vouchsafed to me and he bore such witness. His testimony was affirmed by Ḥāfiẓ Muḥammad Yūsuf and his brother Muḥammad Ya‘qūb but later they were overcome by the love of the world.

I declare on oath in the name of God—whose false oath is the act of curse—that Maulavī ‘Abdullāh made an affirmation of my claim in my dream. I pray that if this statement of mine, which I have made on oath, is false, then Allah the Almighty might be pleased to bring about my death in great torment within the lifetime of the progeny of Maulavī ‘Abdullāh and his followers and disciples; and if I have told the truth, then God might be pleased to make me prevail and to confound them, or to guide them aright. Maulavī ‘Abdullāh’s own words were: **‘You have been given the sword of heavenly Signs and other reasoning. When I was in the world I was hoping that God would raise such a person in the world.’** This is the dream that I

[44] Maulavī ‘Abdullāh Ghaznavī passed away on Tuesday, Rabī‘ul-Awwal 15, 1298 AH, February 15, 1881 CE. See *Ishā‘atus-Sunnah*, volume 4, number 1. [Publishers]

[45] This dream is also mentioned in *Tiryāqul-Qulūb*, pages 94–95, *Rūḥānī Khazā’in*, volume 15, pages 351–352**.** [Publishers]

saw. اِلْعَنْ مَنْ كَذَبَ وَاَيِّدْ مَنْ صَدَقَ [Do You O Lord curse him who lies and do You succour him who tells the truth.]

[Nuzūlul-Masīḥ, pp. 236–238, Rūḥānī Khazā'in, vol. 18, pp. 614–616]

About 1878

In those very days,[46] the night before or the night after, I saw in a vision a person who appeared to me to be an angel, but I felt in my dream that his name was **Sher 'Alī**. He made me lie down and took out my eyeballs and cleaned them and removed every smear and speck from them and wiped away all matter that might be the cause of a disorder or of short-sightedness. He converted a clear light, which was already there but had been covered up by some opaque matter, into the likeness of a bright star. Having done this, that person disappeared and I reverted from that state of vision to complete wakefulness.

[Tiryāqul-Qulūb, p. 95, Rūḥānī Khazā'in, vol. 15, p. 352]

1878

On one occasion a student who knew English came to see me and in his presence was vouchsafed to me the revelation:

[English] ***This is My enemy.***

I had perceived that this revelation related to him, but I asked him its meaning. He turned out to be of the same ilk and his mind was found to be a prey to many kinds of ills.

[Barāhīn-e-Aḥmadiyyah, part 4, p. 481 sub-footnote 3, Rūḥānī Khazā'in, vol. 1, pp. 572–573 sub-footnote 3]

[46] That is, at the same time when the dream mentioned immediately above was seen. [Mirza Bashir Ahmad]

1879

About three years ago I prayed that people might be inclined to help towards the publication of this book.[47] Thereupon …I received a revelation… in emphatic terms:

بالفعل نہیں

[Urdu] Not just now.

…In accordance with this…the book did not draw much attention from people for some time.

[Barāhīn-e-Aḥmadiyyah, part 3, p. 225 sub-footnote 1, Rūḥānī Khazā'in, vol. 1, pp. 249–250 sub-footnote 1]

1880

Once I fell seriously ill, so much so that on three separate occasions my relatives, perceiving that my last moment had arrived, recited *sūrah Yā Sīn* to me as is customary among Muslims. On the third occasion, while the *sūrah* was being recited, I saw that some of my relatives—who have since passed away—were sobbing out of control behind the walls. I was suffering from a species of severe colic and was purging blood every few minutes. I continued in this condition for sixteen days. Another person who was suffering from a similar disorder died on the eighth day, though he had not suffered as severely as I was suffering. When the sixteenth day arrived everybody despaired of my life and *sūrah Yā Sīn* was recited to me the third time. All my relatives believed that I would be in my grave before sunset. Then it so happened that as God had in the past taught His Prophets prayers for deliverance from misfortunes He also taught me through revelation a prayer as follows:

[47] *Barāhīn-e-Aḥmadiyyah* [Publishers]

سُبْحَانَ اللّٰہِ وَبِحَمْدِہٖ سُبْحَانَ اللّٰہِ الْعَظِیْمِ۔ اَللّٰھُمَّ صَلِّ عَلٰی مُحَمَّدٍ وَّاٰلِ مُحَمَّدٍ[48]

Allah the Almighty revealed upon my heart to put my hand in river water which should have some sand with it and to recite this prayer and to wipe my chest and my back, hands, and face with the water and that in this manner I would be healed. Accordingly, river water with sand was sent for hastily and I started doing as I had been directed. The whole of my body had seemed to be on fire which was so painful that I felt death would be preferable to that condition and would be a deliverance from torment, but when I started doing as I had been directed, I call God—in Whose hand is my life—to witness that every time I recited these blessed words and wiped my body with the river water I felt the fire departing from my body and coolness and comfort taking its place. The water in the vessel had not yet been exhausted when I felt that my illness had departed from me completely and after sixteen days, I slept in health and comfort. Next morning, I received the revelation:

وَاِنْ كُنْتُمْ فِیْ رَیْبٍ مِّمَّا نَزَّلْنَا عَلٰی عَبْدِنَا فَاْتُوْا بِشِفَآءٍ مِّنْ مِّثْلِہٖ

That is [Arabic] If you are in doubt concerning the Sign, which We have shown you through this restoration of health, then cite a cure like this one.

[Tiryāqul-Qulūb, pp. 36–37,
Rūḥānī Khazā'in, vol. 15, pp. 208–209]

[48] **[Arabic] Holy is Allah and worthy of all Praise; Holy is Allah, the Great. Allah, bestow Your blessings on Muḥammad and the people of Muḥammad.** [Publishers]

About 1880

Twenty-five or twenty-six years ago I saw in a dream that someone was writing my name. He wrote half of my name in Arabic and half in English.

[al-Ḥakam, vol. 9, no. 32, September 10, 1905, p. 3]

About 1880

(A) Sardār Ḥayāt Khān (Judge)[49] was suspended in a case, and my elder brother, Mirzā Ghulām Qādir, asked me to pray for him. I supplicated for him and I was shown that he was sitting in the judicial chair and carrying on as judge. I said: 'But he has been suspended.' Someone said to me: 'He has not been suspended in the other world.' Then I felt that he would be restored. He was informed of this and was restored shortly thereafter.

[al-Ḥakam, vol. 4, no. 32, September 10, 1902, p. 6]

(B) Sardār Muḥammad Ḥayāt Khān…remained under suspension for a long time. Eighteen months or perhaps a little longer passed in which he suffered all kinds of misfortunes, difficulties and hardships during the period of his suspension and it appeared that the government was also against him. At that time, I was told in a dream that he would be cleared and I said to him in my dream: '**Fear not. God has power over all things and He will deliver you**.' At that time, I related this dream to scores of Hindus, Āryas, and Muslims. Everyone who heard it considered it improbable and some even thought it was impossible. I

[49] Sardār Muḥammad Ḥayāt Khān was a Judge who was charged with several counts of wrongdoing. He was suspended and was being tried. Mirzā Ghulām Qādir asked the Promised Messiah[as] to pray for him. When he supplicated for him he was given this glad tiding through a vision. [Mirza Bashir Ahmad]

have been told that someone also communicated my dream to Sardār Muḥammad Ḥayāt Khān, who was in Lahore. الحمدللہ والمنّت [Allah be praised and thanked] that this glad tiding came to pass as I had seen it.

[Barāhīn-e-Aḥmadiyyah, part 3, p. 252 sub-footnote 1, Rūḥānī Khazā'in, vol. 1, pp. 279–280 sub-footnote 1]

1880

اِنِّیْ مُھِیْنٌ مَّنْ اَرَادَ اِھَانَتَکَ

That is [Arabic] I shall humiliate him who designs to humiliate you.

This is a grand revelation and prophecy which has been fulfilled in various ways and in respect of diverse nations. Whoever attempted to bring my Movement into contempt was himself humiliated and frustrated.

[Nuzūlul-Masīḥ, p. 189, Rūḥānī Khazā'in, vol. 18, p. 567]

About 1880

On one occasion I saw in a vision forty-four or forty rupees and the revelation came:

ماجھے خان کا بیٹا اور شمس الدین پٹواری ضلع لاہور بھیجنے والے ہیں

[Urdu] The son of Mājhe Khān and Shams-ud-Dīn Patwārī[50] of District Lahore are the remitters.

Thereafter, I received a postcard which said that forty rupees had been remitted by the son of Mājhe Khān and four or six rupees by Shams-ud-Dīn Patwārī. Thereafter, the money was received accordingly.

[Nuzūlul-Masīḥ, p. 202, Rūḥānī Khazā'in, vol. 18, p. 580]

[50] Village land-registrar [Publishers]

1881

An eminent personage...whose name was Maulavī ‘Abdullāh Ghaznavī... I saw this eminent and righteous person in my dream after his death that he was standing fully armed in a military way with great dignity and majesty[52]. I mentioned some of my revelations to him and asked him to interpret one of my dreams. I told him that I had seen in a dream that I was holding a sword,[53] the hilt of which was in my hand and its point reached

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[52] In *Nuzūlul-Masīḥ*, the Promised Messiah[as] writes:

> [I saw that] he [Maulavī ‘Abdullāh Ghaznavī] was standing in the street of a large town and I entered a mosque with him and he had a large number of people with him, who were strong men, all armed and wearing military uniforms. Maulavī ‘Abdullāh seemed to be one of them and appeared as a young man, very strong, in military uniform, and armed with his sword hanging by his side. I felt that all these people were awaiting some grand command and all of them [except Maulavī ‘Abdullāh] were angels equipped and ready for some desperate venture.
>
> **[Nuzūlul-Masīḥ p. 238, Rūḥānī Khazā’in, vol. 18, pp. 616–617]**

[53] Note by Ḥaḍrat Maulānā Jalal-ud-Din Shams[ra]: In describing this sword, the Promised Messiah[as] writes in *Ā’īna-e-Kamālāt-e-Islām*:

> That sword that I had in my hand was very bright and sent forth light in the form of dripping drops.
>
> **[Ā’īna-e-Kamālāt-e-Islām, vol. 5, p. 576, Rūḥānī Khazā’in, vol. 5, p. 576]**

In *Nuzūlul-Masīḥ*, he writes:

> That sword sent forth shining rays like the rays of the sun. I wielded it to the right and to the left, each time killing thousands of people. On account of its extraordinary length it reached the ends of the earth and worked like lightning traversing thousands of miles in a second. I perceived that the hand that wielded it was mine but the power came from heaven. Each time I wielded it to the right or the left large numbers of people were cut and fell down.
>
> **[Nuzūlul-Masīḥ, pp. 238–239, Rūḥānī Khazā’in, vol. 18, pp. 616–617]**

up to the sky. When I turned it to the right thousands of my opponents were killed and when I turned it to the left thousands of my enemies were killed.

Ḥaḍraṭ ‘Abdullāh, may Allah be pleased with him, was very pleased to hear this dream of mine. With his face beaming with cheerfulness, happiness, and clear conviction, he said: ‘The interpretation of your dream is that God will employ you for high purposes. Wielding the sword on the right and killing opponents means that the task will be accomplished through spiritual light and the manifestations of spiritual Signs; while wielding it to the left and slaughtering thousands of enemies means that Allah will employ you to confound them with reason and argument and thus in both ways Allah will establish the truth.’ He added: ‘When I was in the world I was hoping that God will surely raise such a person.’ Then he took me to a large building in which a number of righteous and godly people were sitting, all of them armed in military fashion and sitting upright as if waiting for some command immediately expected for the performance of some military task….

This blessed dream, which is really a type of vision, points to the same Signs of the Messiah that I have mentioned above. That the slaughter of swine and killing of infidels by the Messiah has the same import: he will convey the divine arguments convincingly and will frustrate them through the sword of argument. واللہ اعلم بالصواب [Allah knows best.]

[Izāla-e-Auhām, pp. 83–92 footnote, Rūḥānī Khazā’in, vol. 3, pp. 143–147 footnote]

About 1881

(A) In His revelation God has also called me the *Baitullāh* [House of Allah], which indicates that the more my

opponents strive to demolish this House, the more treasures of divine knowledge and heavenly Signs will emerge from it. Accordingly, my experience is that with every persecution a new treasure is disclosed. One of the revelations in this context is:

یکے پائے من مے بوسید و من مے گفتم کہ حجرِ اسود منم [54]

[Arba'īn, no. 4, p. 15 footnote, Rūḥānī Khazā'in, vol. 17, pp. 444–445 footnote]

(B) A revelation that came to me about twenty-five years ago was:

شخصے پائے من بوسید و من گفتم کہ سنگِ اسود منم [55]

[al-Ḥakam, vol. 10, no. 37, October 24, 1906, p. 1]

About 1881

About eighteen years ago, I informed some people from among Hindus and Muslims that: 'God has addressed me and has said:

اِنَّا نُبَشِّرُكَ بِغُلَامٍ حَسِيْنٍ

That is [Arabic] We give you good tidings that We will grant you a handsome son.'

I communicated this revelation to one Ḥāfiẓ Nūr Aḥmad of Amritsar, who is alive and is one of my opponents in respect of my claim of being the Promised Messiah. I also communicated it to Sheikh Ḥāmid 'Alī who used to stay

[54] **[Persian] Someone kissed my foot and I told him: 'I am the Black Stone.'** [Publishers]

[55] **[Persian] A person kissed my foot and I told him: 'I am the Black Stone.'** [Publishers]

Publishers' Note: The Promised Messiah[as] says in *al-Istiftā'*, page 41:

> Interpreters of dreams have said that the interpretations of the Black Stone in a dream are: the man of learning, the jurist and the wise.

with me and to two Hindus of Qadian, Sharampat and Malāwāmal, who used to visit me. Everyone wondered at this revelation since my wife had passed the age of child-bearing twenty years earlier, and I did not have another wife. But Ḥāfiẓ Nūr Aḥmad said: 'No wonder if God, through His power, should bestow a son.' About three years thereafter, I married into a noble family of Delhi and God bestowed upon me that son and three others.

[Tiryāqul-Qulūb, p. 34, Rūḥānī Khazā'in, vol. 15, pp. 200–201]

About 1881

Revelation [Arabic]

اُشْكُرْ نِعْمَتِيْ رَبَّيْتَ خَدِيْجَتِيْ

[Barāhīn-e-Aḥmadiyyah, part 4, p. 558 sub-footnote 4, Rūḥānī Khazā'in, vol. 1, p. 666 sub-footnote 4]

Translation: [Arabic] Be grateful to Me that you have found My Khadījah.

This was the good news, several years in advance, of my marriage into a noble family of Sayyeds of Delhi.… [In the revelation] my wife was named Khadījah as she is the mother to a blessed progeny, and a blessed progeny has also been promised to me. It was also an indication that she would be of a Sayyed family.

[Nuzūlul-Masīḥ, pp. 146–147, Rūḥānī Khazā'in, vol. 18, pp. 524–525]

About 1881

One prophecy, dating about eighteen years back, is the following:

اَلْحَمْدُ لِلّٰهِ الَّذِيْ جَعَلَ لَكُمُ الصِّهْرَ وَالنَّسَبَ

Translation: [Arabic] God, Who has bestowed upon you a marital arrangement with a noble family who are Sayyed, is the True God. Also,

He has made your own descent from a noble family[56] which is compounded mix of Persians and Sayyeds.

[Tiryāqul-Qulūb, p. 64, Rūḥānī Khazā'in, vol. 15, pp. 272–273]

About 1881

On one occasion, I received the following revelation in the mosque about the time of *'Aṣr*:

میں نے ارادہ کیا ہے کہ تمہاری ایک اَور شادی کروں۔ یہ سب سامان
میں خود ہی کروں گا اور تمہیں کسی بات کی تکلیف نہیں ہوگی۔

[Urdu] I have determined to arrange another wedding for you. I will make all the arrangements Myself and you will not be put to any trouble.

This was accompanied by a Persian couplet:

ہر چہ باید نو عروسی را ہماں ساماں کنم
وانچہ مطلوبِ شما باشد عطائے آں کنم[57]

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[56] In this revelation the family of my wife and my family are both described together as having been provided by God and both have been treated as praiseworthy to about the same extent. This is a clear indication that as my in-laws are descendants of Ḥaḍrat Fāṭimah, in the same way there is a mix of descent from Ḥaḍrat Fāṭimah in my genealogy through some of my grandmothers. The precedence given to my wife's family in the revelation over my family is to stress the fact that she is a direct descendant of Ḥaḍrat Fāṭimah and I have partly inherited her blood.

[**Tuḥfah-e-Golarhviyyah, p. 19, Rūḥānī Khazā'in, vol. 17, p. 117**]

[57] **[Persian] I shall make all arrangements for your new wedding and shall provide all that you might need.** [Publishers]

Publishers' Note: In *Ḥaqīqatul-Waḥī*, the Promised Messiah[as] writes:

> I prayed to Allah the Almighty that I cannot bear the expenses of this marriage. Thereupon, I received the revelation:

Some revelations indicated that the family into which I would marry would be high and noble. One revelation said that 'God has provided you with a noble descent and has arranged your marriage in a noble family.' All this was communicated to Lālah Sharampat long before the event. He well knows that, without any effort on my part, God arranged this relationship in a high and noble family… of Sayyeds and made provision for all connected matters and expense in such a manner that I did not undergo any trouble in that regard. To this day, He continues to fulfil this promise.

[Shaḥna-e-Ḥaqq, pp. 43–44, Rūḥānī Khazā'in, vol. 2, pp. 383-384]

About 1881

The details of this prophecy were supplied in other revelations, so much so that even the name of the town **Delhi** was mentioned and this was communicated to several people…and all came about as had been foretold. Without any previous relationship or connection, my marriage was arranged in a well known noble Sayyed family of Delhi…. God had promised that through my progeny He will lay a great foundation for the support of Islam and among them He will cause to appear one who will be blessed with the heavenly spirit. Therefore, He determined that I should marry into such a family and should be granted progeny from this marriage, which would spread the light of

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ہر چہ باید تُو عروسی را ہمہ ساماں کنم
وانچہ در کارِ شما باشد عطائے آں کنم

That is [Persian] I shall provide whatever you need for the marriage, and I shall grant you whatever you need from time to time.

And this is how it happened**.**

[Ḥaqīqatul-Waḥī, pp. 235–236 Rūḥānī Khazā'in, vol. 22, p. 247]

guidance which has been planted at my hand far and wide in the world. It is a curious coincidence that just as the grandmother of the Sayyeds was named *Shehr Bāno*, in the same way my wife who will be the mother of my progeny is named *Nuṣrat Jahān Begum* [Lady Help of the World]. This seems to be an indication that God has laid the foundation of my progeny to help the whole world. It is the way of God that prophecies are sometimes indicated through names.

[Tiryāqul-Qulūb, pp. 64–65, Rūḥānī Khazā'in, vol. 15, pp. 273–274]

About 1881

About eighteen years ago, I had an opportunity to visit Maulavī Muḥammad Ḥusain Batālavī, Editor of *Ishā'atus-Sunnah* at his house. He asked me whether I had received any revelation lately and I mentioned to him the revelation, which I had already mentioned several times to my friends:

بِكْرٌ وَّثَيِّبٌ[58]

I interpreted this to him and to all others to mean that: God has intended to bring two women to me in marriage—the first time a virgin and the second time a widow. The first part of the revelation, relating to a virgin, has been fulfilled. By Allah's grace, I have four sons from that wife. I await fulfilment of the part about the widow.[59]

[Tiryāqul-Qulūb, p. 34, Rūḥānī Khazā'in, vol. 15, p. 201]

[58] **[Arabic] A virgin and a widow.** [Publishers]

[59] In my humble opinion both aspects of the revelation were fulfilled in the person of Ḥaḍrat Ammān Jān, who came as a virgin and remained behind as a widow. Allah knows best. [Mirza Bashir Ahmad]

1881

(A) A Hindu Ārya…had been suffering for sometime from tuberculosis. Gradually, his disease worsened and he began to despair for his life. He came to me one day and wept bitterly in despair. I was deeply affected by his distress and supplicated to God, the One, on his behalf. As God had decreed his health, I received the following revelation as soon as I prayed:

قُلْنَا يَا نَارُ كُوْنِيْ بَرْدًا وَّ سَلَامًا

That is [Arabic] We commanded the fire of fever to become cool and safe.

I immediately informed him and several other Hindus—who are still present and residing in this town—of this revelation. Trusting fully in God, I expressed the assurance that he would be restored to health and would certainly not die of that disease. Within a week thereafter, he recovered fully from his life-threatening illness. وَالْحَمْدُ لِلّٰهِ عَلٰى ذٰلِكَ [All praise is due to Allah for this.]

[Barāhīn-e-Aḥmadiyyah, part 3, pp. 227–228 sub-footnote 1, Rūḥānī Khazā'in, vol. 1, p. 252 sub-footnote 1]

(B) Malāwāmal was afflicted with tuberculosis and when his condition became dangerous I supplicated on his behalf and received the revelation:

قُلْنَا يَا نَارُ كُوْنِيْ بَرْدًا وَّ سَلَامًا

That is [Arabic] O fire of fever, cool down.

Then I saw in a dream that I had pulled him out of the grave. He was informed both of the revelations and of the dream before the events occurred.

[Shaḥna-e-Ḥaqq, p. 43 Rūḥānī Khazā'in, vol. 2, p. 381]

1881

When some time had passed after the first revelation[60]…and I was confronted with several complications on account of people's lack of interest and I was also facing exceeding difficulties, one day Allah the Noble revealed to me at about the time of *Maghrib*:

هُزِّيْ اِلَيْكِ بِجِذْعِ النَّخْلَةِ تُسَاقِطْ عَلَيْكِ رُطَبًا جَنِيًّا [61]

[60] Revelation of the year 1879: بالفعل نہیں **[Urdu] Not just now.** [Publishers]

[61] This revelation was vouchsafed to Mary at the time of the birth of her son 'Īsā [Jesus], may peace be upon him. She was feeling weak and exhausted. In the same book *Barāhīn-e-Aḥmadiyyah*, God the Almighty named me Mary also and commanded me:

وَكُنْ مِّنَ الصَّالِحِيْنَ الصِّدِّيْقِيْنَ

[Arabic] [*Be of the righteous and the truthful.*]

See page 242 of *Barāhīn-e-Aḥmadiyyah* [*Rūḥānī Khazā'in*, volume 1, page 267]. Therefore, the revelation granted to me هُزِّيْ اِلَيْكِ indicates that my spiritual condition of being Mary had now given spiritual birth to a child who was named 'Īsā [Jesus]. So long as my spiritual condition of being Jesus was in its elementary stages the spiritual qualities that I possessed as Mary continued to nurture him and when he came into his full powers he was informed:

يَا عِيْسٰى اِنِّيْ مُتَوَفِّيْكَ وَرَافِعُكَ اِلَيَّ

[Arabic] [*O 'Īsā I shall cause you to die and shall raise you towards Me.*]

See page 556 of *Barāhīn-e-Aḥmadiyyah* [*Rūḥānī Khazā'in*, volume 1, page 664]. It was the same promise which was set out in *sūrah at-Taḥrīm* [last verse of Chapter 66 of the Holy Qur'an]. In accordance with this promise, it was incumbent that someone from among the Muslims should be named Mary and through the spiritual process 'Īsā [Jesus] should be born and should be called Son of Mary. I am that person. Mary was commanded: هُزِّيْ اِلَيْكِ and so was I, the only difference being that Mary was then suffering from physical exhaustion and I was suffering from lack of financial means.

[Nuzūlul-Masīḥ, p. 163, Rūḥānī Khazā'in, vol. 18, p. 541]

That is [Arabic] Shake the branch of the date-palm tree, the fresh ripe dates will fall upon you.[62]

I understood therefrom that it was an indication that I should make an effort to draw attention to the book and it is promised that thereby the cost of the publication of that part of the book would be provided….After this revelation I made some effort in that way in accordance with the divine command…and help came from whatever quarters God willed for the portion that was being printed. وَالْحَمْدُ لِلّٰهِ عَلٰى ذَالِك [Allah be praised for all this.]

[Barāhīn-e-Aḥmadiyyah, part 3, pp. 225–226 sub-footnote 1, Rūḥānī Khazā'in, vol. 1, pp. 250–251 sub-footnote 1]

1881

One day in a light slumber the following words flowed from my tongue at the morning time:

عبداللہ خان ڈیرہ اسمٰعیل خان

[Urdu] 'Abdullāh Khān, Dera Ismail Khan

Some Hindus who were with me at the time—and still live here—were informed of this and it so happened that the same afternoon one of them[63] went, by chance, to the post office and brought me a letter from one 'Abdullāh Khān,[64] who had also sent me some money.

[Barāhīn-e-Aḥmadiyyah, part 3, pp. 226–227 sub-footnote 1, Rūḥānī Khazā'in, vol. 1, pp. 251–252 sub-footnote 1]

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[62] This translation is from *Nuzūlul-Masīḥ*, page 161, *Rūḥānī Khazā'in*, volume 18, page 539. [Publishers]

[63] Bishandas Brahman [Publishers]

[64] Extra Assistant Commissioner at Dera Ismail Khan [Publishers]

November 1881

On the first or second of Muḥarram, 1299 AH[65] I saw in a dream that someone had sent me fifty rupees towards the cost of my book. An Ārya[66] also saw a dream that someone had sent me a thousand rupees for the same purpose. He related his dream to me and I immediately told him of my dream and said to him: 'Nineteen twentieth of your dream is false; this is a consequence of your being a Hindu and outside the pale of Islam.' He might have taken it ill, but it was the truth and this was confirmed on the fifth or sixth of Muḥarram when the sum of fifty rupee, which had been remitted by Sheikh Muḥammad Baha'-ud-Dīn, Chief Minister of Junagadh State, was received as assistance towards the cost of the book in the presence of several people one of whom was an Ārya. وَالْحَمْدُ لِلّٰهِ عَلٰى ذَالِكَ [Allah be praised for all this.]

[Barāhīn-e-Aḥmadiyyah, part 3, pp. 255–256 sub-footnote 1, Rūḥānī Khazā'in, vol. 1, pp. 283–284 sub-footnote 1]

[65] November 23–24, 1881 [Publishers]

[66] Lālah Sharampat [Publishers]

1882

1882

On one occasion I received a revelation which indicated that there was a difference among the higher angels. The indication was that the will of God was prepared to bring about a renaissance of Islam, but the angels had not yet been informed of the identity of the **rejuvenator**. Hence that was being debated.

[Barāhīn-e-Aḥmadiyyah, part 4, pp. 502–503 sub-footnote 3, Rūḥānī Khazā'in, vol. 1, p. 598 sub-footnote 3]

1882

At the same time I saw in a dream that a search was being made for one who should revive the faith. A person appeared before me and pointing to me said:

هٰذَا رَجُلٌ يُّحِبُّ رَسُوْلَ اللّٰهِ

That is [Arabic] This is the man who loves the Messenger[sa] of Allah.

His meaning was that the principal condition of this assignment was the love of the Holy Prophet[sa] and that I fulfilled that condition.

[Barāhīn-e-Aḥmadiyyah, part 4, p. 503 sub-footnote 3, Rūḥānī Khazā'in, vol. 1, p. 598 sub-footnote 3]

1882

I was occupied in writing something one night and then went to sleep and [in my dream] I saw the Holy Prophet, may peace and blessings of Allah be upon him, and his face was bright like the full moon. He came close to me and I felt as if he wished to embrace me. So he embraced me and I saw that rays of light proceeded from his countenance and

entered into me. I felt these rays were like palpable light and I believed that I was seeing them not only through my spiritual sight but also with my physical eyes. Thereafter, I did not perceive that he had separated himself from me nor did I perceive that he had left me. Thereafter, the doors of revelation were opened to me and God addressed me and said:

يَآاَحْمَدُ بَارَكَ اللّٰهُ فِيْكَ الخ [67]

[Āʾīna-e-Kamālāt-e-Islām, p. 550, Rūḥānī Khazāʾin, vol. 5, p. 550]

March 1882

يَآ اَحْمَدُ بَارَكَ اللّٰهُ فِيْكَ ۔ مَا رَمَيْتَ اِذْ رَمَيْتَ وَلٰكِنَّ اللّٰهَ رَمٰى۔
اَلرَّحْمٰنُ عَلَّمَ الْقُرْاٰنَ ۔ لِتُنْذِرَ قَوْمًا مَّآ اُنْذِرَ اٰبَآؤُهُمْ ۔ وَلِتَسْتَبِيْنَ سَبِيْلُ
الْمُجْرِمِيْنَ ۔ قُلْ اِنِّيْٓ اُمِرْتُ وَاَنَا اَوَّلُ الْمُؤْمِنِيْنَ ۔ قُلْ جَآءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ
اِنَّ الْبَاطِلَ كَانَ زَهُوْقًا ۔ كُلُّ بَرَكَةٍ مِّنْ مُّحَمَّدٍ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ۔ فَتَبَارَكَ
مَنْ عَلَّمَ وَتَعَلَّمَ ۔ قُلْ اِنِ افْتَرَيْتُهٗ فَعَلَيَّ اِجْرَامِيْ ۔ هُوَالَّذِيْٓ اَرْسَلَ رَسُوْلَهٗ
بِالْهُدٰى وَدِيْنِ الْحَقِّ لِيُظْهِرَهٗ عَلَى الدِّيْنِ كُلِّهٖ ۔ لَامُبَدِّلَ لِكَلِمَاتِ اللّٰهِ ۔ ظُلِمُوْا
وَاِنَّ اللّٰهَ عَلٰى نَصْرِهِمْ لَقَدِيْرٌ ۔ اِنَّا كَفَيْنٰكَ الْمُسْتَهْزِئِيْنَ ۔ يَقُوْلُوْنَ اَنّٰى لَكَ هٰذَا ۔
اَنّٰى لَكَ هٰذَا ۔ اِنْ هٰذَآ اِلَّا قَوْلُ الْبَشَرِ ۔ وَاَعَانَهٗ عَلَيْهِ قَوْمٌ اٰخَرُوْنَ ۔ اَفَتَاْتُوْنَ
السِّحْرَ وَاَنْتُمْ تُبْصِرُوْنَ ۔ هَيْهَاتَ هَيْهَاتَ لِمَا تُوْعَدُوْنَ ۔ مِنْ هٰذَا الَّذِيْ
هُوَ مَهِيْنٌ ۔ وَّلَا يَكَادُ يُبِيْنُ ۔ جَاهِلٌ اَوْ مَجْنُوْنٌ ۔ قُلْ هَاتُوْا بُرْهَانَكُمْ اِنْ كُنْتُمْ
صَادِقِيْنَ ۔ هٰذَا مِنْ رَّحْمَةِ رَبِّكَ ۔ يُتِمُّ نِعْمَتَهٗ عَلَيْكَ ۔ لِيَكُوْنَ اٰيَةً لِّلْمُؤْمِنِيْنَ ۔
اَنْتَ عَلٰى بَيِّنَةٍ مِّنْ رَّبِّكَ ۔ فَبَشِّرْ وَمَآ اَنْتَ بِنِعْمَةِ رَبِّكَ بِمَجْنُوْنٍ ۔ قُلْ اِنْ كُنْتُمْ
تُحِبُّوْنَ اللّٰهَ فَاتَّبِعُوْنِيْ يُحْبِبْكُمُ اللّٰهُ ۔ اِنَّا كَفَيْنٰكَ الْمُسْتَهْزِئِيْنَ ۔ هَلْ اُنَبِّئُكُمْ
عَلٰى مَنْ تَنَزَّلُ الشَّيٰطِيْنُ ۔ تَنَزَّلُ عَلٰى كُلِّ اَفَّاكٍ اَثِيْمٍ ۔ قُلْ عِنْدِيْ شَهَادَةٌ
مِّنَ اللّٰهِ فَهَلْ اَنْتُمْ مُّؤْمِنُوْنَ ۔ قُلْ عِنْدِيْ شَهَادَةٌ مِّنَ اللّٰهِ فَهَلْ اَنْتُمْ

[67] **[Arabic] Allah has placed blessing in you, O Aḥmad.…** [Publishers]

مُسْلِمُوْنَ۔ اِنَّ مَعِیَ رَبِّیْ سَیَهْدِیْنِ رَبِّ اَرِنِیْ کَیْفَ تُحْیِ الْمَوْتٰی۔ رَبِّ اغْفِرْ وَارْحَمْ
مِّنَ السَّمَآءِ۔ رَبِّ لَا تَذَرْنِیْ فَرْدًا وَّ اَنْتَ خَیْرُ الْوَارِثِیْنَ۔ رَبِّ اَصْلِحْ اُمَّةَ مُحَمَّدٍ۔
رَبَّنَا افْتَحْ بَیْنَنَا وَبَیْنَ قَوْمِنَا بِالْحَقِّ وَاَنْتَ خَیْرُ الْفَاتِحِیْنَ۔ وَ قُلِ اعْمَلُوْا
عَلٰی مَکَانَتِکُمْ اِنِّیْ عَامِلٌ فَسَوْفَ تَعْلَمُوْنَ۔ وَلَا تَقُوْلَنَّ لِشَیْءٍ اِنِّیْ فَاعِلٌ ذَالِکَ
غَدًا۔ وَیُخَوِّفُوْنَکَ مِنْ دُوْنِهٖ۔ اِنَّکَ بِاَعْیُنِنَا۔ سَمَّیْتُکَ الْمُتَوَکِّلَ۔ یَحْمَدُکَ اللّٰهُ مِنْ
عَرْشِهٖ۔ نَحْمَدُکَ وَنُصَلِّیْ۔ یُرِیْدُوْنَ اَنْ یُّطْفِئُوْا نُوْرَ اللّٰهِ بِاَفْوَاهِهِمْ وَاللّٰهُ مُتِمُّ
نُوْرِهٖ وَلَوْ کَرِهَ الْکَافِرُوْنَ سَنُلْقِیْ فِیْ قُلُوْبِهِمُ الرُّعْبَ۔ اِذَا جَآءَ نَصْرُ اللّٰهِ وَالْفَتْحُ
وَانْتَهٰی اَمْرُ الزَّمَانِ اِلَیْنَآ اَلَیْسَ هٰذَا بِالْحَقِّ۔ هٰذَا تَاْوِیْلُ رُءْیَایَ مِنْ قَبْلُ قَدْ
جَعَلَهَا رَبِّیْ حَقًّا۔ وَقَالُوْٓا اِنْ هٰذَآ اِلَّا اخْتِلَاقٌ۔ قُلِ اللّٰهُ ثُمَّ ذَرْهُمْ فِیْ خَوْضِهِمْ
یَلْعَبُوْنَ۔ قُلْ اِنِ افْتَرَیْتُهٗ فَعَلَیَّ اِجْرَامِیْ۔ وَمَنْ اَظْلَمُ مِمَّنِ افْتَرٰی عَلَی اللّٰهِ
کَذِبًا۔ وَلَنْ تَرْضٰی عَنْکَ الْیَهُوْدُ وَلَا النَّصَارٰی۔ وَخَرَّقُوْا لَهٗ بَنِیْنَ وَبَنَاتٍۢ بِغَیْرِ
عِلْمٍ۔ قُلْ هُوَ اللّٰهُ اَحَدٌ۔ اَللّٰهُ الصَّمَدُ۔ لَمْ یَلِدْ وَلَمْ یُوْلَدْ وَلَمْ یَکُنْ لَّهٗ کُفُوًا
اَحَدٌ۔ وَیَمْکُرُوْنَ وَیَمْکُرُ اللّٰهُ وَاللّٰهُ خَیْرُ الْمَاکِرِیْنَ۔ اَلْفِتْنَةُ هٰهُنَا فَاصْبِرْ کَمَا
صَبَرَ اُولُوا الْعَزْمِ۔ وَ قُلْ رَّبِّ اَدْخِلْنِیْ مُدْخَلَ صِدْقٍ۔ وَاِمَّا نُرِیَنَّکَ بَعْضَ
الَّذِیْ نَعِدُهُمْ اَوْ نَتَوَفَّیَنَّکَ۔ وَمَا کَانَ اللّٰهُ لِیُعَذِّبَهُمْ وَاَنْتَ فِیْهِمْ۔ اِنِّیْ مَعَکَ
وَکُنْ مَّعِیَ اَیْنَمَا کُنْتَ۔ کُنْ مَّعَ اللّٰهِ حَیْثُمَا کُنْتَ۔ اَیْنَمَا تُوَلُّوْا فَثَمَّ وَجْهُ اللّٰهِ۔
کُنْتُمْ خَیْرَ اُمَّةٍ اُخْرِجَتْ لِلنَّاسِ وَافْتِخَارًا لِّلْمُؤْمِنِیْنَ۔ وَلَا تَیْئَسُ مِنْ
رَّوْحِ اللّٰهِ اَلَآ اِنَّ رَوْحَ اللّٰهِ قَرِیْبٌ۔ اَلَآ اِنَّ نَصْرَ اللّٰهِ قَرِیْبٌ۔ یَاْتِیْکَ مِنْ کُلِّ فَجٍّ
عَمِیْقٍ۔ یَاْتُوْنَ مِنْ کُلِّ فَجٍّ عَمِیْقٍ۔ یَنْصُرُکَ اللّٰهُ مِنْ عِنْدِهٖ۔ یَنْصُرُکَ رِجَالٌ
نُّوْحِیْٓ اِلَیْهِمْ مِّنَ السَّمَآءِ لَا مُبَدِّلَ لِکَلِمَاتِ اللّٰهِ۔ اِنَّا فَتَحْنَا لَکَ فَتْحًا مُّبِیْنًا۔
فَتْحُ الْوَلِیِّ فَتْحٌ وَّ قَرَّبْنَاهُ نَجِیًّا۔ اَشْجَعُ النَّاسِ۔ وَلَوْ کَانَ الْاِیْمَانُ مُعَلَّقًا
بِالثُّرَیَّا لَنَالَهٗ۔ اَنَارَ اللّٰهُ بُرْهَانَهٗ۔ یَا اَحْمَدُ فَاضَتِ الرَّحْمَةُ عَلٰی شَفَتَیْکَ۔
اِنَّکَ بِاَعْیُنِنَا یَرْفَعُ اللّٰهُ ذِکْرَکَ وَیُتِمُّ نِعْمَتَهٗ عَلَیْکَ فِی الدُّنْیَا وَالْاٰخِرَةِ۔ وَوَجَدَکَ
ضَآلًّا فَهَدٰی۔ وَنَظَرْنَآ اِلَیْکَ وَقُلْنَا یَا نَارُ کُوْنِیْ بَرْدًا وَّسَلَامًا عَلٰٓی اِبْرَاهِیْمَ خَزَائِنُ
رَحْمَةِ رَبِّکَ۔ یٰٓاَیُّهَا الْمُدَّثِّرُ قُمْ فَاَنْذِرْ وَرَبَّکَ فَکَبِّرْ۔ یَا اَحْمَدُ یَتِمُّ اسْمُکَ

وَلَا يَتِمُّ اسْمِيْ۔ كُنْ فِي الدُّنْيَا كَاَنَّكَ غَرِيْبٌ اَوْعَابِرُ سَبِيْلٍ۔ وَكُنْ مِّنَ الصَّالِحِيْنَ
الصِّدِّيْقِيْنَ۔ وَاْمُرْ بِالْمَعْرُوْفِ وَانْهَ عَنِ الْمُنْكَرِ وَصَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِ مُحَمَّدٍ۔
اَلصَّلٰوةُ هُوَالْمُرَبِّيْ۔ اِنِّيْ رَافِعُكَ اِلَيَّ۔ وَاَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِّنِّيْ۔ لَا اِلٰـهَ
اِلَّا اللّٰهُ۔ فَاكْتُبْ وَلْيُطْبَعْ وَلْيُرْسَلْ فِي الْاَرْضِ۔ خُذُوا التَّوْحِيْدَ التَّوْحِيْدَ يَا
اَبْنَآءَ الْفَارِسِ۔ وَبَشِّرِ الَّذِيْنَ اٰمَنُوْٓا اَنَّ لَهُمْ قَدَمَ صِدْقٍ عِنْدَ رَبِّهِمْ۔ وَاتْلُ
عَلَيْهِمْ مَّآ اُوْحِيَ اِلَيْكَ مِنْ رَّبِّكَ۔ وَلَا تُصَعِّرْ لِخَلْقِ اللّٰهِ وَلَا تَسْئَمْ مِّنَ النَّاسِ۔
اَصْحَابُ الصُّفَّةِ وَمَآ اَدْرَاكَ مَآ اَصْحَابُ الصُّفَّةِ تَرٰٓى اَعْيُنَهُمْ تَفِيْضُ مِنَ الدَّمْعِ۔
يُصَلُّوْنَ عَلَيْكَ۔ رَبَّنَآ اِنَّنَا سَمِعْنَا مُنَادِيًا يُّنَادِيْ لِلْاِيْمَانِ وَدَاعِيًا اِلَى اللّٰهِ وَسِرَاجًا
مُّنِيْرًا۔ آمِيْن۔

Translation:[68]

[Arabic] Allah has placed blessing in you, O Aḥmad. Whatever you did let loose, it was not you but it was Allah Who let it loose. Allah has taught you the Qur'an so that you should warn the people whose ancestors have not been warned, and that the way of the guilty ones might become manifest. Say: I have been commissioned and I am the first of the believers[69]. Say: The truth has come and

[68] Note by Ḥaḍrat Maulānā Jalal-ud-Din Shams[ra]: The translation in the text has been extracted from different books of the Promised Messiah[as]. Wherever the translation is given from the Publishers, it is written in italics and placed in brackets [...].

[69] Publishers' Note: In *Barāhīn-e-Aḥmadiyyah*, part 3, page 239, *Rūḥānī Khazā'in*, volume 1, page 265, the Promised Messiah[as] explains about the revelation '**I am the first of the believers**':

> It means: I am the first to turn towards Allah under His command in this age or the first to believe in this commandment. Allah knows best.

(A) I recall that when I was first commissioned I received the revelation which is entered on page 238 of *Barāhīn-e-Aḥmadiyyah*. **Blessings on you O Aḥmad… I am the first of believers**.

[A'īna-e-Kamālāt-e-Islām, Rūḥānī Khazā'in, vol. 15, p. 109 footnote]

falsehood has vanished away; and falsehood was bound to vanish. Every blessing is from Muḥammad, may peace and blessings of Allah be upon him; so highly blessed is he who taught and he who has been taught. Say: If I have invented it of myself, the sin thereof is on me. Allah is the God Who has sent His Messenger and His Appointed One with guidance and the True Faith so that He should make this faith prevail over all diverse faiths.[70] No one can

(B) Suddenly I had this experience through divine favour that in the evening…having been overcome by a light slumber I received this revelation.

[Nuṣratul-Ḥaqq, p. 51, Rūḥānī Khazā'in, vol. 21, p. 66]

(C) When the 13th century of the Hegira came to an end and the 14th century was about to begin, Allah the Almighty, informed me through revelation that I was the Reformer of this century and I received the revelation:

اَلرَّحْمٰنُ عَلَّمَ الْقُرْاٰنَ (تا) وَاَنَا اَوَّلُ الْمُؤْمِنِيْنَ۔

[Arabic] [*The Most Gracious One has taught you the Qur'an… I am the first of the believers.*]

[Kitābul-Bariyyah, p. 168, Rūḥānī Khazā'in, vol. 13, p. 201]

(D) By virtue of this revelation Allah bestowed upon me Qur'anic knowledge and called me the first of believers and filled me like an ocean with divine philosophy and truth and has assured me repeatedly through revelation that in this age no one's knowledge or love of the Divine comes up to my knowledge and my love.

[Ḍarūratul-Imām, p. 31, Rūḥānī Khazā'in, vol. 13, p. 502]

[70] The meaning of the revelation **[making Islam prevail over all other faiths]** is that: **God will help the wronged believers by illumining their faith and perfecting its appeal by incontrovertible arguments and shining reasoning and thus making it prevail over other faiths.**

[Barāhīn-e-Aḥmadiyyah, part 3, p. 239, Rūḥānī Khazā'in, vol. 1, p. 265]

Publishers' Note: This divine revelation is explained in *Arba'īn*, volume 2, pages 10–11 and 13, *Rūḥānī Khazā'in*, volume 17 pages 356–360. Details of how it was fulfilled are given in *Tiryāqul-Qulūb*, pages 47, 54, *Rūḥānī Khazā'in*, volume 15, pages 230, 248.

avert the words of Allah. They have been wronged and Allah will help them. He is All-Powerful and does as He pleases. We shall suffice against those who mock you. People will say: 'Whence have you received this status; whence have you received this status? What is presented as revelation is only the word of a man and has been made with the help of other people; do you knowingly accept that which is a delusion? How can that happen which he promises you, especially the promise of one who is lowly and mean [*and cannot even express himself properly*]. He is ignorant or demented.' Say: Put forward your reasons if you are truthful, that is, come out for a competition. This status has been granted as a mercy from your Lord. He will perfect His bounty unto you so that it should be a Sign for the people. You have appeared with clear Sign from your Lord so give glad tidings and by the grace of your Lord you are not demented. Say: If you love Allah, then follow me, so that Allah should love you. We shall suffice against those who mock you. [Proclaim]: Shall I inform you on whom the satans descend? They descend upon every lying sinner. Say: I have with me proof from Allah, then will you believe or not? Say: I have with me proof from Allah, then will you accept it or not[71]? My Lord is with me, He will soon open for me the way. Lord, show me how You bring the dead to life. Lord, forgive and send mercy from heaven. Lord, do not leave me alone and You are the Best of Inheritors. Lord, reform the people of Muḥammad. Our Lord,

[71] This revelation which has been repeated twice… signifies that one proof is the eclipse of the sun and the other the eclipse of the moon.

[**Arbaʿīn, no 3, p. 27, Rūḥānī Khazā'in, vol. 17, pp. 415–416**]

judge between us and our people with truth; You are the Best of Judges. Say: Carry on, on your side to plan for your success and I shall also carry on and soon you will see whose actions are blessed with acceptance. [*Do not say with regard to anything: I shall certainly do it tomorrow*.] They attempt to frighten you of others than Allah. You are in Our sight [*under Our watchful care*]. I have named you *Mutawakkil* [the one trusting in God]. Allah praises you from His Throne. We praise you and call down blessings on you. People wish to put out Allah's light with the breath of their mouths and Allah will not leave this light without perfection even though the disbelievers might resent it. We shall soon cause fear to enter their hearts. When the help of Allah comes and victory and the hosts turn to us, it will be asked: 'Was this not true?' [*This is the interpretation of my dream from before which my Lord has caused to come true.*] They will say: 'This is only a delusion.' Say: God has revealed these words; and then leave them occupied with their sport and play. Say: If I have invented it, the sin thereof is on me; and who is more unjust than one who invents a lie against Allah? The Christian priests and the Muslims possessing the characteristics of Jews will not be pleased with you. They have fashioned sons and daughters for God [*without any knowledge*]. Say: God is He, Who is Single, and is Self-Existing and Besought of all. He has no son, nor is He anyone's son, and there is none like unto Him. These people will devise their plans and Allah will devise His plan [*and Allah is the Best of*

***Planners*]. [72] There will soon be mischief, then be steadfast as the prophets of high resolve were steadfast. Beg Allah for the manifestation of your truthfulness. [73] We have the power to show them before your death a manifestation of Our divine decree that We have promised, or cause you to die. Allah is not such as to chastise those among whom you dwell [74]. I am with you; so be with Me wherever you might be. [*Be with Allah wherever you are. In whatever direction you turn there will be the countenance of Allah.*] You are the best people who have been raised for the benefit of mankind and as a pride for the believers. Despair not of the mercy of Allah. Hearken, indeed the mercy of Allah is near. Hearken, the help of Allah is near. The help will come to you by every distant track. People will**

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[72] Publishers' Note: In *Dāfi'ul-Balā'*, Promised Messiah[as] says about this:

> The Christian people will make plans and Allah will also make His plans and those will be days of tribulations and say 'O God, grant me a space in a holy land.'
>
> **[Dāfi'ul-Balā', p. 20, Rūḥānī Khazā'in, vol. 18, p. 240]**

[73] 'Make my entry a righteous entry' is the literal translation of the Arabic words but since the Promised Messiah[as] has given the explanatory translation, it has been translated accordingly in the text because the recipient of the revelation can explain the exact meaning of the revelations vouchsafed to him by Allah the Almighty. [Munawar Ahmed Saeed]

[74] The Promised Messiah[as] says about it:

وَمَا كَانَ اللّٰهُ لِيُعَذِّبَهُمْ بِعَذَابٍ كَامِلٍ وَأَنْتَ سَاكِنٌ فِيهِمْ۔

[Barāhīn-e-Aḥmadiyyah, part 3, p. 241, Rūḥānī Khazā'in, vol. 1, p. 267]

Which means that 'Allah will not wipe them out with chastisement while you are among them.' [Publishers]

**come to you so that the track[75] will become deep due to excessive travel. So many people will come to you that the track on which they travel will become deep. Allah will help you from Himself. Such people will help you whom We shall inspire from Ourself. No one can change the words of Allah. We will bestow upon you a manifest victory. The victory of the friend of Allah is the true victory and We have bestowed upon him such intimate nearness that he becomes Our confidant. He is the bravest of people. Had faith ascended to the Pleiades he would have reached there and brought it down. Allah will illumine his arguments. Mercy flows from your lips, O Aḥmad. You are in Our sight [*under Our watchful care*]. Allah will exalt your name and perfect His bounty upon you in this world and the hereafter. [*He found you seeking His guidance and guided you.*] We looked at you and commanded the fire, which is the fire of mischief from the people: Be cool and safe for this Ibrāhīm [Abraham]. [*Treasures of the mercy of your Lord shall be granted to you. O you the one wrapped up, stand up and warn (people against the coming calamities) and proclaim the greatness of your Lord.*] Your name will come to an end O Aḥmad, but My name will not come to an end.[76] [*Be in the world like a stranger or a*

[75] This revelation was repeated on May 29, 1905, See page 755. [Publishers]

[76] The meaning of the revelation: [**Your name will come to an end but My name will not come to an end**] is:

(A) You are mortal and your praise is limited, but Allah's praise is unlimited for it is without count and without end.

[Barāhīn-e-Aḥmadiyyah, part 3, p. 242, Rūḥānī Khazā'in, vol. 1, p. 267]

(B) When he has illumined mankind with the light of his Lord and has carried the propagation of the faith to a

traveller and be of the righteous and the faithful and call to goodness and forbid evil and call down blessings on Muḥammad[sa] and the people of Muḥammad[sa] Calling down blessings is the true training. I shall raise you towards Me and bestow My nearness upon you.*] And I have conferred My own love upon you. He is the God Who is truly worthy of worship; there is none worthy of worship except Him. [*Then write and let it be printed and published in the world.*] Hold fast to Unity, hold fast to Unity, O sons of Persia. Give glad tidings to those who have believed that they have the station of righteousness before your Lord. Recite to them the revelation that has been sent to you from your Lord. Remember that a time is coming when people will come to you in large numbers. It is incumbent upon you not to be arrogant towards them and you must not get tired of receiving them in large numbers. There will be people who will migrate from their homes to dwell in your quarters. They are the *Aṣḥābuṣ-Ṣuffah*[77] in the eyes of Allah. Do you realise how magnificent in status the *Aṣḥābuṣ-

sufficient limit his name is completed and his Lord calls him and his soul is raised to its station in heaven.

[Khuṭbah Ilhāmiyyah, p. 10, Rūḥānī Khazā'in, vol. 16, p. 41]

[77] Historically speaking, the definition of *Aṣḥābuṣ-Ṣuffah* is as follows: 'In one corner of the Prophet's mosque in Madinah, a covered platform was prepared which was known as *Ṣuffah*. This served as the resting place of indigent Emigrants who dedicated themselves to the worship of Allah, the company of the Holy Prophet[sa], and recitation of the Holy Qu'ran. They became known as *Aṣḥābuṣ-Ṣuffah*.' In these revelations of the Promised Messiah[as], his companions who had left their homes to reside in Qadian are honoured with the same title. [Publishers]

***Ṣuffah*[78] will be. They will be very strong of faith. You will see their eyes shedding tears; they will call down blessings on you.[79] They will supplicate: Our Lord we have heard a Caller, calling people to the faith [*and a Summoner to Allah*] and a refulgent lamp. So we have believed. Write down all these prophecies for they will be fulfilled in due time.**

[Barāhīn-e-Aḥmadiyyah, part 3, pp. 238–242 subfootnote 1, Rūḥānī Khazā'in, vol. 1, pp. 265–268 subfootnote 1]

1882

On page 242 of *Barāhīn-e-Aḥmadiyyah*[80] the revelation is mentioned … وَلَا تُصَعِّرْ لِخَلْقِ اللّٰهِ وَلَا تَسْئَمْ مِنَ النَّاسِ[81] …

This was followed by the revelation:

وَوَسِّعْ مَكَانَكَ

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[78] Allah the Almighty has blessed the *Aṣḥābuṣ-Ṣuffah* mentioned in the revelation with His approval. He who does not abandon everything and come and dwell here, or at least does not entertain that desire, makes me apprehensive lest he should be lacking in the purifying relationships. This is a grand prophecy and proclaims the greatness of those who were, in divine knowledge, destined to leave their homes, countries and properties and to take up their residence in Qadian to be near me.

[Tiryāqul-Qulūb, p. 60, Rūḥānī Khazā'in, vol. 15, pp. 262–263]

[79] It is part of human nature that a believer on experiencing some special divine manifestation calls down blessings. Thus the revelation: يُصَلُّوْنَ عَلَيْكَ They will call down blessings on you, indicates that those who will be close to me all the time shall witness many Signs and will be so affected by them that often their eyes will start running and, in the height of emotion, they will call down blessings on me involuntarily. This is happening and this prophecy is fulfilled over and over again.

[Arba'īn, no. 2, p. 5 footnote, Rūḥānī Khazā'in, vol. 17, p. 350 footnote]

[80] The reference appears on page 268 of the London Edition, *Rūḥānī Khazā'in*, Vol. 1, page 268. [Publishers]

[81] **[Arabic] Be not arrogant towards Allah's creatures and be not tired of receiving visitors.** [Publishers]

That is [Arabic] And enlarge your house.

This prophecy says clearly that the day is coming when the number of visitors will multiply so much that it would be difficult for me to meet everyone. I was admonished not to express any annoyance or to feel tired of meeting the people. Holy is Allah, how grand is this prophecy which was conveyed to me seventeen years ago when only two or three people came to visit me, and that also infrequently. What a wonderful proof this is of God's knowledge of that which is hidden.

[Sirāj-e-Munīr, pp. 63–64, Rūḥānī Khazā'in, vol. 12, p. 73]

1882 (or earlier)

On one occasion this humble one saw, in a state of vision, *sūrah al-Fātiḥah* written on a piece of paper which was in my hand and the writing was so beautiful and attractive as if the paper on which it was written was loaded with soft red rose petals beyond count. As I recited the verses of the *sūrah* many of these rose petals flew upwards producing a sweet musical sound. The flowers were very delicate, large, beautiful, fresh, and full of fragrance. As they ascended, my heart and mind were perfumed with their fragrance and I felt so intoxicated that the delight that I experienced turned my heart completely away from the world and all that is in it.

This vision indicates that the rose has a special spiritual affinity with *sūrah al-Fātiḥah*.

[Barāhīn-e-Aḥmadiyyah, part 4, p. 332 footnote 11,
Rūḥānī Khazā'in, vol. 1, p. 395 footnote 11]

1882

Some time ago I was in great need of money and the local Āryas who used to come and visit me knew this well.

…Quite involuntarily the thought welled up in my mind that I should supplicate God, the One, for resolving my difficulty so that, through acceptance of my prayer, I should not only overcome my difficulty but also furnish a proof of divine support to my opponents—a Sign of which they should become witnesses. So I supplicated the same day and begged that, as a sign, I might be informed of the coming of help. Thereupon, I received the revelation:

دس دن کے بعد میں موج دکھاتا ہوں۔
اَلَآ اِنَّ نَصْرَ اللّٰہِ قَرِیْبٌ۔ فِیْ شَآئِلٍ مِّقْیَاسٍ۔
Then will you go to Amritsar.

> **[Urdu] After ten days I shall demonstrate my [surging] Sign. [Arabic] [*Hearken! The help of Allah is near like a pregnant she-camel in labour.*] [English] *Then will you go to Amritsar.***

i.e., money would arrive after ten days and that God's succour is as close as the end of the labour of a she-camel when she is about to give birth to her foal. Then He said in English that: After ten days when the money will arrive then will you go to Amritsar.

All this was fulfilled in the presence of the Āryas exactly as had been foretold. Nothing at all was received during the first ten days and then on the eleventh day 110 rupees were received from Muḥammad Afḍal Khān, Superintendent, Settlement, Rawalpindi, and twenty rupees were received from another source and thereafter money began to arrive unexpectedly. On the same day when the money was received from Muḥammad Afḍal Khān and others I had to go to Amritsar as I received summons from the Small Causes Court, Amritsar, to appear as a witness.

[Barāhīn-e-Aḥmadiyyah, part 4, pp. 469–470 sub-footnote 3, Rūḥānī Khazā'in, vol. 1, pp. 559–561 sub-footnote 3]

1882

Some time back … a gentleman named Nūr Aḥmad, who is both a *ḥāfiẓ* and a *ḥājī* and perhaps also knows some Arabic and preaches from the Holy Qur'an and lives in Amritsar, came to Qadian in the course of his wanderings…. Since he was staying with me, and had expressed to me in very strong words the opinion[82] about revelation which he entertained, I felt much aggrieved by it. I tried in every possible manner to convince him of his misconception but my reasoning had no effect upon him. Then I turned to Allah the Almighty and told Ḥāfiẓ [Nūr Aḥmad] that I would supplicate to Allah the Noble, and would not be surprised if some prophecy might be made of which he might himself see the fulfilment.

Accordingly, I made my supplication that night and towards the morning I saw in my vision a letter which had arrived by post on which there was a superscription in English:

I am quarreller.

And another in Arabic:

هٰذَا شَاهِدٌ تَزَّاعٌ[83]

And I also received these words by way of revelation as if they had been addressed to me by the writer of the letter. Then the vision ended.

Since I do not have any knowledge of the English language, I informed Miyāń Nūr Aḥmad of this **vision** and **revelation** and enquired from someone who was

[82] Ḥāfiẓ Nūr Aḥmad believed that revelation was another name for a person's own imagination. [Publishers]

[83] **[Arabic] This is a shattering witness.** [Publishers]

conversant with English what the meaning of the English superscription was. He explained that it meant that the writer was a disputant. From this brief sentence I understood clearly that I was about to receive a letter relating to some dispute. I conceived that the Arabic superscription هٰذَا شَاهِدٌ تَنَازَعٌ which was the next sentence written by the scribe meant that the writer of the letter had written it in connection with some evidence relating to a dispute.

It so happened that Ḥafiz Nūr Aḥmad was not able to leave for Amritsar that day on account of heavy rain. His inability to leave because of a heavenly cause was in fact an intimation of the acceptance of my prayer so that, as I had supplicated, he himself might witness the fulfilment of the prophecy. In short, the entire prophecy was narrated to him.

In the afternoon, in his presence, I received a registered letter from the Reverend Rajab ‘Alī, owner and manager of the Safīr-e-Hind Press, Amritsar, reporting that he had instituted a suit against his scribe, who is also the scribe of this book, in the Small Causes Court and had given my name as a witness. At the same time I received summons from the court. The interpretation of the Arabic superscription هٰذَا شَاهِدٌ تَنَازَعٌ—which means that ‘this witness is shattering’—then became patent inasmuch as the proprietor of the Safīr-e-Hind Press was absolutely certain that my testimony, which he was sure would be in accord with the facts, would prove destructive for the defendant on account of its weight, truth, and reliability. That is why the proprietor of the Press had me summoned as a witness.

It so happened that the day on which this prophecy was fulfilled was also the day on which the other prophecy mentioned above was also fulfilled. Thus, Miyāń Nūr Aḥmad witnessed the fulfilment of that prophecy also. That

is to say, money was received on that day after the expiry of the period of ten days and I was summoned and had to go to Amritsar. فَالْحَمْدُ لِلّٰهِ عَلٰى ذَالِك [Allah be praised for all this.]

[Barāhīn-e-Aḥmadiyyah, part 4, pp. 471–474 sub-footnote 3, Rūḥānī Khazā'in, vol. 1, pp. 562–565 sub-footnote 3]

1882

One day I received a revelation at the time of *Fajr*:

آج حاجی ارباب محمد لشکر خان کے قرابتی کا روپیہ آتا ہے

[Urdu] Today some money will arrive from a relative of Ḥājī Arbāb Muḥammad Lashkar Khān.

As usual, this prophecy was communicated to some Āryas and it was agreed that one of them should go to the post office at the time of the delivery of the mail. Accordingly, one Ārya named Malāwāmal went to the post office and brought the news that a money order in the value of ten rupees had arrived from Hoti Mardan. He also brought a letter which stated that this money had been sent by Arbāb Sarwar Khān. As the word Arbāb was a common courtesy title [in both names], I pointed out to the Āryas that this mutual connection was sufficient to establish the truth of the prophecy. However, some of them objected that a common courtesy title did not necessarily prove that they were related, and persisted in their objection. I was compelled to write a letter to make the requisite enquiry. After several days, the response came from a friend Munshī Ilāhī Bakhsh who was an accountant at Hoti Mardan saying that Arbāb Sarwar Khān was the son of Arbāb Muḥammad Lashkar Khān. This confounded all my opponents. فَالْحَمْدُ لِلّٰهِ عَلٰى ذَالِك [Allah be praised for all this.]

[Barāhīn-e-Aḥmadiyyah, part 4, pp. 474–475 sub-footnote 3, Rūḥānī Khazā'in, vol. 1, pp. 565–566 sub-footnote 3]

December 30, 1882

(A) I was thinking of your[84] town[85] in connection with a wonderful vision that I saw on Saturday, December 30, 1882 whereby God the Almighty disclosed to me the sincere good wishes of a person of Ludhiana of whose name I was not aware[86]. In the vision I was told his name and address but it has escaped my memory. I can recall only that he is a resident of Ludhiana and concerning him I saw the writing:

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[84] Mīr ʻAbbās ʻAlī of Ludhiana [Jalal-ud-Din Shams]

[85] Ludhiana [Publishers]

[86] There was a gentleman in Ludhiana of the name of Mīr ʻAbbās ʻAlī, who had entered into the covenant of *baiʻat* with me. He made such good progress within a few years that his then condition was disclosed to me in a revelation:

اَصْلُهَا ثَابِتٌ وَّ فَرْعُهَا فِی السَّمَآءِ

[Arabic] [*Its roots are firm and its branches spread into heaven.*]

This meant that at that time he was a sincere believer and all the indications supported this. He was constantly occupied with talking about me and copied out in his own hand every letter that I wrote to him and invited other people to have similar faith in me. If he discovered a dry piece of bread as my leftover he would eat it as something full of blessings. He was the first one from Ludhiana to come to me in Qadian. At one time it was disclosed to me in a vision that ʻAbbās ʻAlī would stumble and draw away from me. Even that letter of mine he copied into his collection of my letters. Thereafter, when he met me he expressed surprise over my vision saying: How can that be, for I am ready to lay down my life for you? When the time came that I put forward my claim of being the Promised Messiah he took it ill and for some time did not disclose his uneasiness. Thereafter, during the debate with Maulavī Muḥammad Ḥusain in Ludhiana concerning my claim, he had the opportunity of associating with my opponents and then the divine decree became manifest and he turned against me openly.

[Ḥaqīqatul-Waḥī, p. 294, Rūḥānī Khazā'in, vol. 22, p. 307]

سچّا ارادتمند۔ اَصْلُهَا ثَابِتٌ وَّ فَرْعُهَا فِی السَّمَآءِ

[Urdu] A sincere well wisher; [Arabic] His intents are so strong and perfect that they are neither shaking nor deficient.

[Maktūbāt-e-Aḥmadiyyah, vol. 1, p. 4, Letter no. 4, p. 5, addressed to Mīr ʻAbbās ʻAlī]

(B) Towards the morning I saw in a vision that a paper was presented to me which bore the words:

ایک ارادتمند لدھیانہ میں ہے

[Urdu] There is a well wisher in Ludhiana.

His name and address were also disclosed to me, but have escaped my memory and his faith and sincerity were further attested as following on the same paper:

اَصْلُهَا ثَابِتٌ وَّ فَرْعُهَا فِی السَّمَآءِ[87]

I do not know who this person is but I conceive that Allah might create that condition in your[88] mind or in someone else's mind. وَاللّٰهُ اَعْلَمُ بِالصَّوَاب [Allah knows best.]

[Letter dated January 18, 1883, addressed to Navvāb ʻAlī Muḥammad Khān of Jhajjar, published in al-Faḍl, vol. 2, no. 90, January 12, 1915, p. 8]

[87] **[Arabic] Whose root is firm and whose branches reach into heaven.** [Publishers]

[88] The reference is to Navvāb ʻAlī Muḥammad Khān of Jhajjar. [Jalal-ud-Din Shams]

1883

1883

The perusal of your letters discloses several elements of your sincerity and nobility. On one occasion something was also disclosed to me in a vision. It may be that sometimes in the future God Almighty might disclose something further.

[Maktūbāt-e-Aḥmadiyyah, vol. 1, p. 6, Letter no. 5, addressed to Mīr ʻAbbās ʻAlī, February 17, 1883]

1883

The day your[89] letter reached me some parts of it with slight variations were disclosed to me in a vision. More of the same type might be in your heart. This is a relationship established by God Almighty.

[Maktūbāt-e-Aḥmadiyyah, vol. 1, p. 6, Letter no. 6, dated March 3, 1883]

1883[90]

During your[91] meeting with me, in the course of our conversation, I saw in a vision that your mind was not well disposed[92] towards me and that some of your thoughts

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[89] Mīr ʻAbbās ʻAlī of Ludhiana [Mirza Bashir Ahmad]

[90] From the book *Ḥayāt-e-Aḥmad*, volume 2, number 2, page 66, it appears that this vision belongs to early 1883. Allah knows best. [Jalal-ud-Din Shams]

[91] Mīr ʻAbbās ʻAlī of Ludhiana [Jalal-ud-Din Shams]

[92] Note by Ḥaḍrat Maulānā Jalal-ud-Din Shams[ra]: As prophesied in this vision, Mīr ʻAbbās ʻAlī later denied his belief in the claim of the Promised Messiah[as] to be the Messiah and Mahdī, and died in that condition. In addition to this letter, on September 22, 1883 the

about certain people were not acceptable in divine estimation, whereupon I received the revelation:

قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِيْنَ۔[93]

… I did not deem it proper to disclose this to you at that time but have tried hard that Allah the Noble may clear the condition of your mind. I would not be surprised that you might be affected again with similar constraints. When a person enters a new dwelling it is natural that he is pleased with some of its features and is not pleased with others. It would therefore be appropriate that you should supplicate that God might confirm your affection for me. You should not let yourself be influenced by any new development so that your affection for me might reach its climax. This humble one occupies a position in the estimation of Allah which is very far from worldly relationships and so far my soul responds to every companion with إِنَّكَ لَنْ تَسْتَطِيْعَ مَعِيَ صَبْرًا۔ وَكَيْفَ تَصْبِرُ عَلٰى مَا لَمْ تُحِطْ بِهٖ خُبْرًا۔[94]

[Maktūbāt-e-Aḥmadiyyah, vol. 1, p. 15, Letter no. 9, addressed to Mīr ‘Abbās ‘Alī of Ludhiana]

Promised Messiah[as] warned him about the coming trials. The words of the letter are:

> May Allah support you and safeguard you against everything disagreeable. The establishing of a relationship with me is subject to a degree of trial which you cannot escape.
>
> **[Maktūbāt-e-Aḥmadiyyah, vol. 1, p. 65, Letter no. 34, addressed to Mīr ‘Abbās ‘Alī]**

[93] **[Arabic] Tell them: Put forward your arguments if you are truthful.** [Publishers]

[94] **You cannot keep company with me in patience. And how can you be patient about things the knowledge of which you comprehend not?** (*al-Kahf*, 18:68–69) [Publishers]

1883

Pandit Shiv Narāyan, a distinguished Brahmo Samāj scholar, wrote to me from Lahore that he intended to write a refutation of Part 3.[95] The letter had not yet reached me when God Almighty disclosed its purport to me in a vision. I related this to several Hindus and, at the time of the delivery of the mail, a Hindu Ārya was sent to the post office so that he might serve as a witness. He brought the letter from the post office. I wrote to Pandit Shiv Narāyan in reply: 'You desire to refute the possibility of revelation, yet God Almighty informed me through revelation of your letter and its content. If you doubt this you can come to Qadian and verify it, for your Hindu brethren are its witnesses. Your writing a refutation would cause you much inconvenience. The method [that I have suggested] would settle the matter very quickly.'

[Maktūbāt-e-Aḥmadiyyah, vol. 1, pp. 6–7, Letter no. 6, dated March 3, 1883]

April 1883

One morning in April 1883, I was informed in a state of wakefulness that some money would arrive from Jhelum….I had received no letter from Jhelum about the dispatch of any money.…Within less than five days, I received forty-five rupees by money order from Jhelum. On checking this, it was confirmed that the money order had been dispatched on the day on which God, the Knower of the unseen, had informed me about it.

[Barāhīn-e-Aḥmadiyyah, part 4, pp. 475–476 sub-footnote 3,
Rūḥānī Khazā'in, vol. 1, pp. 567–568 sub-footnote 3]

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[95] The reference is to *Barāhīn-e-Aḥmadiyyah*, part 3. [Mirza Bashir Ahmad]

1883

On one occasion this humble one saw, in a dream, a tent set up for a great ruler or king where people's affairs were being determined. I felt that I was holding the office of Superintendent and was in charge of case records, many of which were lying about. Another person was acting as Assistant Superintendent under me. Suddenly an orderly came running in and said that the case of the Muslims has been called, be quick and produce the record.

This vision indicates that divine favour is directed towards the reform and progress of the Muslims. I feel certain that God Almighty will restore to the Muslims the strong faith, sincerity and trust which they have forgotten and will enrich many with His special blessings, for all blessings, manifest and hidden, are in His hand.

[Maktūbāt-e-Aḥmadiyyah, vol. 1, pp. 19–20, Letter no. 14]

1883

A few days ago God Almighty vouchsafed to me the following revelation:

قُلْ اِنْ كُنْتُمْ تُحِبُّوْنَ اللّٰهَ فَاتَّبِعُوْنِيْ يُحْبِبْكُمُ اللّٰهُ۔ اِنِّيْ مُتَوَفِّيْكَ وَرَافِعُكَ اِلَيَّ وَجَاعِلُ الَّذِيْنَ اتَّبَعُوْكَ فَوْقَ الَّذِيْنَ كَفَرُوْٓا اِلٰى يَوْمِ الْقِيَامَةِ۔ وَقَالُوْٓا اَنّٰى لَكَ هٰذَا۔ قُلْ هُوَ اللّٰهُ عَجِيْبٌ۔ يَجْتَبِيْ مَنْ يَّشَآءُ مِنْ عِبَادِهٖ۔ وَتِلْكَ الْاَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ۔ [96]

The verse:

وَجَاعِلُ الَّذِيْنَ اتَّبَعُوْكَ فَوْقَ الَّذِيْنَ كَفَرُوْٓا اِلٰى يَوْمِ الْقِيٰمَةِ [97]

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[96] **[Arabic] Say: If you love Allah, then follow me, Allah will then love you. I shall cause you to die and shall raise you towards Me and shall place those who follow you above those who reject you till the Day of Judgment. People will say: 'Whence have you obtained this?' Say: Allah is Wonderful. He chooses whom He wills from among His servants. We revolve these days among people.** [Publishers]

has been revealed to me repeatedly—so many times that God alone knows the count—and with such emphasis that it has penetrated my heart like a steel nail. This indicates that God Almighty will greatly bless all those friends who follow my way and will grant them victory over those who follow other ways and this superiority shall be maintained till the Day of Judgment. No one will come after my humble self who will be opposed to my way. God Almighty will destroy any one who opposes my way and his way will not endure. This is a promise by God, the contrary of which will never happen.

[Maktūbāt-e-Aḥmadiyyah, vol. 1, p. 24, Letter no. 16, dated June 12, 1883]

June 12, 1883

Before the writing of this letter I received the revelation:

كَذَّبَ عَلَيْكُمُ الْخَبِيْثُ۔ كَذَّبَ عَلَيْكُمُ الْخِنْزِيْرُ۔ عِنَايَتُ اللّٰهِ حَافِظُكَ۔ اِنِّیْ مَعَكَ اَسْمَعُ وَاَرٰی۔ اَلَيْسَ اللّٰهُ بِكَافٍ عَبْدَهٗ۔ تَبَّرَاَهُ اللّٰهُ مِمَّا قَالُوْا وَكَانَ عِنْدَ اللّٰهِ وَجِيْهًا۔[98]

These revelations indicate that some evil-minded person[99]

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[97] **[Arabic] I shall place those who follow you above those who reject you till the Day of Judgment.** [Publishers]

[98] **[Arabic] A wretched one has perpetrated a lie against you. A swine has perpetrated a lie against you. Allah's favour safeguards you. I am with you, hearing and seeing. Is not Allah Sufficient for His servant? So Allah cleared him of that which they alleged and he has a high standing with Allah.** [Publishers]

[99] Note by Ḥaḍrat Maulānā Jalal-ud-Din Shams[ra]: The reference is to the suit that Martyn Clark brought against the Promised Messiah[as] in August 1897. The Promised Messiah[as] writes:

> Through this prosecution, at the instance of Henry Martyn Clark, in which I was charged with conspiracy to murder, was fulfilled the prophecy which was mentioned in *Barāhīn-e-Aḥmadiyyah* twenty years before the prosecution was launched. That revelation was:

will charge me falsely, or might have charged me falsely, but that Allah's favour is safeguarding me.

[Maktūbāt-e-Aḥmadiyyah, vol. 1, p. 23, Letter no. 16, addressed to Mīr 'Abbās 'Alī, dated June 12, 1883]

1883 or earlier

Several times this humble one has received the following revelation in very clear words:

وید گمراہی سے بھرا ہوا ہے۔

[Urdu] Vedas are filled with misguidance.

[Maktūbāt-e-Aḥmadiyyah, vol. 1, p. 28, Letter no. 19]

1883 or earlier

Some time ago I saw in a dream that I had received a letter from Hyderabad written by Navvāb Iqbāl-ud-Daulah, which contained an intimation of the dispatch of some money…. A few days later the letter arrived from Hyderabad and the said Navvāb sent one hundred rupees.

[Barāhīn-e-Aḥmadiyyah, part 4, p. 477 sub-footnote 3, Rūḥānī Khazā'in, vol. 1, pp. 568–569 sub-footnote 3]

فَبَرَّاَہُ اللّٰہُ مِمَّا قَالُوْا وَکَانَ عِنْدَ اللّٰہِ وَجِیْھًا

i.e. [Arabic] Allah will clear him of that which they alleged because he has a high standing with Allah.

This is a tremendous Sign that despite the fact that all these people—Maulavī Muḥammad Ḥusain on behalf of the Muslims, Lālah Rām Bhaj Dutt on behalf of the Hindus and Dr. Henry Martyn Clark on behalf of the Christians—had combined against me to humiliate me and, together with their supporters, mounted an assault against me, as it happened at the time of *Jang-e-Aḥzāb* [the Battle of the Moat], Allah humiliated all of them and established my innocence. …so that the revelation might be fulfilled:

بَرَّاَہُ اللّٰہُ مِمَّا قَالُوْا۔

[Arabic] [*Allah cleared him of that which they alleged.*]

[Nuzūlul-Masīḥ, pp. 200–201, Rūḥānī Khazā'in, vol. 18, pp. 578–579]

1883 or earlier

I recall that on one occasion I first received the revelation in English:

I love you.

Then came the revelation:

[English] ***I am with you.***

Then came the revelation:

[English] ***I shall help you.***

Then came the revelation:

[English] ***I can what I will do.***

Then, with such emphasis that my body trembled at it, came the revelation:

[English] ***We can what We will do.***

I felt at the time from the tone and pronunciation that an Englishman was standing over me and was uttering these phrases. Despite the awe-striking tone, my soul derived a pleasure from these revelations, which was comforting and satisfying even before the meanings had been ascertained. Such revelations in English have often been repeated.

[Barāhīn-e-Aḥmadiyyah, part 4, pp. 480–481 sub-footnote 3, Rūḥānī Khazā'in, vol. 1, pp. 571–572 sub-footnote 3]

1883 or earlier

On one occasion in the morning, I saw in my vision a few printed pages, which had come through the post office, at the end of which were the words:

[English] ***I am by 'Īsā.***

After ascertaining the meaning of the phrase from someone who knew English, I informed two Hindu Āryas of it and told them that my understanding was that some Christian, or someone who thought like a Christian, would send me

printed matter criticising Islam. At the time of the mail delivery an Ārya was sent to the post office. He brought some printed pages in which some unintelligent person had raised some objections in the manner of Christians.

[Barāhīn-e-Aḥmadiyyah, part 4, pp. 481–482 sub-footnote 3, Rūḥānī Khazā'in, vol. 1, pp. 573–574 sub-footnote 3]

1883 or earlier

On one occasion, when I was seeking guidance in connection with a certain matter, I saw in a dream that I was given a silver coin of almond colour which had two lines embossed on it. The first line had this sentence in English:

Yes, I am happy.

The second phrase, which was written below a line that had been drawn, was the translation of the first phrase:

ہاں میں خوش ہوں

[Urdu] Yes, I am happy.

[Barāhīn-e-Aḥmadiyyah, part 4, pp. 482–483 sub-footnote 3, Rūḥānī Khazā'in, vol. 1, pp. 574–575 sub-footnote 3]

1883 or earlier

On one occasion, when some grief and sorrow was in the offing, I saw in a vision a paper on which the following English phrase was written:

Life of pain.

[Barāhīn-e-Aḥmadiyyah, part 4, p. 483 sub-footnote 3, Rūḥānī Khazā'in, vol. 1, p. 575 sub-footnote 3]

1883 or earlier

On one occasion I received a revelation in English concerning some opponents who had, out of pure rancour, desecrated the Holy Qur'an and, out of irremediable

enmity, had made some irrelevant and stupid criticisms against the mighty and strong faith of Islam. The two sentences revealed in English were:

> *God is coming by[100] His army. He is with you to kill enemy.*

That is, God is coming with a host of reasoning and arguments. He is with you to overpower and destroy the opponents.

[Barāhīn-e-Aḥmadiyyah, part 4, pp. 483–484 sub-footnote 3, Rūḥānī Khazā'in, vol. 1, pp. 576–577 sub-footnote 3]

1883

بُوْرِكْتَ يَا اَحْمَدُ وَكَانَ مَا بَارَكَ اللّٰهُ فِيْكَ حَقًّا فِيْكَ

> **[Arabic] You have been blessed, O Aḥmad, and the Lord has bestowed His blessing upon you with truth.**

شَأْنُكَ عَجِيْبٌ وَّاَجْرُكَ قَرِيْبٌ

> **[Arabic] Your status is wonderful and your reward is near.**

اِنِّيْ رَاضٍ مِّنْكَ۔ اِنِّيْ رَافِعُكَ اِلَيَّ۔ اَلْاَرْضُ وَالسَّمَآءُ مَعَكَ كَمَا هُوَ مَعِيْ۔

> **[Arabic] I am pleased with you. I shall raise you towards Me. The heaven and the earth are with you as they are with Me.**

In this revelation هُوَ has been used in singular form because it denotes مَافِي السَّمٰوٰتِ وَالْاَرْضِ [whatever is in the heavens and the earth]. The purport of the whole revelation is the expression of divine bounties and blessings which are

[100] The word 'by' is also used in the English language to denote 'together with' or 'in company with'. (See *Dialect Dictionary* by Joseph Wright, page 470) [Jalal-ud-Din Shams]

bestowed upon a perfect believer by virtue of his obedience to *Ḥaḍrat Khairur-Rusul*[sa] [the Best of Messengers]. The Holy Prophet, may peace and blessings of Allah be upon him, is the true and the primary object of these divine favours. They [blessings] are bestowed upon others merely on account of their relationship to him.

[Barāhīn-e-Aḥmadiyyah, part 4, pp. 486–488 sub-footnote 3, Rūḥānī Khazā'in, vol. 1, pp. 579–580 sub-footnote 3]

1883

Then the revelation came:

اَنْتَ وَجِيْهٌ فِيْ حَضْرَتِيْ اِخْتَرْتُكَ لِنَفْسِيْ

[Arabic] You have a high station in My presence. I have chosen you for Myself.

اَنْتَ مِنِّيْ بِمَنْزِلَةِ تَوْحِيْدِيْ وَتَفْرِيْدِيْ فَحَانَ اَنْ تُعَانَ وَ تُعْرَفَ بَيْنَ النَّاسِ۔

[Arabic] You are to Me like My Unity and Uniqueness[101]. The time has arrived when you

[101] The Promised Messiah[as] said:

> I understand this to mean that when someone is appointed to uphold the Unity of God and appears at a time when people are looking down upon and disrespecting the Unity of God, the appointed person develops such a zeal for Unity of God that he disregards all his aims and objectives and devotes himself exclusively to this task, thus becoming Unity personified. All his movements and words are charged with the spirit of Unity. People in the world have turned their lowly objects into idols. Until Allah the Almighty Himself charges someone with this zeal, it cannot be acquired. Just as some people are so restless about their children and other objectives that they sometimes commit suicide; in the same way, the appointed one is restless to establish Unity. He desires that the will of God, and His Unity, Greatness and Grandeur should

will be helped and made well-known among people.

هَلْ اَتٰى عَلَى الْاِنْسَانِ حِيْنٌ مِّنَ الدَّهْرِ لَمْ يَكُنْ شَيْئًا مَّذْكُوْرًا۔

[Arabic] Has not man i.e., you, passed through a period of time when nobody in the world knew you or talked about you? That is, nobody knew you as to who you are and you had no status. That is, you amounted to nothing.

This is a reference to the favours and bounties already bestowed as an indication of the further bounties of the Benevolent One.

سُبْحَانَ اللّٰهِ تَبَارَكَ وَتَعَالٰى زَادَ مَجْدَكَ۔ يَنْقَطِعُ اٰبَآؤُكَ وَيُبْدَءُ مِنْكَ۔

[Arabic] All kinds of Holiness belong to Allah, Who possesses all Blessings, and is the Highest. He has raised your status. The name and respect for your forefathers will be cut off—that is, they will not be known and honoured in their personal capacities—and God will start the respect and honour with you.

نُصِرْتَ بِالرُّعْبِ وَاُحْيِيْتَ بِالصِّدْقِ اَيُّهَا الصِّدِّيْقُ۔ نُصِرْتَ وَقَالُوْا لَاتَ حِيْنَ مَنَاصٍ

[Arabic] You have been helped with prestige and have been brought to life with truth, O truthful one. You have been helped and your opponents said: 'No way of escape is left.'

This indicates that divine help will reach such a stage that the opponents will be broken-hearted and they will be filled with despair and truth will be made manifest.

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prevail. The following phrase is used on such an occasion:

اَنْتَ مِنِّيْ بِمَنْزِلَةِ تَوْحِيْدِيْ وَتَفْرِيْدِيْ۔

[Arabic] [*You are to Me like My Unity and Uniqueness.*]

[al-Badr, vol. 2, no. 12, dated April 10, 1903, p. 91, column 2]

مَا كَانَ اللّٰهُ لِيَذَرَ الْمُؤْمِنِيْنَ عَلٰى مَآ اَنْتُمْ عَلَيْهِ حَتّٰى يَمِيْزَ الْخَبِيْثَ مِنَ الطَّيِّبِ

[Arabic] Allah would not leave you till He distinguishes clearly between the foul and the pure.

وَاللّٰهُ غَالِبٌ عَلٰٓى اَمْرِهٖ وَلٰكِنَّ اَكْثَرَ النَّاسِ لَا يَعْلَمُوْنَ

[Arabic] Allah is supreme over His decree but most people know it not.

اِذَا جَآءَ نَصْرُ اللّٰهِ وَالْفَتْحُ وَتَمَّتْ كَلِمَةُ رَبِّكَ هٰذَا الَّذِيْ كُنْتُمْ بِهٖ تَسْتَعْجِلُوْنَ

[Arabic] When the help and the victory comes from Allah and the words of your Lord are fulfilled the disbelievers would deserve to be addressed as: This is what you desired to be hastened.

اَرَدْتُّ اَنْ اَسْتَخْلِفَ فَخَلَقْتُ اٰدَمَ۔ اِنِّيْ جَاعِلٌ فِي الْاَرْضِ

That is [Arabic] I decided to appoint a *Khalīfah* [vicegerent] from Myself so I created Ādam. I will establish in the earth.

This is an abbreviated sentence i.e., 'I am going to establish him'. The word *khalīfah* in this revelation means a person who would be the means of conveying the message and guidance between Allah and His creatures. Here it does not signify kingdom or government....Instead, it connotes only a spiritual office and spiritual vicegerency. Also, in this revelation, Ādam does not refer to the Ādam, the father of mankind. It means a person through whom a movement of conveying the message and guidance should be established for the spiritual revival of mankind. He will thus be in the position of a spiritual father for the seekers of truth. This is a grand prophecy predicting the establishment of a spiritual movement at a time when none of its insignia are visible.

[Barāhīn-e-Aḥmadiyyah, part 4, pp. 489–493 sub-footnote 3, Rūḥānī Khazā'in, vol. 1, pp. 581–586 sub-footnote 3]

1883

Then the revelation defined the spiritual status of that spiritual Ādam:

دَنٰی فَتَدَلّٰی فَکَانَ قَابَ قَوْسَیْنِ اَوْ اَدْنٰی [102]

When this noble verse[103], which is a verse of the Holy Qur'an, was revealed to me, I pondered over its meaning and significance. In this condition, I was overcome by a light slumber and therein the meaning was made clear to me, which may be described as following. ***Danuww* [ascent] here means nearness to God**… *Tadallā* [descent] means that having equipped oneself with the likeness of divine attributes, one should descend towards God's creatures with mercy and compassion, as does the Most Gracious, Ever Merciful One. As the degree of *danuww* and *tadallā* are adjusted to each other and are mutually conditioned, the degree of *tadallā* will correspond to the degree of *danuww*. The perfection of *danuww* is that there should be a perfect reflection of divine attributes in the heart of the seeker and that God should manifest Himself in the heart and spirit of the seeker to a perfect degree. This is the essence of vicegerency and of the breathing of the Spirit of God into a person and equipping oneself with divine attributes.

As the descent is dependent upon equipment with the likeness of divine attributes, the perfection of this equipment demands that such an individual should strive in compassion for God's creatures and in seeking their

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[102] **[Arabic] Then he drew nearer *to God*; then he came down *to mankind*, So that he became, *as it were*, one chord to two bows or closer still**. [Publishers]

[103] (*an-Najm*, 53:9–10) [Publishers]

welfare to the utmost degree which cannot be exceeded. Such a person in this manner combines within himself two opposites. He is turned completely towards God and is also completely turned towards God's creatures. In this way, he becomes a chord between two bows—that of Divinity and that of humanity—having a perfect relationship with both…. Anyone who arrives at this station is turned towards and is pulled in two directions at the same time; one towards God Who is Eternal and the other towards God's creatures who have been brought into being by Him. The Eternal and the created thus make a circle, the upper side of which is the Absolute and the lower half of which is the possible. In the middle of that circle, the perfect man through his ascent and descent establishes a strong union like a single chord between two bows. That is to say, he becomes a conductor between the Creator and His creatures. First he is invested with the special mantle of ascent, that is, nearness to God and he ascends to the highest pinnacle of that nearness. Then he is brought towards God's creatures. His ascent and descent are represented in the shape of two bows and the spirit of the perfect man who connects those two becomes the chord between the two bows. The word '**qāb**' is used in the Arabic idiom for the string of a bow.

Thus the literal meaning of the verse would be that he approached God and then descended towards mankind and through this ascent and descent became **a single chord between two bows**. As his facing towards mankind results from [immersing himself in] the holy fountain of divine attributes, his attention towards mankind is the obverse of his facing towards God. In other words, as the Divine Master out of His compassion leans so much towards His creatures, it is as if He is quite close to them. It follows that

when a seeker after God arrives at the end of his search he reverts to where God is. The perfection of his ascent or approach to God becomes the cause of his descent towards man.

[Barāhīn-e-Aḥmadiyyah, part 4, pp. 493–496 sub-footnote 3, Rūḥānī Khazā'in, vol. 1, pp. 586–590 sub-footnote 3]

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يُحْيِ الدِّيْنَ وَيُقِيْمُ الشَّرِيْعَةَ

[Arabic] He will revive the faith and will establish the Law.

يَا اٰدَمُ اسْكُنْ اَنْتَ وَزَوْجُكَ الْجَنَّةَ۔
يَا مَرْيَمُ اسْكُنْ اَنْتَ وَزَوْجُكَ الْجَنَّةَ۔
يَا اَحْمَدُ اسْكُنْ اَنْتَ وَزَوْجُكَ الْجَنَّةَ۔
نَفَخْتُ فِيْكَ مِنْ لَّدُنِّيْ رُوْحَ الصِّدْقِ۔

[Arabic] O Ādam, O Maryam [Mary],[104] O Aḥmad dwell you and your companion in the *jannat*—that is, into attaining the means of true salvation. I have breathed into you the spirit of righteousness from Myself.

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[104] In explaining these revelations, the Promised Messiah[as] says:

> Mary here does nor refer to Mary, the Mother of Jesus, nor does Ādam refer to the Ādam, the progenitor, nor does Aḥmad refer to the *Ḥaḍrat Khātamul-Anbiyā'* [Seal of the Prophets], may peace and blessings of Allah be upon him. Similarly, in these revelations the names Mūsā [Moses], 'Īsā [Jesus], and Dāwūd [David] have been mentioned, but these names do not refer to those Prophets. Rather, my humble self is indicated in all these instances. Since Mary here does not connote a feminine but a masculine, the use of the masculine gender is appropriate; hence, the phrase يَا مَرْيَمُ اسْكُنْ should be used… The word *zauj* refers to the companions and the close associates, not the *zauj* [in the sense of spouse]. In the lexicon, the word is applied in both situations. The word *jannat* is sometimes used in my

In this revelation the naming of the spiritual Ādam has been explained. That is to say, as Ādam[as] was created without the intervention of means, in the same way the spirit is breathed into a spiritual Ādam without the intervention of any visible means.

This breathing of the spirit in its true reality is confined to the Prophets[as] and this bounty is bestowed upon particular individuals from among the Muslims on account of their complete submission to the Holy Prophet[sa] and by way of inheritance from him.

[Barāhīn-e-Aḥmadiyyah, part 4, pp. 496–497, Rūḥānī Khazā'in, vol. 1, pp. 590–591]

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(A)

[105] فَاَجَآءَهَا الْمَخَاضُ اِلٰى جِذْعِ النَّخْلَةِ۔ قَالَتْ يَا لَيْتَنِىْ مِتُّ قَبْلَ هٰذَا وَكُنْتُ نَسْيًا مَّنْسِيًّا۔

[Kashti-e-Nūḥ, p. 47, Rūḥānī Khazā'in, vol. 19, p. 51]

(B) One of the difficulties I encountered in my propagation was my claim of being a Prophet, recipient of divine revelation, and also my being a Promised Messiah. In this connection, portraying my agony about this matter, I received the revelation[106]:

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revelations about the Paradise in the hereafter, and sometimes it refers to the joy, victory, tranquillity and solace in this world.

[Maktūbāt-e-Aḥmadiyyah, vol. 1, pp. 82–83, Letter dated February 21, 1884 to Mīr 'Abbās 'Alī Sḥāh]

[105] **[Arabic] The pains of childbirth drove her to the trunk of a date-palm tree and she said: 'O! Would that I had died before this and had become a thing quite forgotten.'** [Publishers]

[106] In *Kashti-e-Nūḥ*, which was published in 1902, the Promised Messiah[as] writes:

> Here I mention another revelation. I do not remember whether or not I have published it in any of my books or announcements, but keep in mind that I have narrated it to hundreds of people and it is noted in the diary of my

فَاَجَآءَهُ الْمَخَاضُ اِلٰى جِذْعِ النَّخْلَةِ۔ قَالَ يَا لَيْتَنِيْ مِتُّ قَبْلَ هٰذَا وَكُنْتُ نَسْيًا مَّنْسِيًّا۔

Makhāḍ [the pains of childbirth] denotes those matters which produce dangerous consequences and by *jid'in-nakhlah* [the trunk of the date-palm tree] refers to those people who are the progeny of Muslims but are Muslims only in name.

In this context, the meaning of the revelation would be:

[Arabic] This heartfelt invitation which was bound to draw the inveterate enmity of the people brought this commissioned one towards the people who are like a dry branch or root of the date-palm tree. Then, being frightened of the prospect, he said: Would that I had died before this and had been quite forgotten.

[Barāhīn-e-Aḥmadiyyah, part 5, p. 53 footnote, Rūḥānī Khazā'in, vol. 21, pp. 68–69 footnote]

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revelations. It relates to a period when Allah the Almighty first bestowed the title of Mary upon me and then revealed to me about *Nafkh-e-Rūḥ* [the breathing of the soul]. This was followed by the revelation:

فَاَجَآءَهَا الْمَخَاضُ اِلٰى جِذْعِ النَّخْلَةِ۔ قَالَتْ يَا لَيْتَنِيْ مِتُّ قَبْلَ هٰذَا وَكُنْتُ نَسْيًا مَّنْسِيًّا۔

That is, [Arabic] then Mary, which refers to this humble one, was brought to the trunk of the date-palm tree by the pangs of childbirth.

That is, I had to deal with ignorant masses and unenlightened scholars, who did not possess the fruit of faith. They rejected and insulted me and abused me and they raised a storm of opposition. Then Mary said: 'I wish that I had died before this, and were totally forgotten.'

This refers to the clamour that was, in the beginning, started by the *Maulavīs* [clerics] as a group. They could not tolerate my claim and tried to annihilate me in every way possible. In this revelation, Allah the Almighty has depicted the condition of my heart at the torment and agony that I endured at that time in view of the noise and condemnation of the ignorant.

[Kashti-e-Nūḥ, pp. 47–48, Rūḥānī Khazā'in, vol. 19, p. 51]

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There were other revelations in the same context. For instance:

لَقَدْ جِئْتِ شَيْئًا فَرِيًّا۔ مَا كَانَ اَبُوْكِ امْرَءَ سَوْءٍ وَّمَا كَانَتْ اُمُّكِ بَغِيًّا۔

[Arabic] …and People said: 'O Maryam [Mary]! What an abominable and despicable thing—far removed from righteousness—have you perpetrated. Your father[107] and your mother were not such people.'

[Kashti-e-Nūḥ, p. 48, Rūḥānī Khazā'in, vol. 19, p. 51]

1883

Thereafter[108] the revelation came:

نُصِرْتَ وَقَالُوْا لَاتَ حِيْنَ مَنَاصٍ

[Arabic] You have been helped and they said: 'There is no way of escape left.'

اِنَّ الَّذِيْنَ كَفَرُوْا وَصَدُّوْا عَنْ سَبِيْلِ اللّٰهِ رَدَّ عَلَيْهِمْ رَجُلٌ مِّنْ فَارِسَ۔ شَكَرَ اللّٰهُ سَعْيَهٗ۔

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[107] I recall that there was a Sayyed in Batala of the name of Faḍl Shāh or Mehr Shāh who was very fond of my father and had great regard for him. When someone told him of my claim that I was the Promised Messiah[as] he wept a lot and said: 'His father was a very good man;' meaning: Who has he taken after for his father was a good man—a simple and straight Muslim and far from any kind of imposture? Likewise, many people said: 'You have defamed your family by making such a claim.'

[Kashti-e-Nūḥ, p. 48 footnote, Rūḥānī Khazā'in, vol. 19, pp. 51–52 footnote]

[108] Note by Ḥaḍrat Mirza Bashir Ahmad[ra]: i.e. After the revelation:

نَفَخْتُ فِيْكَ مِنْ لَّدُنِّيْ رُوْحَ الصِّدْقِ

[Barāhīn-e-Aḥmadiyyah, part 4, p. 496, footnote 3, Rūḥānī Khazā'in, vol. 1, p. 591, footnote 3]

[Arabic] A man of Persian descent has published the refutation of those who have disbelieved and have obstructed people from the path of Allah. Allah appreciates his effort.

كِتَابُ الْوَلِيِّ ذُوالْفَقَارِعَلِيِّ

[Arabic] The book of the *walī* [the friend of Allah] is *Dhulfaqār-e-'Alī* [the sword of 'Alī].[109] **This means that this book confounds and**

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[109] (A) At one time *Dhulfaqār* [the sword] was in the hands of 'Alī کرّم اللہ وجہہٗ [May Allah honour his face] but God will bestow *Dhulfaqār* upon this Imām also in such a manner that his shining hand will perform that which *Dhulfaqār* performed in the time of 'Alī. That hand will be as if it was the *Dhulfaqār* of 'Alī کرّم اللہ وجہہٗ [May Allah honour his face] which has appeared a second time.

This is an indication that the Imām will be *Sulṭānul-Qalam* [the champion of the pen] and that his pen will perform what *Dhulfaqār* used to perform. The prophecy** (of Ni'matullāh Walī) is the exact translation of the revelation vouchsafed to this humble one printed ten years ago in the *Barāhīn-e-Aḥmadiyyah*, which is:

كِتَابُ الْوَلِيِّ ذُوالْفَقَارِعَلِيِّ

It means that the book of this *Walī* is the *Dhulfaqār* of 'Alī. Here the reference is to this humble one. For this reason, this humble one has in many visions been called Ghāzī. There is a reference to this in several other places in *Barāhīn-e-Aḥmadiyyah.*

[Nishān-e-Āsmānī, p. 15, Rūḥānī Khazā'in, vol. 4, p. 375]

** یَدِ بیضاء کہ با او تابندہ - باز با ذوالفقار مے بینم **[Persian] I see his shining hand again armed with Dhulfaqār** [Publishers]

(B) This country is Dārul-Ḥarb [zone of war] as against the Christian missionaries. We should therefore not sit idle. But remember that our war is of the same kind as theirs. We should go forth with the kind of weapons with which they have come forth. That weapon is the pen. That is why God the Exalted has named this humble one Champion of the Pen and has named my pen the Dhulfaqār of 'Alī.

[al-Ḥakam, vol. 5, no. 22, June 17, 1901, p. 2, column 2]

destroys opposition. As the sword of ‘Alī performed wonders in dangerous fighting, so will this book.

It is a prophecy which has reference to the great effectiveness and the widespread blessings of the book.[110]

[Barāhīn-e-Aḥmadiyyah, part 4, p. 497 sub-footnote 3, Rūḥānī Khazā’in, vol. 1, pp. 591–592 sub-footnote 3]

1883

Then the revelation came:

وَلَوْكَانَ الْاِيْمَانُ مُعَلَّقًا بِالثُّرَيَّا لَنَالَهٗ

[Arabic] Had faith been hanging with the Pleiades—that is, had departed from the world altogether—the above-mentioned man would have found it.

يَكَادُ زَيْتُهٗ يُضِيْٓءُ وَلَوْلَمْ تَمْسَسْهُ نَارٌ۔

[Arabic] Its oil might well-nigh glow forth on its own even if the fire has not even touched it.

اَمْ يَقُوْلُوْنَ نَحْنُ جَمِيْعٌ مُّنْتَصِرٌ سَيُهْزَمُ الْجَمْعُ وَيُوَلُّوْنَ الدُّبُرَ۔
وَاِنْ يَّرَوْا اٰيَةً يُّعْرِضُوْا وَيَقُوْلُوْا سِحْرٌ مُّسْتَمِرٌّ۔ وَاسْتَيْقَنَتْهَآ اَنْفُسُهُمْ۔
وَقَالُوْا لَاتَ حِيْنَ مَنَاصٍ۔ فَبِمَا رَحْمَةٍ مِّنَ اللّٰهِ لِنْتَ عَلَيْهِمْ۔ وَلَوْكُنْتَ
فَظًّا غَلِيْظَ الْقَلْبِ لَانْفَضُّوْا مِنْ حَوْلِكَ۔ وَلَوْاَنَّ قُرْاٰنًا سُيِّرَتْ بِهِ الْجِبَالُ۔

[Arabic] Do they say: ‘We are a strongly supported host that is fully capable of giving a response?’ This entire host will soon be routed and they will run away turning their backs. When such people see a Sign they [*turn away and*] say: ‘This is an ordinary and time-worn magic,’ even though their hearts are convinced of those Signs. In their hearts they are convinced that there is now no way of escape. It

[110] *Barāhīn-e-Aḥmadiyyah* [Publishers]

is by the mercy of Allah that you are gentle with them. If you had been harsh and hard-hearted they would have scattered away from around you, even if they were to witness Qur'anic miracles by which the mountains would have moved.

These revelations were vouchsafed with reference to the people who behaved in that way and it may be that there might be others who talk in the same way and, even after being fully convinced, would continue to deny.

[Barāhīn-e-Aḥmadiyyah, part 4, pp. 497–498 sub-footnote 3, Rūḥānī Khazā'in, vol. 1, pp. 592–593 sub-footnote 3]

1883

Thereafter the revelation came:

اِنَّآ اَنْزَلْنَاهُ قَرِيْبًا مِّنَ الْقَادِيَانِ۔ وَبِالْحَقِّ اَنْزَلْنَاهُ وَبِالْحَقِّ نَزَلَ۔ صَدَقَ اللّٰهُ وَرَسُوْلُهٗ۔ وَكَانَ اَمْرُ اللّٰهِ مَفْعُوْلًا۔

That is [Arabic] We have caused these Signs and wonders and this revelation filled with points of wisdom and verity, to descend near Qadian.[111] We have sent it down to satisfy a real need and it has descended to satisfy the

[111] Deep reflection **on this revelation shows that** the reference to Qadian in the revelation indicates that my appearance in Qadian had been foretold in previous scriptures. Now that this new revelation has shown that in Allah's estimation Qadian resembles Damascus, the meanings of the earlier revelation has been clarified.… The interpretation is:

اِنَّآ اَنْزَلْنَاهُ قَرِيْبًا مِنْ دِمَشْقَ بِطَرَفٍ شَرْقِيٍّ عِنْدَ الْمَنَارَةِ الْبَيْضَآءِ۔

[Arabic] [*We have sent it down close to Damascus on eastern side near the White Minaret.*]

It is to be noted that my place of residence is on the eastern edge of Qadian.

[Izāla-e-Auhām, pp. 73–75 footnote, Rūḥānī Khazā'in, vol. 3, p. 138–139]

real need. The prophecy of Allah and His Messenger has been fulfilled at its duly appointed time. Allah's command[112] was bound to be carried out.

The last portion of the revelation indicates that the Holy Prophet, may peace and blessings of Allah be upon him, had mentioned the appearance of this person in his *ḥadīth*…and that God Almighty has also made reference to this in His Holy Word. The indication [by the Holy Prophet[sa]] has been mentioned among the revelations set out in part 3 and the indication in the Holy Qur'an is in the following verse هُوَ الَّذِیْٓ اَرْسَلَ رَسُوْلَهٗ بِالْهُدٰی وَدِیْنِ الْحَقِّ لِیُظْهِرَهٗ عَلَی الدِّیْنِ كُلِّهٖ۔[113]

[Barāhīn-e-Aḥmadiyyah, part 4, p. 498 sub-footnote, Rūḥānī Khazā'in, vol. 1, p. 593 sub-footnote]

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On the day, when the revelation just mentioned—referring to Qadian—was received, I saw my brother Mirzā Ghulām Qādir[114] in a vision reciting the Holy Qur'an aloud. In the course of recitation he recited:

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[112] Publishers' Note: In *Izāla-e-Auhām*, page 73, *Rūḥānī Khazā'in*, volume 3, page 138, this sentence reads as:

وَكَانَ وَعْدُ اللّٰهِ مَفْعُوْلًا۔

i.e.: [Arabic] [*Allah's promise was bound to be carried out.*]

[113] **He it is Who sent His Messenger with guidance and the Religion of Truth, that He might make it prevail over every *other* religion.** (*at-Taubah*, 9:33; *al-Fatḥ*, 48:29; *aṣ-Ṣaff*, 61:10)

[114] This [seeing my brother in my vision] indicates that his name has a connection with the interpretation of my vision. The word *Qādir* [Powerful] which is part of his name indicated that all this is the decree of *Qādir-e-Muṭlaq* [the Most Powerful] and is not to be wondered at. This is how the wonders of His power have always been manifested

اِنَّآ اَنْزَلْنٰهُ قَرِيْبًا مِّنَ الْقَادِيَانِ [115]

I expressed my surprise that the name of Qadian should be mentioned in the Holy Qur'an, on which he said: 'Here it is, you can see.' I looked and saw that this revelation was set out about the middle of the right page of the Holy Qur'an. Then I said to myself: 'It is true that the name of Qadian is mentioned in the Holy Qur'an' and I also said: 'Three names are mentioned with honour in the Holy Qur'an: Mecca, and Medina, and Qadian.'

[Izāla-e-Auhām, pp. 76–77 footnote, Rūḥānī Khazā'in, vol. 3, p. 140 footnote]

1883

The Revelation after it[116] is:

صَلِّ عَلٰى مُحَمَّدٍ وَّاٰلِ مُحَمَّدٍ سَيِّدِ وُلْدِ اٰدَمَ وَخَاتَمِ النَّبِيِّيْنَ

[Arabic] Call down blessings on Muḥammad and the progeny of Muḥammad, who is *Sayyed-e-Wuld-e-Ādam* [the Chief of mankind] and *Khātamun-Nabiyyīn* [the Seal of the Prophets], may peace and blessings of Allah be upon him.

This indicates that all these bounties and exaltations are on account of the Holy Prophet[sa] and a reward for loving him…. In the same way, the direction to call down blessings on the progeny of the Holy Prophet[sa] means that in acquiring divine light, love for the members of the household of the Holy Prophet[sa] plays a great part. A person who attains nearness to God does so by virtue of

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that He exalts the humble and the lowly and reduces the great and highly placed to the dust.

[Izāla-e-Auhām, pp. 77–79 footnote, Rūḥānī Khazā'in, vol. 3, p. 141 footnote]

[115] We have sent it down close to Qadian. [Publishers]

[116] i.e. After the revelation وَكَانَ اَمْرُ اللّٰهِ مَفْعُوْلًا mentioned above. [Publishers]

spiritual inheritance from those righteous and holy ones and becomes their heir in respect of all his knowledge and spiritual insight.

[Barāhīn-e-Aḥmadiyyah, part 4, pp. 502–503 sub-footnote 3, Rūḥānī Khazā'in, vol. 1, pp. 597–598 sub-footnote 3]

1883

It has been revealed to this humble one that on account of meekness, humility, trust in God, sincerity and the Signs and heavenly light, my humble self resembles the Masīḥ [Messiah] in his earthly life and that the nature of this humble one and the nature of the Masīḥ resemble greatly as if they are two pieces of the same jewel or two fruits of the same tree. There is such a complete unity between us that the spiritual eye would have little to distinguish between us. There also exists an overt resemblance which is that the Masīḥ [Messiah] was the follower and servant of the faith of a perfect and high-standing Prophet, i.e., Mūsā[as] [Moses] and his gospel is a branch of the Torah, and this humble one is one of the lowly servants of that majestic Prophet who is the *Sayyedur-Rusul* [the chief of all Prophets[as]] and crown of all the Prophets[as]. If they are *Ḥāmid*,[117] he is *Aḥmad*[118] and if they are *Maḥmūd*,[119] he is *Muḥammad*[120]—may peace and blessings of Allah be upon him.

[Barāhīn-e-Aḥmadiyyah, part 4, p. 449, sub-footnote 3, Rūḥānī Khazā'in, vol. 1, pp. 593–594 sub-footnote 3]

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[117] One who praises Allah. [Publishers]

[118] One who praises Allah to the utmost. [Publishers]

[119] One who is praised**.** [Publishers]

[120] One who is praised to the utmost. [Publishers]

1883

Of these revelations there is one in which my Lord addressed me and said:

اِنِّیْ خَلَقْتُکَ مِنْ جَوْھَرِ عِیْسٰی وَاِنَّکَ وَعِیْسٰی مِنْ جَوْھَرٍ وَّاحِدٍ وَکَشَیْءٍ وَّاحِدٍ[121]

[Ḥamāmatul-Bushrā, p. 42, Rūḥānī Khazā'in, vol. 7, p. 192]

1883

(A) I recall that one night I was so occupied with calling down blessings on the Holy Prophet that my heart and soul became fragrant therewith. The same night I saw in my dream that people were carrying into my house water-skins filled with divine light in the form of water and one of them said: These are the blessings which you had sent to Muḥammad, peace and blessings of Allah be upon him and his family.

[Barāhīn-e-Aḥmadiyyah, vol. 4, p. 502 sub-footnote, Rūḥānī Khazā'in, vol. 1, p. 598 sub-footnote]

(B) On one occasion it so happened that for a long time I remained occupied with calling down blessings on the Holy Prophet[sa], for I believe that the ways leading to God are subtle and cannot be discovered except through the Holy Prophet[sa], as Allah directs: وَابْتَغُوْٓا اِلَیْہِ الْوَسِیْلَۃَ.[122]

After a time I saw in a vision that two water-carriers came into my house, one by the outer entrance and the

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[121] **[Arabic] I created you from the same essence as 'Īsā [Jesus]; and 'Īsā and you are of one essence; and are like the same thing.** [Publishers]

Note by Jalal-ud-Din Shams[ra]: This revelation is recorded here because in *Ḥamāmatul-Bushrā* the Promised Messiah[as] has written that it was revealed before the publication of *Barāhīn-e-Aḥmadiyyah*.

[122] **And seek the way of approach unto Him.** (*al-Mā'idah*, 5:36) [Publishers]

other by the inner entrance carrying suspended from their shoulders water-skins full of divine light and they said:

هٰذَا بِمَا صَلَّيْتَ عَلٰى مُحَمَّدٍ۔[123]

[Ḥaqīqatul-Waḥī, p. 128 footnote, Rūḥānī Khazā'in, vol. 22, p. 131 footnote]

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Thereafter,[124] I received the revelation:

اِنَّكَ عَلٰى صِرَاطٍ مُّسْتَقِيْمٍ۔ فَاصْدَعْ بِمَا تُؤْمَرُ وَاَعْرِضْ عَنِ الْجَاهِلِيْنَ

[Arabic] You are on the right path. Proclaim widely that which you are commanded and turn away from the ignorant ones.

وَقَالُوْا لَوْلَا نُزِّلَ عَلٰى رَجُلٍ مِّنْ قَرْيَتَيْنِ عَظِيْمٍ۔ وَقَالُوْٓا اَنّٰى لَكَ هٰذَا۔ اِنَّ هٰذَا لَمَكْرٌ مَّكَرْتُمُوْهُ فِى الْمَدِيْنَةِ۔ يَنْظُرُوْنَ اِلَيْكَ وَهُمْ لَا يُبْصِرُوْنَ۔

[Arabic] They will say: 'why has it not descended upon a great scholar from the other[125] cities.' They will also ask: 'whence have you obtained this status; this is a stratagem that you have devised together in the town.' They look towards you but do not see you, that is, they are unable to see you.

تَاللّٰهِ لَقَدْ اَرْسَلْنَآ اِلٰٓى اُمَمٍ مِّنْ قَبْلِكَ فَزَيَّنَ لَهُمُ الشَّيْطَانُ

[Arabic] We [Allah] call Ourself to witness that We have raised many *auliyā'* [perfect friends of Allah] among the followers of the Holy Prophet Muḥammad, may peace and blessings of Allah

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123 **[Arabic] This is because of what you called down upon Muhammad[sa].** [Publishers]

124 After the revelation صَلِّ عَلٰى مُحَمَّدٍ... [Mirza Bashir Ahmad]

125 The translation here follows the exact wording used in the Urdu translation by the Promised Messiah[as]. The literal translation is 'two' instead of 'other'. [Jalal-ud-Din Shams]

be upon him, but Satan corrupted the path of their followers, that is, many innovations were mixed into faith and the straight path taught by the Holy Qur'an was not preserved amongst them.

قُلْ إِنْ كُنْتُمْ تُحِبُّوْنَ اللّٰهَ فَاتَّبِعُوْنِيْ يُحْبِبْكُمُ اللّٰهُ۔ وَاعْلَمُوْٓا اَنَّ اللّٰهَ يُحْيِ الْاَرْضَ بَعْدَ مَوْتِهَا۔ وَمَنْ كَانَ لِلّٰهِ كَانَ اللّٰهُ لَهٗ۔ قُلْ اِنِ افْتَرَيْتُهٗ فَعَلَيَّ اِجْرَامُ شَدِيْدٌ۔

[Arabic] Say to them: If you love Allah, then follow me, that is, be sincere followers of the chosen Prophet[sa] so that Allah may also love you. And know well that Allah revives the earth after its death. He who becomes Allah's, Allah becomes his. Say to them: If I have invented it on my own, the heavy sin thereof is on me.

اِنَّكَ الْيَوْمَ لَدَيْنَا مَكِيْنٌ اَمِيْنٌ۔ وَاِنِّيْ عَلَيْكَ رَحْمَتِيْ فِي الدُّنْيَا وَالدِّيْنِ۔ وَاِنَّكَ مِنَ الْمَنْصُوْرِيْنَ۔

[Arabic] Today you are a man of established position and trust with Us, and My mercy is upon you in worldly matters and in matters of faith and you have been provided help.

يَحْمَدُكَ اللّٰهُ وَيَمْشِيْ اِلَيْكَ

[Arabic] Allah praises you and is coming to you.

اَلَآ اِنَّ نَصْرَ اللّٰهِ قَرِيْبٌ

[Arabic] Hearken; the help of Allah is near.

سُبْحَانَ الَّذِيْٓ اَسْرٰى بِعَبْدِهٖ لَيْلًا

[Arabic] Holy is He who took His servant along in a journey during the night. That is, in the age of darkness and misguidance, which resembles the night, God has, of His own, guided [me] to the heights of insight and certainty.

خَلَقَ اٰدَمَ فَاَكْرَمَهٗ

[Arabic] He created Ādam and thus honoured him.

جَرِیُّ اللّٰہِ فِیْ حُلَلِ الْاَنْبِیَآءِ

[Arabic] The Champion of Allah in the mantle of the Prophets.

This revelation means that a person who receives divine guidance and training, and becomes a recipient of revelation, wears a mantle which properly belongs to Prophets and is loaned to a non-prophet. This mantle of the Prophets is bestowed upon some individuals from among the Muslims so that they might lead the weak and the defective to perfection. This is the meaning of the saying of the Holy Prophet[sa]: عُلَمَآءُ اُمَّتِیْ کَاَنْبِیَآءِ بَنِیْ اِسْرَآءِیْلَ۔[126] Though such people are not prophets, they are entrusted with the functions of prophethood.

وَکُنْتُمْ عَلٰی شَفَا حُفْرَۃٍ فَاَنْقَذَکُمْ مِّنْھَا

[Arabic] You were on the brink of a pit and He rescued you therefrom. That is, He created the means for your rescue.

عَسٰی رَبُّکُمْ اَنْ یَّرْحَمَ عَلَیْکُمْ۔ وَاِنْ عُدْتُّمْ عُدْنَا وَجَعَلْنَا جَھَنَّمَ لِلْکٰفِرِیْنَ حَصِیْرًا[127]

[Arabic] The will of Allah is turning towards bestowing mercy upon you and if you revert to

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[126] The divines among my followers will be like the Prophets of Banī Isrā'īl. [Publishers]

[127] The Promised Messiah[as] has quoted this revelation in *Arba'īn*, number 2, page 5, *Rūhānī Khazā'in*, volume 17, page 352 and at several other places referring to *Barāhīn-e-Aḥmadiyyah*, and the words used therein are اَنْ یَّرْحَمَکُمْ. This shows that عَلٰی is a scribe's error. [Mirza Bashir Ahmad]

sin and disobedience, We shall also revert to punishment and chastisement. We have made hell a place of confinement for disbelievers….

تُوْبُوْا وَاَصْلِحُوْا وَاِلَی اللّٰہِ تَوَجَّھُوْا وَعَلَی اللّٰہِ تَوَکَّلُوْا وَاسْتَعِیْنُوْا بِالصَّبْرِ وَالصَّلٰوۃِ

[Arabic] Repent and stay away from wickedness, transgression, disbelief, and sin. Reform yourselves and turn to Allah and trust in Him and beseech His help through steadfastness and Prayer because sins are averted through good deeds.

بُشْرٰی لَکَ یَا اَحْمَدِیْ۔ اَنْتَ مُرَادِیْ وَمَعِیْ۔ غَرَسْتُ کَرَامَتَکَ بِیَدِیْ۔

[Arabic] Good news for you, O My Aḥmad. You are My purpose and are with Me. I have planted your honour with My own hand.[128]

قُلْ لِّلْمُؤْمِنِیْنَ یَغُضُّوْا مِنْ اَبْصَارِھِمْ وَیَحْفَظُوْا فُرُوْجَھُمْ ذٰلِکَ اَزْکٰی لَھُمْ

[Arabic] Direct the believers to restrain their looks from *nā maḥram* [those outside the

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[128] Note by Ḥaḍrat Mirza Bashir Ahmad[ra]: In his letter of September 13, 1883, addressed to Mīr ‘Abbās ‘Alī of Ludhiana, the Promised Messiah[as] mentioned this last revelation:

بُشْرٰی لَکَ یَا اَحْمَدِیْ۔ اَنْتَ مُرَادِیْ وَمَعِیْ۔ غَرَسْتُ کَرَامَتَکَ بِیَدِیْ۔

and then wrote the following sentence in Persian, which appears to be the meaning of this revelation:

بشارت باد ترا یا احمد من۔ تو مراد منی و با منی نشاندم درخت بزرگی ترا بدست خود۔

Meaning [Persian] Be glad, O My Aḥmad, you are My purpose and are with Me. I have planted the tree of your honour with My own hand.

Before this revelation, he wrote:

> As I have permission to announce it, it would be entered in the fourth part of my book.

[Maktūbāt-e-Aḥmadiyyah, vol. 1, pp. 55–56]

prohibited category] and to guard their private parts and ears from unworthy acts. That is required and essential for their attainment of purification.

This means that it is incumbent upon every believer to refrain from all that is prohibited and to safeguard all his limbs against misuse. His purification depends entirely on this….

وَاِذَا سَاَلَكَ عِبَادِیْ عَنِّیْ فَاِنِّیْ قَرِیْبٌ۔ اُجِیْبُ دَعْوَۃَ الدَّاعِ اِذَا دَعَانِ۔ وَمَآ اَرْسَلْنٰكَ اِلَّا رَحْمَۃً لِّلْعَالَمِیْنَ۔

[Arabic] When My servants ask you concerning Me, I am close. I respond to the call of the supplicant when he calls on Me. I have sent you so that I may provide the means of attaining mercy for all people.

لَمْ یَكُنِ الَّذِیْنَ كَفَرُوْا مِنْ اَهْلِ الْكِتٰبِ وَالْمُشْرِكِیْنَ مُنْفَكِّیْنَ حَتّٰی تَاْتِیَهُمُ الْبَیِّنَةُ وَكَانَ كَیْدُهُمْ عَظِیْمًا۔

[Arabic] Those who disbelieve from among the People of the Book and the idolaters—that is, have firmly persisted in disbelief—would not desist from their disbelief until clear proof was shown to them. Their stratagem was mighty.

This indicates that the heavenly Signs and reasoned arguments that Allah the Almighty has set forth at the hand of this humble one were utterly needed to complete the admonition. The dark-minded people of this age, who are infected with the worm of ignorance and vice, were not likely to give up their mischief without clear Signs and conclusive reasoning. They were instead occupied with devising plans for the utter destruction of the garden of Islam from the face of the earth.

اگر خدا ایسا نہ کرتا تو دُنیا میں اندھیر پڑ جاتا

[Urdu] Had God not done this the world would have been enveloped in darkness.

This revelation points to the fact that the world was in great need of these clear Signs and that the worldly people whom their disbelief and viciousness had converted into spiritual lepers could not have come back to health without this heavenly medicine which is like the water of life for the seekers of truth.

وَاِذَا قِيْلَ لَهُمْ لَا تُفْسِدُوْا فِي الْاَرْضِ قَالُوْٓا اِنَّمَا نَحْنُ مُصْلِحُوْنَ - اَلَآ اِنَّهُمْ هُمُ الْمُفْسِدُوْنَ - قُلْ اَعُوْذُ بِرَبِّ الْفَلَقِ - مِنْ شَرِّ مَا خَلَقَ - وَمِنْ شَرِّ غَاسِقٍ اِذَا وَقَبَ -

[Arabic] When it is said to them: Create not disorder in the land and do not spread disbelief, idolatry, and evil doctrines, they retort: 'Ours is the right way; we are not trouble-makers. Rather we are peace-makers and reformers.' Hearken; they are the disorderly ones who are creating disorder on the earth. Proclaim: I seek the protection of the Lord of creation from the mischief of every wicked creation and against the mischief of the dark night.

This means that this age, on account of its great corruption, is like a dark night and that divine power and strength are needed for its illumination. This task is beyond human power.

اِنِّيْ نَاصِرُكَ - اِنِّيْ حَافِظُكَ - اِنِّيْ جَاعِلُكَ لِلنَّاسِ اِمَامًا - اَكَانَ لِلنَّاسِ عَجَبًا - قُلْ هُوَ اللّٰهُ عَجِيْبٌ - يَجْتَبِيْ مَنْ يَّشَآءُ مِنْ عِبَادِهٖ - لَا يُسْئَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْئَلُوْنَ - وَتِلْكَ الْاَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ -

[Arabic] I will be your Helper, I shall protect you. I shall make you a leader of men. Do the people wonder? Say that Allah is Wonderful, He always does wonderful things. He chooses

whom He likes from among His servants. He is not questioned about that which He does as to why He did so, but the people are questioned. And such days We cause to alternate among men.

This [last part of the revelation] means that everything happens by turn and that divine favours continue to be bestowed upon individuals from among the Muslims turn by turn.

وَقَالُوْٓا اَنّٰى لَكَ هٰذَا۔ وَقَالُوْٓا اِنْ هٰذَآ اِلَّا اخْتِلَاقٌ۔ اِذَا نَصَرَ اللّٰهُ الْمُؤْمِنَ جَعَلَ لَهُ الْحَاسِدِيْنَ فِي الْاَرْضِ۔ فَالنَّارُ مَوْعِدُهُمْ۔ قُلِ اللّٰهُ ثُمَّ ذَرْهُمْ فِيْ خَوْضِهِمْ يَلْعَبُوْنَ۔

[Arabic] They will ask: 'Whence have you obtained this? This is all imposture.' When Allah the Almighty helps a believer He makes many in the earth jealous of him. The Fire is the ultimate resort for those who persist in jealousy and do not reform themselves. Tell them: 'All these works belong to God;' and then leave them being beguiled by their sport.

تَلَطَّفْ بِالنَّاسِ وَتَرَحَّمْ عَلَيْهِمْ۔ اَنْتَ فِيْهِمْ بِمَنْزِلَةِ مُوْسٰى وَاصْبِرْ عَلٰى مَا يَقُوْلُوْنَ۔

[Arabic] Deal kindly with people and be compassionate towards them. You are to them like Mūsā [Moses] and be steadfast with regard to whatever they might say.

Ḥaḍrat Mūsā [Moses] exercised more forbearance and gentleness towards the *Banī Isrā'īl* [the Israelites] than any of their other Prophets. Neither Masīḥ [Messiah] nor any other Prophet in Israel approached the high status of Ḥaḍrat Mūsā. The Torah says that Ḥaḍrat Mūsā[as] was better and higher than all Prophets in Israel in kindness, gentleness, and high moral qualities. For instance, the Torah says: The

man Moses was very meek, above all the men who were upon the face of the earth (Numbers, 12:3). Thus, God has praised the meekness of Mūsā[as] [Moses] in the Torah using words which He has not employed with reference to any other Prophet in Israel. It is true, however, that the high moral qualities of the Seal of the Prophets, may peace and blessings of Allah be upon him, which are mentioned in the Holy Qur'an, are thousands of times higher than those of Ḥaḍrat Mūsā[as] inasmuch as God has announced concerning the Seal of the Prophets, may peace and blessings of Allah be upon him, that he comprehends in his own person all high moral qualities that are found spread out among all the Prophets. Moreover, He has said with regard to the Holy Prophet, may peace and blessings of Allah be upon him: اِنَّكَ لَعَلٰى خُلُقٍ عَظِيْمٍ [You do most surely possess the highest moral excellences][129] …As the Muslim divines are like the Prophets of Israel, therefore, in this revelation this humble one has been likened to Ḥaḍrat Mūsā[as]. This is all a part of the blessings of the Chief of the Prophets that God, the Noble, honours individual ones among his humble followers with such noble messages out of His great bounty and benevolence. اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّاٰلِ مُحَمَّدٍ [O Allah, send down Your blessings upon Muḥammad and upon the progeny of Muḥammad.]

[Barāhīn-e-Aḥmadiyyah, part 4, pp. 503–509 sub-footnote 3, Rūhānī Khazā'in, vol. 1, pp. 599–607 sub-footnote 3]

[129] *al-Qalam*, 68:5 [Publishers]

1883

After that come the following revealed sentences:

وَاِذَا قِيْلَ لَهُمْ اٰمِنُوْا كَمَآ اٰمَنَ النَّاسُ قَالُوْٓا اَنُؤْمِنُ كَمَآ اٰمَنَ السُّفَهَآءُ ۭ اَلَآ اِنَّهُمْ هُمُ السُّفَهَآءُ وَلٰكِنْ لَّا يَعْلَمُوْنَ۔ وَيُحِبُّوْنَ اَنْ تُدْهِنُوْنَ۔ قُلْ يٰٓاَيُّهَا الْكٰفِرُوْنَ لَآ اَعْبُدُ مَا تَعْبُدُوْنَ۔ قِيْلَ ارْجِعُوْٓا اِلَى اللّٰهِ فَلَا تَرْجِعُوْنَ۔ وَقِيْلَ اسْتَحْوِذُوْا فَلَا تَسْتَحْوِذُوْنَ۔ اَمْ تَسْـَٔلُهُمْ مِّنْ خَرْجٍ فَهُمْ مِّنْ مَّغْرَمٍ مُّثْقَلُوْنَ۔ بَلْ اَتَيْنٰهُمْ بِالْحَقِّ فَهُمْ لِلْحَقِّ كٰرِهُوْنَ۔ سُبْحَانَهٗ وَتَعَالٰى عَمَّا يَصِفُوْنَ۔ اَحَسِبَ النَّاسُ اَنْ يُّتْرَكُوْٓا اَنْ يَّقُوْلُوْٓا اٰمَنَّا وَهُمْ لَا يُفْتَنُوْنَ۔ يُحِبُّوْنَ اَنْ يُّحْمَدُوْا بِمَا لَمْ يَفْعَلُوْا۔ وَلَا يَخْفٰى عَلَى اللّٰهِ خَافِيَةٌ۔ وَلَا يَصْلَحُ شَيْءٌ قَبْلَ اِصْلَاحِهٖ۔ وَمَنْ رُّدَّ مِنْ قِبَلِهٖ فَلَا مَرَدَّ لَهٗ۔

[Arabic] When it is said to them: Believe as other people have believed, they say: 'Shall we believe as the foolish have believed?' Beware! it is surely they that are foolish, but they do not know. They love that you should make compromises. Say: O ye disbelievers, I worship not that which you worship. You were told to revert to Allah but you do not come back. You were admonished to overpower your sinful inclinations but you do not overpower them. Do you ask for any recompense for which they feel encumbered and imagine that acceptance of truth is a heavy burden? Nay! They have been given the truth without anything in return, and still they hate the truth. Holy is Allah and far above the faults that they attribute to Him. Do these people think that by merely making a verbal profession of faith they would be left alone without a trial? They long for praise for what they have not done. There is nothing that is hidden from Allah. As long as Allah does not reform something, no reform can take place. Whosoever is repelled by Allah, none can draw him back.

لَعَلَّكَ بَاخِعٌ نَّفْسَكَ اَلَّا يَكُوْنُوْا مُؤْمِنِيْنَ۔ لَا تَقْفُ مَا لَيْسَ لَكَ بِهٖ عِلْمٌ۔ وَلَا تُخَاطِبْنِيْ فِي الَّذِيْنَ ظَلَمُوْا اِنَّهُمْ مُّغْرَقُوْنَ۔ يَا اِبْرَاهِيْمُ اَعْرِضْ عَنْ هٰذَا اِنَّهٗ عَبْدٌ غَيْرُ صَالِحٍ۔ اِنَّمَا اَنْتَ مُذَكِّرٌ وَمَا اَنْتَ عَلَيْهِمْ بِمُسَيْطِرٍ۔

[Arabic] Will you grieve yourself to death because they believe not. Follow not that of which you have no knowledge. Do not supplicate Me in the matter of the wrongdoers; they will be drowned. O Ibrāhīm [Abraham], stay away from him; he[130] is not a good person. You are only a Warner and are not a keeper over them.

These few verses, which have been revealed as revelation, are about some specific people.

[Barāhīn-e-Aḥmadiyyah, part 4, pp. 509–510 sub-footnote 3, Rūhānī Khazā'in, vol. 1, pp. 607–608 sub-footnote 3]

1883

This is followed by the revelation:

وَاسْتَعِيْنُوْا بِالصَّبْرِ وَالصَّلٰوةِ وَاتَّخِذُوْا مِنْ مَّقَامِ اِبْرَاهِيْمَ مُصَلًّى۔

[Arabic] Beseech help with steadfastness and Prayer, and take the station of Ibrāhīm[131] [Abraham] as a place for Prayer.

In this revelation the place of Ibrāhīm [Abraham] means high moral qualities and a strong relationship with Allah by way of love of Allah, devotion to Him, seeking His

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130 Another wording of this revelation (quoted in *Barāhīn-e-Aḥmadiyyah*, part 5, *Rūhānī Khazā'in*, volume 21, page 115) is: اِنَّهٗ عَمَلٌ غَيْرُ صَالِحٍ [Arabic] [*His deeds are evil.*] [Mirza Bashir Ahmad]

131 Here it [the station of Ibrāhīm] means that you should perform your worship and put your doctrines in accord with those of this Ibrāhīm [Abraham] who has been sent and model yourselves upon him in all things.

[Appendix Tuḥfah-e-Golarhviyyah, pp. 20–21, Rūhānī Khazā'in, vol. 17, pp. 67–68]

pleasure and complete faithfulness. This is the real station of Ibrāhīm which is awarded to the Muslims through obedience and by way of inheritance. He who is created with the spirit of Ibrāhīm must tread along that path.

يُظِلُّ رَبُّكَ عَلَيْكَ وَيُغِيْثُكَ وَيَرْحَمُكَ۔ وَاِنْ لَّمْ يَعْصِمْكَ النَّاسُ فَيَعْصِمُكَ اللّٰهُ مِنْ عِنْدِهٖ۔ يَعْصِمُكَ اللّٰهُ مِنْ عِنْدِهٖ وَاِنْ لَّمْ يَعْصِمُكَ النَّاسُ۔

[Arabic] Allah the Almighty will spread the shade of His mercy over you and will redress your grievances and will have mercy on you; and if all men refrain from safeguarding you, Allah Himself will safeguard you. And Allah will certainly safeguard you with His help even if all the people refrain from it.

This means that God will Himself help me, and will safeguard my effort from going to waste and His many supports will be ever available to me.

وَاِذْ يَمْكُرُ بِكَ الَّذِيْ كَفَرَ۔ اَوْقِدْ لِيْ يَا هَامَانُ لَعَلِّيْ اَطَّلِعُ اِلٰٓى اِلٰهِ مُوْسٰى وَاِنِّيْ لَاَظُنُّهٗ مِنَ الْكٰذِبِيْنَ۔

[Arabic] Call to mind when he who disbelieved[132] you, out of an evil design, said to

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[132] (A) The word **كفر** used here may be read as كَفَّرَ *kaffara* [he declared you to be a disbeliever] or كَفَرَ *kafara* [he disbelieved]. Obviously, he who denies would also be a disbeliever. And obviously he who denies this claim [of mine] would also declare [me] to be a disbeliever. The word **هامان** *Hāmān*, points towards the characteristic of **هيمان** *haimān* which denotes someone who wanders lonely in a valley.

[Barāhīn-e-Aḥmadiyyah, part 5, p. 64 footnote, Rūhānī Khazā'in, vol. 21, p. 82 footnote]

(B) This revelation may be read with كَفَرَ *kafara* or كَفَّرَ *kaffara*. The first wording of the revelation has reference to someone who would at one time have confidence in me and would think well of me and would later turn away and deny me. This description applies very well to Maulavī Muḥammad Ḥusain of Batala who declared such confidence in

> **his colleague: 'Prepare a fire of some mischief or tribulation, so that I might learn about the God of Mūsā [Moses] (that is, of this man) and find out how He helps him, and whether He is with him or not, because I consider this man to be a liar.'**

This, though in terms of the past, gives intimation of something that will happen in the future.

تَبَّتْ يَدَآ اَبِيْ لَهَبٍ وَّتَبَّ۔ مَا كَانَ لَهٗٓ اَنْ يَّدْخُلَ فِيْهَآ اِلَّا خَآئِفًا۔ وَمَآ اَصَابَكَ فَمِنَ اللّٰهِ

> **[Arabic] Both hands of Abū Lahab [the father of flames] perished and so did he perish himself. It did not behove him to enter into this affair with such daring without fear and humility. And as far that which afflicts you, it is from God alone.**

In this there is an indication of evil from some individual that will proceed from him whether in writing or in some other manner. واللّٰہ اَعلم بالصّواب [Allah knows best].[133]

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me in his review of *Barāhīn-e-Aḥmadiyyah* that he was ready to sacrifice his parents for my sake.

[Ḥaqīqatul-Waḥī, p. 354 footnote, Rūhānī Khazā'in, vol. 22, p. 368 footnote]

[133] This revelation was published in the *Barāhīn-e-Aḥmadiyyah* twelve years before I was declared a non-believer. [This was the time] when Maulavī Muḥammad Ḥusain wrote out his declaration of apostasy and asked Miyāń Nadhīr Ḥusain of Delhi to be the first to place his stamp of approval on it and thus declare me a non-believer and to publish it among all Muslims. Twelve years before this declaration and the stamp of approval from the above-mentioned Miyāń [Nadhīr Ḥusain], this book [*Barāhīn-e-Aḥmadiyyah*] had been published throughout the Punjab and India. Maulavī Muḥammad Ḥusain, who turned out to be the first to propound this declaration, after twelve years, was the one who laid the foundation of declaration of apostasy. Miyāń Nadhīr Ḥusain of Delhi was the one to spread this fire throughout the country on account of his reputation. Here is a proof of God's knowledge of the Unseen, inasmuch as this prophecy was made at a time when there was no cause or occasion for this declaration and Maulavī Muḥammad Ḥusain considered himself to be in my service. At that time God the

اَلْفِتْنَةُ ھٰھُنَا۔ فَاصْبِرْ کَمَا صَبَرَ اُولُوالْعَزْمِ۔ اَلَآ اِنَّھَا فِتْنَةٌ مِّنَ اللّٰہِ لِیُحِبَّ حُبًّا جَمًّا حُبًّا مِّنَ اللّٰہِ الْعَزِیْزِ الْاَکْرَمِ عَطَآءً غَیْرَ مَجْذُوْذٍ۔

[Arabic] This is where the mischief is. Then be steadfast as those of high resolve were steadfast. Hearken, this tribulation is from God so that He might love you with perfect love; the love of God, the Mighty, the Lord of honour, a bounty without end.

شَاتَانِ تُذْبَحَانِ وَکُلُّ مَنْ عَلَیْھَا فَانٍ

[Arabic] Two goats[134] will be slaughtered and there is no one on the earth who can avoid death. That is, everyone has to submit to divine decrees and no one can escape death…

وَلَا تَھِنُوْا وَلَا تَحْزَنُوْا اَلَیْسَ اللّٰہُ بِکَافٍ عَبْدَہٗ۔ اَلَمْ تَعْلَمْ اَنَّ اللّٰہَ عَلٰی کُلِّ شَیْءٍ قَدِیْرٌ۔ وَجِئْنَاکَ عَلٰی ھٰؤُلَآءِ شَھِیْدًا۔

[Arabic] And slacken not, and be not grieved. Is not Allah sufficient for His servant? Know you not that Allah has power over all things? God shall call you as a witness against these people.

Almighty revealed this prophecy. Anyone endowed with even minimal reason and intelligence should reflect whether it is within human power of mine or of anyone else to know, on the basis of intellectual conjectures, twelve years in advance, a storm, the fierceness of which would carry away a person like Maulavī Muḥammad Ḥusain—who professed such sincerity towards me—into such great error and along with him a person like Miyāṅ Nādhīr Ḥusain who had said that no book like the *Barāhīn-e-Aḥmadiyyah* had been published in the history of Islam. Indeed this is purely God's knowledge [of the Unseen] which is termed a miracle.

[Tuḥfah-e-Golarhviyyah, p. 75, Rūhānī Khazā'in, vol. 17, pp. 215–216]

[134] This prophecy was fulfilled with the martyrdom of Maulānā Sayyed 'Abdul-Laṭīf of Kabul and Maulavī 'Abdur-Raḥmān of Kabul (May Allah be pleased with them both). For details see *Tadhkiratush-Shahādatain*. [Mirza Bashir Ahmad]

اَوْفَى اللّٰهُ اَجْرَكَ. وَيَرْضٰى عَنْكَ رَبُّكَ وَيُتِمُّ اسْمَكَ وَعَسٰى اَنْ تُحِبُّوْا شَيْئًا وَّهُوَ شَرٌّ لَّكُمْ وَعَسٰى اَنْ تَكْرَهُوْا شَيْئًا وَّهُوَ خَيْرٌ لَّكُمْ وَاللّٰهُ يَعْلَمُ وَاَنْتُمْ لَا تَعْلَمُوْنَ۔

[Arabic] God will bestow your reward in full and will be pleased with you and will perfect your name. And it may be that you might befriend something, but in reality it may be harmful for you and it may be that you might dislike something, but in reality it may be beneficial for you. Allah the Almighty knows the end results of things and you do not know.

كُنْتُ كَنْزًا مَّخْفِيًّا فَاَحْبَبْتُ اَنْ اُعْرَفَ۔ اِنَّ السَّمٰوٰتِ وَالْاَرْضَ كَانَتَا رَتْقًا فَفَتَقْنٰهُمَا۔ وَاِنْ يَّتَّخِذُوْنَكَ اِلَّا هُزُوًا۔ اَهٰذَا الَّذِيْ بَعَثَ اللّٰهُ۔ قُلْ اِنَّمَا بَشَرٌ مِّثْلُكُمْ يُوْحٰى اِلَيَّ اَنَّمَا اِلٰهُكُمْ اِلٰهٌ وَّاحِدٌ۔ وَالْخَيْرُ كُلُّهٗ فِي الْقُرْاٰنِ لَا يَمَسُّهٗ اِلَّا الْمُطَهَّرُوْنَ۔ وَلَقَدْ لَبِثْتُ فِيْكُمْ عُمُرًا مِّنْ قَبْلِهٖ اَفَلَا تَعْقِلُوْنَ۔

[Arabic] I was a hidden treasure[135] and I liked to be recognised. The heavens and the earth

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135 Note by Ḥaḍrat Maulānā Jalal-ud-Din Shams[ra]: Pīr Sirājul-Ḥaqq Nu'mānī[ra] has related: One day I enquired from the Promised Messiah[as]: The mystics and other scholars have strived hard in interpreting..... كُنْتُ كَنْزًا الخ Can you please tell us what this sentence means? The Promised Messiah[as] said: Its simple meaning is that when error, misguidance, disbelief, paganism and all kinds of heresies spread in the world, the recognition of God and ways of approaching Him become obscure, hearts become hardened and are emptied of the fear of Allah. At such times and age, Allah becomes like a hidden treasure. Then He determines that He should again be known to mankind and be recognised by people. For this purpose, He chooses one of His servants and bestows upon him the mantle of *Khilāfat* and is recognised through him. That favoured and chosen servant fills empty hearts afresh with the love of God and discloses the mysteries of His cognition to people. This has been the way of Allah in every age since eternity. The same came to pass in our age that people lost the cognition of Allah and introduced perverted ideas into His attributes. They neglected the attributes of Allah and abandoned His books and scriptures. They fashioned His equals and associates. Thus God became like a hidden treasure. Thereupon God has raised me, bestowing His love and cogni-

were both a closed mass and We cleft them both. They will mock you and will say mockingly: 'Is this the one whom Allah has raised for the reformation of mankind.' That is, do not expect the reformation of those whose nature is steeped in evil.

The revelation continues:

Say: I am[136] but a human being like you. God sends me revelation that you have none worthy of worship except Allah. He alone is worthy of worship and none should be associated with Him. All good and welfare is comprehended in the Qur'an; it cannot be found anywhere else. It is only those whom Allah has cleansed and purified with His own hand who penetrate to the verities of the Qur'an. I have spent a whole lifetime among you before this, then do you not understand[137]?...

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tion upon me, so that the world may be drawn back to the straight path. That is why I am occupied in this endeavour day and night by writing, speaking, attending to people, supplicating, providing my own example and by means of awe-striking prophecies, disclosure of the knowledge of hidden matters that Allah has bestowed upon me, and conveying the insight, truth and deeper meanings which are contained in the Qur'an. God has taken control of everything—my limbs, hands, tongue, every movement and even stillness of mine—and He directs me as He wills and I act accordingly without any volition of my own.

[al-Ḥakam, vol. 6, no. 23, June 24, 1902, p. 11]

[136] In *Arba'īn*, number 2, page 8, the Promised Messiah[as] has quoted this revelation with reference to *Barāhīn-e-Aḥmadiyyah* as following: قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ. This shows that in the above Arabic citation the word أَنَا before بَشَرٌ was omitted through scribe's error. See *Arba'īn*, number 2, page 8, *Rūhānī Khazā'in*, volume 17, page 354. The English meaning given above includes the meaning of أَنَا. [Mirza Bashir Ahmad]

[137] It was about 1884 that God vouchsafed to me the revelation:

وَلَقَدْ لَبِثْتُ فِيكُمْ عُمُرًا مِّنْ قَبْلِهِ أَفَلَا تَعْقِلُونَ

قُلْ اِنَّ هُدَى اللّٰهِ هُوَ الْهُدٰى وَاِنِّیْ مَعِیَ رَبِّیْ سَیَهْدِیْنِ۔ رَبِّ اغْفِرْ وَارْحَمْ مِّنَ السَّمَآءِ رَبِّ اِنِّیْ مَغْلُوْبٌ فَانْتَصِرْ۔ اِیْلِیْ اِیْلِیْ لِمَا سَبَقْتَنِیْ۔ اِیْلِیْ اُوس۔

[Arabic] Say: The [real] guidance is only the guidance from Allah. My Lord is with me, He will soon open the way for me. O my Lord, have mercy from heaven and forgive; I am overcome so do You combat [the enemy] on my behalf. O my Lord, O my Lord, why have you forsaken me? Eli aus.

The last portion of this revelation, i.e., اِیْلِیْ اُوس Eli aus, has remained unclear on account of the speed of the revelation, nor were its meaning disclosed to me. وَاللّٰهُ اَعْلَمُ بِالصَّوَاب [Allah knows best]…

یَا عَبْدَ الْقَادِرِ اِنِّیْ مَعَكَ اَسْمَعُ وَاَرٰی۔ غَرَسْتُ لَكَ بِیَدِیْ رَحْمَتِیْ وَقُدْرَتِیْ۔ وَنَجَّیْنَاكَ مِنَ الْغَمِّ وَفَتَنَّاكَ فُتُوْنًا۔ لِیَاتِیَنَّكُمْ مِنِّیْ هُدًی اَلَا اِنَّ حِزْبَ اللّٰهِ هُمُ الْغَالِبُوْنَ۔ وَمَا كَانَ اللّٰهُ لِیُعَذِّبَهُمْ وَاَنْتَ فِیْهِمْ۔ وَمَا كَانَ اللّٰهُ لِیُعَذِّبَهُمْ وَهُمْ یَسْتَغْفِرُوْنَ۔

[Arabic] O ‘Abdul-Qādir I am with you, hearing and seeing. For you, I have planted mercy and omnipotence with My own hand and have delivered you from sorrow and have

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[Arabic] [*I have lived a whole lifetime among you before this, then do you not understand?*]

This was an indication on behalf of God the All-Knowing, that no opponent of mine would be able to point to any default in my life. Accordingly, up till now, when I am about sixty-five years of age, no one, whether living close to me or far from me, can point to any stain in my past life. Indeed God Himself has made my opponents bear witness to the purity of my past life. For instance, Maulavī Muḥammad Ḥusain has, on many occasions, praised me and the members of my family in his journal *Ishā’atus-Sunnah* and has claimed that no one is better acquainted with me and my family than him. Then, to the extent that he understood, he praised me. In this way an opponent, who became the originator of my condemnation as a non-believer, has confirmed the truth of this prophecy ... وَلَقَدْ لَبِثْتُ فِیْكُمْ [I have lived among you…].

[Nuzūlul-Masīḥ, p. 212, Rūhānī Khazā’in, vol. 18, p. 590]

purified you. And you will receive My help. Hearken! it is the army of Allah which always prevails. Allah is not such as to chastise them while you are among them or while they seek forgiveness.

اَنَا بُدُّكَ اللَّازِمُ۔ اَنَا مُحْيِيْكَ نَفَخْتُ فِيْكَ مِنْ لَّدُنِّيْ رُوْحَ الصِّدْقِ وَاَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِّنِّيْ وَلِتُصْنَعَ عَلٰى عَيْنِيْ كَزَرْعٍ اَخْرَجَ شَطْاَهُ فَاسْتَغْلَظَ فَاسْتَوٰى عَلٰى سُوْقِهٖ۔

[Arabic] I am your inevitable support. I am the One Who brings you to life. I have breathed into you the spirit of righteousness and have poured love upon you from Myself so that you might be treated well in My presence. So you are like a seed that sends forth its sprout then it grows stronger until it stands firmly on its stem.

In these revelations, God has indicated such support and bounty and pointed to such rise in dignity and honour and greatness as would gradually reach its perfection.

اِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِيْنًا لِّيَغْفِرَ لَكَ اللّٰهُ مَا تَقَدَّمَ مِنْ ذَنْۢبِكَ وَمَا تَاَخَّرَ۔

[Arabic] We have granted you, that is, will grant, a clear victory. Some intervening disagreeable events and hardships will be encountered so that Allah the Almighty may forgive your shortcomings, past and future.

This revelation means that God—being All-Powerful—could have, if He willed, caused the purpose in view to be accomplished without any type of tribulation and to cause a great victory to be achieved quite easily. But the tribulations are for the purposes of raising rank and of forgiveness of defaults….

اَلَيْسَ اللّٰهُ بِكَافٍ عَبْدَهٗ۔ فَبَرَّاَهُ اللّٰهُ مِمَّا قَالُوْا وَكَانَ عِنْدَ اللّٰهِ وَجِيْهًا۔ اَلَيْسَ اللّٰهُ بِكَافٍ
عَبْدَهٗ۔ فَلَمَّا تَجَلّٰى رَبُّهٗ لِلْجَبَلِ جَعَلَهٗ دَكًّا۔ وَاللّٰهُ مُوْهِنُ كَيْدِ الْكَافِرِيْنَ۔ بَعْدَ الْعُسْرِ
يُسْرٌ۔ وَلِلّٰهِ الْاَمْرُ مِنْ قَبْلُ وَمِنْ بَعْدُ۔ اَلَيْسَ اللّٰهُ بِكَافٍ عَبْدَهٗ۔ وَلِنَجْعَلَهٗٓ اٰيَةً
لِّلنَّاسِ وَرَحْمَةً مِّنَّا وَكَانَ اَمْرًا مَّقْضِيًّا۔ قَوْلُ الْحَقِّ الَّذِىْ فِيْهِ تَمْتَرُوْنَ۔

[Arabic] Is not Allah sufficient for His servant? So Allah cleared him of the charges that were made against him and he has a high standing in the estimation of God.[138] Is not Allah sufficient for His servant? When his Lord manifested Himself on the mountain, He broke it into bits; that is, the mountains of difficulties were made easy to surmount. Allah will frustrate the design of the disbelievers and will manifest their defeat and humiliation. There is ease after hardship. Allah's is the supreme authority before and after. Is not Allah sufficient for His servant? We will make him a source of mercy for the people and this matter had already been determined. This is the word of truth which you doubt.

مُحَمَّدٌ رَّسُوْلُ اللّٰهِ وَالَّذِيْنَ مَعَهٗٓ اَشِدَّآءُ عَلَى الْكُفَّارِ رُحَمَآءُ بَيْنَهُمْ۔ رِجَالٌ لَّا تُلْهِيْهِمْ
تِجَارَةٌ وَّلَا بَيْعٌ عَنْ ذِكْرِ اللّٰهِ۔ مَتَّعَ اللّٰهُ الْمُسْلِمِيْنَ بِبَرَكَاتِهِمْ۔ فَانْظُرُوْٓا اِلٰٓى اٰثَارِ
رَحْمَةِ اللّٰهِ۔ وَاَنْبِئُوْنِىْ مِنْ مِّثْلِ هٰٓؤُلَآءِ اِنْ كُنْتُمْ صٰدِقِيْنَ۔ وَمَنْ يَّبْتَغِ غَيْرَ الْاِسْلَامِ
دِيْنًا لَّنْ يُّقْبَلَ مِنْهُ وَهُوَ فِى الْاٰخِرَةِ مِنَ الْخَاسِرِيْنَ۔

[Arabic] Muḥammad, may peace and blessings of Allah be upon him, is the Messenger of Allah and those who are with him are firm against

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[138] This prophecy was fulfilled as following: At the time of Captain Douglas, I was charged with murder; Allah cleared me of that charge. Then I was charged at the time of Deputy Commissioner Douie, and Allah cleared me of that charge. I was also charged with being ignorant and the opposing maulavīs were themselves proven to be ignorant. Then Mehr 'Alī charged me with being a plagiarist and he was proven to be so himself.

[Nuzūlul-Masīḥ, p. 131, Rūhānī Khazā'in, vol. 18, p. 509]

the disbelievers, that is, the disbelievers are speechless and powerless before them and the awe of their truthfulness permeates the hearts of the disbelievers. They are compassionate among themselves. They are men whom commerce does not stop nor does trade hinder them from the remembrance of Allah. That is, their love for Allah has reached such perfection that worldly engagements, no matter how unrelenting, do not interfere in their condition [of devotion]. Allah will make the Muslims benefit from their blessings. So their appearance indicates signs of the mercy of Allah. Then observe those Signs. If you possess anyone like them, that is, if there are people among your companions and coreligionists who possess such support from Allah, then cite the example of such others if you are truthful. He who wishes for and seeks a religion other than the faith of Islam, such religion will never be accepted of him and in the hereafter he will be of the losers.

يَا اَحْمَدُ فَاضَتِ الرَّحْمَةُ عَلٰى شَفَتَيْكَ۔ اِنَّا اَعْطَيْنَاكَ الْكَوْثَرَ فَصَلِّ لِرَبِّكَ وَانْحَرْ وَ اَقِمِ الصَّلٰوةَ لِذِكْرِىْ۔ اَنْتَ مَعِىْ وَاَنَا مَعَكَ۔ سِرُّكَ سِرِّىْ وَضَعْنَا عَنْكَ وِزْرَكَ الَّذِىْ اَنْقَضَ ظَهْرَكَ وَرَفَعْنَا لَكَ ذِكْرَكَ۔ اِنَّكَ عَلٰى صِرَاطٍ مُّسْتَقِيْمٍ۔ وَجِيْهًا فِى الدُّنْيَا وَالْاٰخِرَةِ وَمِنَ الْمُقَرَّبِيْنَ۔

[Arabic] O Aḥmad, mercy flows from your lips. We have bestowed upon you abundant points of wisdom[139]. Therefore observe prayer and offer sacrifice in gratitude to Your Lord and

[139] Publishers' Note: The Promised Messiah[as] has translated this phrase in *Nuzūlul-Masīḥ* as following:

> We shall bestow upon you many well wishers and a large Jamā'at will be granted to you.
>
> **[Nuzūlul-Masīḥ, p. 131, Rūhānī Khazā'in, vol. 18, p. 509]**

establish prayer for My remembrance. You are with Me and I am with you. Your secret is My secret. We have relieved you of the burden which had well-nigh broken your back, and have exalted your name. You are on the straight path, of high standing in this world and the hereafter and of those who are close to Allah.

حَمَاكَ اللّٰہُ۔ نَصَرَکَ اللّٰہُ۔ رَفَعَ اللّٰہُ حُجَّۃَ الْاِسْلَامِ۔ جَمَالُہٗ۔ ھُوَالَّذِیْ اَمْشَاکُمْ فِیْ کُلِّ حَالٍ۔ لَا تُحَاطُ اَسْرَارُ الْاَوْلِیَآءِ۔

[Arabic] Allah will support you, Allah will help you. Allah will raise the argument of Islam. It is the beauty of Allah that has purified you in every situation. The mysteries that God Almighty has granted to His *auliyā'* [friends of Allah] cannot be encompassed; someone is drawn towards Him by one way, and someone else by another….

This is an indication that there are two divine attributes which operate for the moral and spiritual development of God's servants. One operates by way of **tenderness**, bountifulness and benevolence. It is called ***Jamāl*** [Beauty]. The other operates by way of power and harshness. It is called ***Jalāl*** [Majesty]. It is thus the way of Allah that those who are summoned to His presence are nurtured sometimes through His attribute of Beauty and sometimes through His attribute of Majesty. In matters where the grace of the One God is directed in a magnificent manner, the attribute of Beauty is always manifested in abundance, but on some occasions Allah wills to discipline or nurture His favoured servant through the attributes of Majesty. Even with regard to the Prophets it has been the way of God Almighty that they are nurtured normally through the operation of the attributes of Beauty but sometimes the attributes of Majesty

also come into operation to demonstrate their steadfastness and their high moral qualities. They are afflicted with all types of tribulations at the hands of evil people so that their high moral qualities, which cannot be demonstrated without the pressure of great suffering, may be demonstrated and people of the world may know that they are not weaklings but are truly faithful.

وَقَالُوْٓا اَنّٰى لَكَ هٰذَا۔ اِنْ هٰذَآ اِلَّا سِحْرٌ يُّؤْثَرُ۔ لَنْ نُّؤْمِنَ لَكَ حَتّٰى نَرَى اللّٰهَ جَهْرَةً۔ لَا يُصَدِّقُ السَّفِيْهُ اِلَّا سَيْفَةَ الْهَلَاكِ۔ عَدُوٌّ لِّيْ وَعَدُوٌّ لَّكَ۔ قُلْ اَتٰٓى اَمْرُ اللّٰهِ فَلَا تَسْتَعْجِلُوْهُ۔ اِذَا جَآءَ نَصْرُ اللّٰهِ اَلَسْتُ بِرَبِّكُمْ قَالُوْا بَلٰى۔

[Arabic] They will ask: Whence have you obtained this? This is but selected magic. We shall not believe till we behold Allah manifestly. A stupid one does not confirm anything except the sword of destruction. [He] is my enemy and your enemy. Say: The decree of Allah is imminent; do not try to hasten it. When the help of Allah arrives it will be asked: Am I not your Lord? They will answer: Why not.

اِنِّيْ مُتَوَفِّيْكَ وَرَافِعُكَ اِلَيَّ وَجَاعِلُ الَّذِيْنَ اتَّبَعُوْكَ فَوْقَ الَّذِيْنَ كَفَرُوْٓا اِلٰى يَوْمِ الْقِيَامَةِ وَلَا تَهِنُوْا وَلَا تَحْزَنُوْا۔ وَكَانَ اللّٰهُ بِكُمْ رَءُوْفًا رَّحِيْمًا۔ اَلَآ اِنَّ اَوْلِيَآءَ اللّٰهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ۔ تَمُوْتُ وَآنَا رَاضٍ مِّنْكَ۔ فَادْخُلُوا الْجَنَّةَ اِنْ شَآءَ اللّٰهُ اٰمِنِيْنَ۔ سَلَامٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوْهَا اٰمِنِيْنَ۔ سَلَامٌ عَلَيْكَ جُعِلْتَ مُبَارَكًا سَمِعَ اللّٰهُ اِنَّهٗ سَمِيْعُ الدُّعَآءِ۔ اَنْتَ مُبَارَكٌ فِي الدُّنْيَا وَالْاٰخِرَةِ۔ اَمْرَاضُ النَّاسِ وَبَرَكَاتُهٗ۔ اِنَّ رَبَّكَ فَعَّالٌ لِّمَا يُرِيْدُ۔ اُذْكُرْ نِعْمَتِيَ الَّتِيْٓ اَنْعَمْتُ عَلَيْكَ وَاِنِّيْ فَضَّلْتُكَ عَلَى الْعَالَمِيْنَ۔ يٰٓاَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ ارْجِعِيْٓ اِلٰى رَبِّكِ رَاضِيَةً مَّرْضِيَّةً فَادْخُلِيْ فِيْ عِبَادِيْ وَادْخُلِيْ جَنَّتِيْ۔ سَلَّمَ رَبُّكُمْ عَلَيْكُمْ وَاَحْسَنَ اِلَيَّ اَحْبَابِيْكُمْ وَعَلَّمَكُمْ مَّا لَمْ تَكُوْنُوْا تَعْلَمُوْنَ۔ وَاِنْ تَعُدُّوْا نِعْمَةَ اللّٰهِ لَا تُحْصُوْهَا۔

[Arabic] I shall give you full reward[140] and shall raise you towards Me. I shall raise those who follow you, that is, enter into the fold of true followers of Allah and His Messenger, above those who deny you till the Day of Judgment. That is, they will prevail over their opponents in reasoning and arguments and the radiant lights of truthfulness and sincerity will always accompany them. Do not slacken and be not grieved; Allah is exceedingly Compassionate towards you. Hearken, truly there is no fear on the friends of Allah, nor do they grieve. You will die in a condition that Allah will be pleased with you. Then enter into Paradise, God willing, in peace. Peace be on you, you have been cleansed of idolatry, so enter the Garden in peace. Peace be on you, you have been blessed. Allah has heard your supplication; He hears the supplications. You are blessed in the world and in the hereafter. The maladies of people and the blessings of God.

This means that my being blessed will help to cure people of their spiritual ills and that those whose spirits are

[140] The Promised Messiah[as] says: In the *Barāhīn-e-Aḥmadiyyah* I had mistakenly interpreted *tawaffā* as meaning 'full reward', which some of the *maulavīs* cite as a criticism against me. They are not justified in this as I confess that I was mistaken in this. But there is no mistake in the revelation. I am a human being and am subject to human frailties such as mistake and forgetfulness like other human beings, though I know that God does not leave me under the influence of a mistake. I do not, however, claim that I cannot be mistaken in an interpretation.

Divine revelation is free from mistake but man's words are not free from the possibility of mistake, because forgetfulness and mistake are essential human characteristics.

[Ayyāmuṣ-Ṣulaḥ, p. 41, Rūhānī Khazā'in, vol. 14, pp. 271–272
***See also* Barāhīn-e-Aḥmadiyyah, vol. 5, p. 73 footnote,**
Rūhānī Khazā'in, vol. 21, p. 93 footnote]

fortunate[141] will be directed and guided by my teachings, and will be healed and cured of physical ills except the ills for which an unchangeable decree of Allah has been determined.

Then the revelation continued:

[Arabic] Your Lord is All-Powerful and does whatever He determines.

Then He said:

Keep in mind the bounty of God. I have exalted you above all the scholars of your time.

It should be remembered that this exaltation is partial and is derived; that is to say, whoever follows *Ḥaḍrat Khātamul-Anbiyā'*, may peace and blessings of Allah be upon him, [the Seal of the Prophets] perfectly, ranks in the estimation of Allah above his contemporaries. All true and perfect exaltation has been bestowed by the One [Allah the Almighty] on the Seal of the Prophets. All others are rewarded according to their degree of love and obedience to him. فَمَا اَعْظَمَ شَأْنَ كَمَالِهٖ اَللّٰهُمَّ صَلِّ عَلَيْهِ وَاٰلِهٖ.[142]

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[141] Note by Maulānā Abdul Latif Bahawalpuri: The phrase اَمْرَاضُ النَّاسِ وَبَرَكَاتُهٗ is explained by the Promised Messiah[as] as following: Epidemics will spread among the people and simultaneously God's blessings will be promulgated. That will be so because He will safeguard some from this calamity as a Sign and secondly, these ailments will become a source of spiritual blessings and there would be many who will partake of spiritual blessings in these awe-striking days and will join the truthful movement. That is what actually happened; and many who were bigoted against the Movement joined it by witnessing the awe-striking event of the plague.

[Nuzūlul-Masīḥ, p. 20, Rūhānī Khazā'in, vol. 18, p. 398]

[142] Observe then how high is the degree of his perfection. Allah, send down Thy blessings on him and his people. [Publishers]

The meaning of the remaining part of the revelation quoted above is:

> **O soul at rest upon truthfulness, return to your Lord, you well pleased with Him, and He well pleased with you. So enter among My chosen servants and enter My Paradise. Your Lord has been benevolent towards you and has been bountiful towards your friends and has taught you that which you could not know. If you try to count the favours of God, it will not be possible for you to do so.**

[Barāhīn-e-Aḥmadiyyah, part 4, pp. 510–521 sub-footnote 3, Rūhānī Khazā'in, vol. 1, pp. 608–623 sub-footnote 3]

1883

Before this[143] God the Almighty caused the following prayer to flow several times from this humble one by way of revelation:

رَبِّ اجْعَلْنِیْ مُبَارَکًا حَیْثُمَا کُنْتُ

> **That is [Arabic] O my Lord, make me so blessed that wherever I may live, blessing may abide with me.**

Then of His grace and benevolence God accepted the supplication which He had Himself taught. This is one of the wonderful ways of Providence that He Himself teaches a supplication by way of revelation and then responds that: 'Your supplication has been granted.'

[Barāhīn-e-Aḥmadiyyah, part 4, p. 520 sub-footnote 3, Rūhānī Khazā'in, vol. 1, p. 621 sub-footnote 3]

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[143] That is, before the revelation جُعِلْتَ مُبَارَکًا ['You have been made blessed'] quoted above was received. [Jalal-ud-Din Shams]

1883

After these revelations, I received a few revelations in Persian, Urdu, and one in English… They are:

بخرام کہ وقت تو نزدیک رسید و پائے محمدیاں برمنار بلند تر محکم افتد۔ پاک محمدؐ مصطفٰے نبیوں کا سردار۔ خدا تیرے سب کام درست کر دے گا اور تیری ساری مُرادیں تجھے دے گا۔ رَبّ الافواج اِس طرف توجّہ کرے گا۔ اِس نشان کا مدّعا یہ ہے کہ قرآن شریف خدا کی کتاب اور میرے مُنہ کی باتیں ہیں۔ جنابِ الٰہی کے احسانات کا دروازہ کُھلا ہے اور اُس کی پاک رحمتیں اِس طرف متوجّہ ہیں۔

The days shall come when God shall help you. Glory be to this Lord God, Maker of earth and heaven.

وہ دِن آتے ہیں کہ خدا تمہاری مدد کرے گا۔ خدائے ذوالجلال آفرینندۂ زمین و آسمان

[Translation of Revelations above]

[Persian] Now come forward and go forth, as your time is near. The time is now coming that the people of Muḥammad will be lifted from the pit and their steps will be planted firmly on a strong tower.[144] **[Urdu] The holy Muḥammad the Chosen one, Chief of the Prophets. God will set all your affairs right and will bestow upon you all that you desire. The Lord of hosts will turn His attention towards this. The purpose of this Sign is that the Holy Qur'an is the Book of God and is the word of My mouth**[145]**. The gate of Lord God's bounties**

پاک محمدؐ مصطفٰے نبیوں کا سردار

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144 This translation is based on the Urdu rendering of the revelation given by the Promised Messiah[as] in *Nuzūlul-Masīḥ*, page 133, *Rūhānī Khazā'in*, volume 18, page 511. [Publishers]

145 The Promised Messiah[as] was asked who is the subject indicated by the word میرے [My] in the revelation: قرآن خدا کا کلام ہے اور میرے منہ کی باتیں [The

is open and His holy mercies are directed towards this. [English] *The days shall come when God shall help you. Glory be to this Lord God, Maker of earth and heaven.* **[Urdu] The days shall come when God shall help you. [Persian] God of Glory, Maker of earth and heaven.**

[Barāhīn-e-Aḥmadiyyah, part 4, p. 522 sub-footnote 3, Rūhānī Khazā'in, vol. 1, p. 623 sub-footnote 3]

1883

Only a few days ago, I was suddenly confronted with certain situations in which I faced three types of grief. I could think of no means of resolving this and there appeared no way out of suffering loss and damage. The same evening, my humble self went out for a walk in the woods, as was my routine. At the time, I was accompanied by an Ārya named Malāwāmal. Upon my return, when I approached the gate of the village, I received the following revelation:

نُنَجِّيْكَ مِنَ الْغَمِّ[146]

Then again, I received the following [revelation]:

نُنَجِّيْكَ مِنَ الْغَمِّ اَلَمْ تَعْلَمْ اَنَّ اللّٰهَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ

That is [Arabic] We shall deliver you from this grief—will certainly deliver you. Know you not that Allah has power to do all things?

That Ārya was informed about this revelation at the very spot it was received. Then God removed all three aspects of the grief. فَالْحَمْدُ لِلّٰهِ عَلٰى ذَالِكَ [So, Allah be praised for all this.]

Holy Qu'ran is the Book of God and is the word of My mouth] i.e., whose mouth is referred to. He said It means the words of Allah's mouth. Allah the Almighty has said: 'The words of My mouth.' There are instances in the Holy Qur'an where different pronouns are used for the same subjects.

[Badr, vol. 6, no. 28, July 11, 1907, p. 6]

[146] **[Arabic] We shall deliver you from grief.** [Publishers]

[Barāhīn-e-Aḥmadiyyah, part 4, pp. 553–554 sub-footnote 4, Rūhānī Khazā'in, vol. 1, pp. 659–660 sub-footnote 4]

1883

Revelation:

[English] *Though all men should be angry, but God is with you. He shall help you. Words of God can not exchange.*

[Barāhīn-e-Aḥmadiyyah, part 4, p. 554 sub-footnote 4, Rūhānī Khazā'in, vol. 1, pp. 660–661 sub-footnote 4]

1883

اَلْخَيْرُ كُلُّهٗ فِي الْقُرْاٰنِ كِتَابِ اللّٰهِ الرَّحْمٰنِ اِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ

That is [Arabic] All good is in the Qur'an, which is the Book of Allah the Almighty; that very Allah, who is the Most Gracious. Towards that Gracious One ascend all holy words.

هُوَ الَّذِيْ يُنَزِّلُ الْغَيْثَ مِنْ بَعْدِ مَا قَنَطُوْا وَيَنْشُرُ رَحْمَتَهٗ

[Arabic] Allah is the Noble One who causes the rain to descend after people have despaired of it and spreads His mercy over the world.

This means that God turns His attention towards the revival of the Faith precisely at the time when the need arises.

يَجْتَبِيْٓ اِلَيْهِ مَنْ يَّشَآءُ مِنْ عِبَادِهٖ

[Arabic] He chooses whomsoever He wills from among His servants.

وَكَذٰلِكَ مَنَنَّا عَلٰى يُوْسُفَ لِنَصْرِفَ عَنْهُ السُّوْٓءَ وَالْفَحْشَآءَ۔ وَلِتُنْذِرَ قَوْمًا مَّآ اُنْذِرَ اٰبَآؤُهُمْ فَهُمْ غَافِلُوْنَ۔

[Arabic] In this way We bestowed Our bounty on Yūsuf [Joseph] so that We may avert from him evil and indecency; so that you should warn those people whose ancestors have not been warned by anyone, and therefore, they are neglectful.

Here the name Yūsuf refers to this humble one on account of some spiritual affinity واللہ اعلم بالصواب [And Allah knows best].

[Barāhīn-e-Aḥmadiyyah, part 4, pp. 554–555 sub-footnote 4, Rūḥāni Khazā'in, vol. 1, pp. 661–662 sub-footnote 4]

1883

Then the revelation came:

قُلْ عِنْدِیْ شَهَادَةٌ مِّنَ اللّٰهِ فَهَلْ اَنْتُمْ مُّؤْمِنُوْنَ۔ اِنَّ مَعِیَ رَبِّیْ سَیَهْدِیْنِ۔ رَبِّ اغْفِرْ وَارْحَمْ مِّنَ السَّمَآءِ۔ رَبُّنَا عَاجٍ۔ رَبِّ السِّجْنُ اَحَبُّ اِلَیَّ مِمَّا یَدْعُوْنَنِیْ اِلَیْهِ۔ رَبِّ نَجِّنِیْ مِنْ غَمِّیْ۔ اِیْلِیْ اِیْلِیْ لِمَا سَبَقْتَنِیْ۔ کرم ہائے تو ما را کرد گستاخ۔

[Arabic] Say: I have with me proof from Allah, then will you not believe?

That is, God Almighty's support, [His] revealing the secrets of the unseen, informing of hidden things before their occurrence, accepting prayers, revelations in various languages, and disclosing points of wisdom and divine verities, are all divine testimony which is the duty of the believer to accept. The [translation of the] remaining above-mentioned revelations is:

[Arabic] Indeed my Lord is with me. He will show me the way. O my Lord! forgive my sins and show mercy from heaven. Our Lord is عاجی [ʻĀjī] (The meaning of this has not been disclosed as yet). O my Lord, prison is more attractive to me than that the unworthy things towards which they invite me. O my Lord deliver me from my grief. [Hebrew] O my God! O my God! Why have You forsaken me? [Persian] Your bounties have made us daring.

All these are mysteries which apply to their proper times, which are in the knowledge of the All-Knowing.

[Barāhīn-e-Aḥmadiyyah, part 4, pp. 555–556 sub-footnote 4, Rūhānī Khazā'in, vol. 1, pp. 662–664 sub-footnote 4]

Then the revelation came:

هُوَ شَغْنَا۔ نَعْسَا

[Howasha'nā, Na'sā]

These two phrases are probably Hebrew of which the meaning has not as yet been disclosed to this humble one.[147]

[Barāhīn-e-Aḥmadiyyah, part 4, p. 556 sub-footnote 4,
Rūḥānī Khazā'in, vol. 1, p. 664 sub-footnote 4]

Thereafter, two English phrases were revealed of the correct wording of which I am still not sure on account of the speed of the revelation. They are:

I love you. I shall give you a large party of Islam.

[Barāhīn-e-Aḥmadiyyah, part 4, p. 556 sub-footnote 4,
Rūhānī Khazā'in, vol. 1, p. 664 sub-footnote 4
***See also* Barāhīn-e-Aḥmadiyyah, part 5, p. 80, Rūhānī Khazā'in, vol. 21, p. 105]**

1883

After this is the revelation:

يَا عِيْسٰى اِنِّيْ مُتَوَفِّيْكَ وَرَافِعُكَ اِلَيَّ (وَمُطَهِّرُكَ مِنَ الَّذِيْنَ كَفَرُوْا) وَجَاعِلُ [148]

[147] Note by Ḥaḍrat Mirza Bashir Ahmad[ra]: The Promised Messiah[as] says in explanation of this revelation in *Barāhīn-e-Aḥmadiyyah*, part 5:

هُوَشَغْنَا نَعْسَا

O God, I pray to You to deliver me and release me from difficulties; We have delivered.

Both these phrases are in Hebrew. This is a prophecy which has been set forth in the form of a supplication followed by an assurance of its acceptance. In summary, it means that the then difficulties of being alone, poor and helpless, were destined to be resolved at some future time. This prophecy was fulfilled twenty-five years later when no trace was left of all those difficulties.

[Barāhīn-e-Aḥmadiyyah, part 5, p. 80 Rūhānī Khazā'in, vol. 21, p. 105]

Note by Maulānā Abdul Latif Bahawalpuri: 'Hosanna' appears in Matthew 21:9. It is translated in the Psalms 118:25 as: 'Save now, I beseech thee, O Lord…'. Na'sā in Hebrew means: 'Was accepted.' (Arabic/Hebrew Dictionary)

اَلَّذِيْنَ اتَّبَعُوْكَ فَوْقَ الَّذِيْنَ كَفَرُوْٓا اِلٰى يَوْمِ الْقِيَامَةِ۔ ثُمَّ اِلَيَّ مَرْجِعُكُمْ فَاَحْكُمُ بَيْنَكُمْ فِيْمَا كُنْتُمْ فِيْهِ تَخْتَلِفُوْنَ۔ وَاَمَّا الَّذِيْنَ كَفَرُوْا فَاُعَذِّبُهُمْ عَذَابًا شَدِيْدًا فِي الدُّنْيَا وَالْاٰخِرَةِ وَمَا لَهُمْ مِّنْ نّٰصِرِيْنَ۔ وَاَمَّا الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ فَيُوَفِّيْهِمْ اُجُوْرَهُمْ وَاللّٰهُ لَا يُحِبُّ الظّٰلِمِيْنَ۔ وَرَفَعْنٰكَ وَمُطَهِّرُكَ مِنَ الَّذِيْنَ كَفَرُوْا وَجَاعِلُ ال

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(A) Then Allah revealed to me in Urdu:

مَیں اپنی چمکار دکھلاؤں گا۔ اپنی قدرت نمائی سے تجھ کو اُٹھاؤں گا۔ دُنیا میں ایک نذیر آیا پر دُنیا نے اُس کو قبول نہ کیا لیکن خدا اسے قبول کرے گا اور بڑے زور آور حملوں سے اُس کی سچائی ظاہر کر دے گا۔

[Urdu] I shall demonstrate My light[152] and shall raise you with a demonstration of My power. A Warner came unto the world, but the world accepted him not; yet God shall accept him and demonstrate his truthfulness with mighty assaults.

[Barāhīn-e-Aḥmadiyyah, part 4, p. 557 sub-footnote 4, Rūhānī Khazā'in, vol. 1, p. 665 sub-footnote 4]

(B)

دُنیا میں ایک نذیر آیا

[Urdu] A Warner came unto the world.

Another version of that is:

دُنیا میں ایک نبی آیا

[Urdu] A Prophet came unto the world.

[Eik Ghalaṭī kā Izālah, p. 1, Rūḥānī Khazā'in, vol. 18, p. 207]

(C)

دُنیا میں ایک نبی آیا مگر دُنیا نے اُس کو قبول نہ کیا۔

[Urdu] A Prophet came unto the world but the world accepted him not.

Note: Another version of this is: دُنیا میں ایک نذیر آیا [A Warner came unto the world] and this is the version entered in the

[152] The light [mentioned in the revelation] is similar to the light that lit up Mount Sinai and it signifies the Signs of power of the kind that were manifested to the Banī Isra'il on Mount Sinai...

[Appendix Chashma-e-Ma'rifat, Rūḥānī Khazā'in, vol. 23, p. 398]

Barāhīn. This other version was not entered there to avoid any kind of misconception.

[al-Ḥakam, vol. 3, no. 29 August 17, 1889, p. 6, Letter of August 7, 1889]

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اَلْفِتْنَةُ هٰهُنَا فَاصْبِرْ كَمَا صَبَرَ اُولُوا الْعَزْمِ

[Arabic] There is a trial here, then be steadfast as were the Prophets of high resolve.

فَلَمَّا تَجَلّٰى رَبُّهٗ لِلْجَبَلِ جَعَلَهٗ دَكًّا

[Arabic] When the Lord will manifest Himself on the mountain of difficulties, He will crush them into bits.

قُوَّةُ الرَّحْمٰنِ لِعَبْدِ اللّٰهِ الصَّمَدِ

[Arabic] It is the power of [the Gracious] God, which He, the Absolutely Independent will demonstrate for His servant.

مَقَامٌ لَّا تَتَرَقَّى الْعَبْدُ فِيْهِ بِسَعْيِ الْاَعْمَالِ۔

That is [Arabic] To be the 'servant of Allah, the Absolutely Independent' is a status that is bestowed through special bounty. It cannot be achieved through efforts alone.

يَا دَاوٗدُ عَامِلْ بِالنَّاسِ رِفْقًا وَّاِحْسَانًا۔ وَاِذَا حُيِّيْتُمْ بِتَحِيَّةٍ فَحَيُّوْا بِاَحْسَنَ مِنْهَا۔ وَاَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ۔

You must do what I told you.

اُشْكُرْ نِعْمَتِيْ رَاَيْتَ خَدِيْجَتِيْ۔ اِنَّكَ الْيَوْمَ لَذُوْ حَظٍّ عَظِيْمٍ۔

اَنْتَ مُحَدَّثُ اللّٰهِ۔ فِيْكَ مَادَّةٌ فَارُوْقِيَّةٌ۔

[Arabic] O Dāwūd [David], behave towards people gently and benevolently and return the greetings of peace with a better greeting. And proclaim the bounties of your Lord to the

people. [English] *You must do what I told you.* **[Arabic] Be grateful for My favour that you have found it ahead of time. Today you have a great share of good, you are a Muḥaddath [recipient of divine discourse] of Allah. You have the quality of distinguishing between the truth and falsehood.**

سَلَامٌ عَلَيْكَ يَا اِبْرَاهِيْمُ اِنَّكَ الْيَوْمَ لَدَيْنَا مَكِيْنٌ اَمِيْنٌ۔ ذُوْعَقْلٍ مَتِيْنٍ۔ حِبُّ اللّٰهِ خَلِيْلُ اللّٰهِ اَسَدُ اللّٰهِ وَصَلِّ عَلٰى مُحَمَّدٍ۔ مَا وَدَّعَكَ رَبُّكَ وَمَا قَلٰى۔ اَلَمْ نَشْرَحْ لَكَ صَدْرَكَ۔ اَلَمْ نَجْعَلْ لَّكَ سُهُوْلَةً فِيْ كُلِّ اَمْرٍ۔ بَيْتُ الْفِكْرِ وَبَيْتُ الذِّكْرِ۔ وَمَنْ دَخَلَهٗ كَانَ اٰمِنًا۔

[Arabic] Peace on you O Ibrāhīm [Abraham]. Today you have an established position of high rank, trustworthiness, and strong intellect with Us. You are loved of Allah, special friend of Allah, and lion of Allah. Call down blessings on Muḥammad, peace and blessings of Allah be upon him.

That is, all these bounties are in consequences of obedience to the same Noble Prophet[sa].

The translation of the remainder is:

[Arabic] Your Lord has not forsaken you, nor is He displeased with you. Have We not opened up your bosom? Have We not made everything easy for you by granting you *Baitul-Fikr* [the Place of Contemplation] and *Baitudh-Dhikr* [the Place of Prayer]. He who enters *Baitudh-Dhikr* sincerely for the sake of worship, with purity of intention and good faith, will be secure against an evil end.

Here ***Baitul-Fikr*** refers to the upper room in which this humble one has remained, and still remains, occupied with the compilation of this book and ***Baitudh-Dhikr*** refers to the mosque established next to it.

The last sentence mentioned above refers to the attribute of the same mosque[153] whose letters also indicate the

[153] (A) I have received revelations concerning this blessed mosque five times. One of them is the following magnificent revelation …

فِيْهِ بَرَكَاتٌ لِّلنَّاسِ۔ وَمَنْ دَخَلَهٗ كَانَ اٰمِنًا۔

[Arabic] [*There are in it blessings for people and whoever enters it will be secure.*]

[Maktūbāt-e-Aḥmadiyyah, vol. 1, p. 55]

(B) On one occasion when I desired to discover through revelation the phrase which would express the date of the consecration of this mosque…, I received the revelation:

مُبَارِكٌ وَّمُبَارَكٌ وَّكُلُّ اَمْرٍ مُّبَارَكٍ يُّجْعَلُ فِيْهِ۔

[Arabic] [*This mosque is a source of blessings, and is blessed itself. In it will be performed every blessed deed.*]

[Izāla-e-Auhām, part 1, p. 186, Rūḥānī Khazā'in, vol. 3, p. 190]

(C) There are three types of Signs in this revelation. (1) First that this revelation comprises the date of the consecration of this mosque. (2) Second that in it is a prophecy stating that the affairs of a great Community will be settled in this mosque. Accordingly, thousands of people have made their covenant of repentance in this mosque. Hundreds of points relating to the mysteries of the faith are expounded in this mosque. Designs for new publications are settled in this mosque and a large number of Muslims offer the five daily prayers in this mosque and hear sermons and make their sincere heartfelt supplications. No sign of any of these things existed at the time of its consecration. (3) Third, this revelation indicates that there will be some calamity in future. Whoever will enter this mosque with complete sincerity will be secure against that calamity. Other references in the *Barāhīn-e-Aḥmadiyyah* prove conclusively that plague is that calamity. Thus, this is a prophecy that whoever enters this mosque with complete devotion and sincerity, such as is acceptable to God, will be secure against the plague, that is, against death by plague.

[Nuzūlul-Masīḥ, pp. 147–148, Rūhānī Khazā'in, vol. 18, pp. 525–526]

date[154] of the foundation of this mosque, which is as follows:

مُبَارِكٌ وَّمُبَارَكٌ وَّكُلُّ اَمْرٍ مُّبَارَكٍ يُّجْعَلُ فِيْهِ۔

That is [Arabic] This mosque is a source of blessings, is blessed itself, and every blessed deed will be performed in it.

[Barāhīn-e-Aḥmadiyyah, part 4, pp. 557–559, sub-footnote 4, Rūhānī Khazā'in, vol. 1, pp. 665–667 sub-footnote 4]

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Then I received a revelation about my own humble self:

رُفِعْتَ وَجُعِلْتَ مُبَارَكًا

[Arabic] You have been elevated and made blessed.

وَالَّذِيْنَ اٰمَنُوْا وَلَمْ يَلْبِسُوْٓا اِيْمَانَهُمْ بِظُلْمٍ اُولٰٓئِكَ لَهُمُ الْاَمْنُ وَهُمْ مُّهْتَدُوْنَ۔

That is [Arabic] Those who will believe in the blessings and light which have been bestowed upon you by Allah the Almighty, and whose faith is sincere and filled with loyalty, will be secured from the paths of error. They alone are rightly guided in the sight of Allah.

يُرِيْدُوْنَ اَنْ يُّطْفِئُوْا نُوْرَ اللّٰهِ۔ قُلِ اللّٰهُ حَافِظُهٗ عِنَايَةُ اللّٰهِ حَافِظُكَ۔ نَحْنُ نَزَّلْنَاهُ وَاِنَّا لَهٗ لَحَافِظُوْنَ۔ اَللّٰهُ خَيْرٌ حَافِظًا وَّهُوَ اَرْحَمُ الرَّاحِمِيْنَ۔ وَيُخَوِّفُوْنَكَ مِنْ دُوْنِهٖ۔ اَيَّتُهَا الْكُفْرُ۔ لَا تَخَفْ اِنَّكَ اَنْتَ الْاَعْلٰى۔ يَنْصُرُكَ اللّٰهُ فِيْ مَوَاطِنَ۔ اِنَّ يَوْمِيْ لَفَصْلٌ عَظِيْمٌ۔ كَتَبَ اللّٰهُ لَاَغْلِبَنَّ اَنَا وَرُسُلِيْ۔ لَا مُبَدِّلَ لِكَلِمَاتِهٖ۔ بَصَائِرُ لِلنَّاسِ۔ نَصَرْتُكَ مِنْ لَّدُنِّيْ۔ اِنِّيْ مُنَجِّيْكَ مِنَ الْغَمِّ۔ وَكَانَ رَبُّكَ قَدِيْرًا۔ اَنْتَ مَعِيْ وَاَنَا مَعَكَ۔ خَلَقْتُ لَكَ لَيْلًا وَّنَهَارًا۔ اِعْمَلْ مَا شِئْتَ فَاِنِّيْ قَدْ غَفَرْتُ لَكَ۔ اَنْتَ مِنِّيْ بِمَنْزِلَةٍ لَّا يَعْلَمُهَا الْخَلْقُ۔

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[154] In Arabic *abjad* system each letter represents a numerical value. The date of the founding of the mosque, year 1300 of *Hijrah* calendar, is equal to the total of the numerical values of all the letters in the sentence. [Munawar Ahmed Saeed]

[Arabic] The opponents will desire to extinguish the light of Allah. Say: Allah Himself is the Guardian of this light. Allah's favour guards you. We have sent it[155] down and We are the Guardian. Allah is the Best of guardians and He is the Most Merciful. They will try to frighten you with diverse things; they are the leaders of disbelief. Fear not, indeed, you will be on top. That is, you shall prevail in terms of arguments, proofs, acceptance, and blessings. Allah will help you in many fields; that is, you will remain victorious in all polemical discussions and debates.

Then the revelation continued:

[Arabic] My Day will distinguish clearly between truth and falsehood. Allah has decreed: I and My messengers shall certainly prevail. No one can change the words of God. These acts of God are powerful arguments in support of the truthfulness of the faith [of Islam]. I shall provide you help from Myself. I Myself shall deliver you from distress, and your Lord is Powerful. You are with Me and I am with you. I have created the night and the day for you. Act as you would like, for I have forgiven you; you have a standing with Me of which people have no knowledge.

The last sentence does not mean that the prohibitions of the law are lawful for you; rather, it means that prohibited things are repulsive in your sight and that the love of righteous acts has been ingrained within your nature. In other words, whatever is God's will has been made the will of His servant, and all matters of faith have been made dear to him as a

[155] The word for 'it' [اس کو] was inadvertently omitted by the scribe in the original Urdu translation. [Abdul Latif Bahawalpuri]

natural desire. وَذَالِكَ فَضْلُ اللّٰهِ يُؤْتِيْهِ مَنْ يَّشَآءُ۔ [And that is Allah's grace which He bestows upon whomsoever He pleases.]

وَقَالُوْٓا اِنْ هُوَ (اِلَّا) اِفْكٌ اِفْتَرٰى۔ وَمَا سَمِعْنَا بِهٰذَا فِيْٓ اٰبَآئِنَا الْاَوَّلِيْنَ۔ وَلَقَدْ كَرَّمْنَا بَنِيْٓ اٰدَمَ وَفَضَّلْنٰهُمْ عَلٰى بَعْضٍ۔ اِجْتَبَيْنٰهُمْ وَاصْطَفَيْنٰهُمْ كَذَالِكَ لِيَكُوْنَ اٰيَةً لِّلْمُؤْمِنِيْنَ۔ اَمْ حَسِبْتُمْ اَنَّ اَصْحَابَ الْكَهْفِ وَالرَّقِيْمِ كَانُوْا مِنْ اٰيَاتِنَا عَجَبًا۔ قُلْ هُوَ اللّٰهُ عَجِيْبٌ۔ كُلَّ يَوْمٍ هُوَ فِيْ شَاْنٍ۔ فَفَهَّمْنَاهَا سُلَيْمَانَ۔ وَجَحَدُوْا بِهَا وَاسْتَيْقَنَتْهَآ اَنْفُسُهُمْ ظُلْمًا وَّعُلُوًّا۔ سَنُلْقِيْ فِيْ قُلُوْبِهِمُ الرُّعْبَ۔ قُلْ جَآءَكُمْ نُوْرٌ مِّنَ اللّٰهِ فَلَا تَكْفُرُوْٓا اِنْ كُنْتُمْ مُّؤْمِنِيْنَ۔ سَلَامٌ عَلٰٓى اِبْرَاهِيْمَ۔ مَا فَتَيْنَاهُ وَنَجَّيْنَاهُ مِنَ الْغَمِّ۔ تَفَرَّدْنَا بِذَالِكَ فَاتَّخِذُوْا مِنْ مَّقَامِ اِبْرَاهِيْمَ مُصَلًّى۔ [156]

[Arabic] And they will say: 'This is (nothing but) a falsehood that he has invented. We have not heard of any such thing among our elders, that is, among the *auliyā'* of past.' The fact is that all children of Ādam have not been created equal; God has exalted some of them above others and has chosen them from among others. This indeed is the truth, so that it might be a Sign for the believers. Do you imagine that Our wonders are confined to *Aṣḥāb-e-Kahf* [the People of the Cave] only. No, rather, Allah possesses wonders since eternity and His wonders never come to an end. Everyday He is in a magnificent state. Thus, We taught those Signs to Sulaimān [Solomon], meaning my humble self. People denied them wrongfully, though their hearts believed [in them]. So, We

[156] The word اِلَّا, (which has been inserted in brackets in the Arabic text above) had been inadvertently omitted by the scribe in the first sentence of this revelation. The Promised Messiah[as] has quoted the same revelation in *Arba'in*, number 2, 1st edition, page 7, *Rūḥānī Khazā'in*, volume 17, page 353, with reference to *Barahīn-e-Aḥmadiyyah* and the word اِلَّا is included there. The translation given includes the translation of this word in brackets. [Mirza Bashir Ahmad]

> **shall soon strike terror in their hearts. Say: Light has descended from Allah, so do not reject it if you are believers. Peace be on Ibrāhīm [Abraham]. We purified him and delivered him from grief. We Ourself have done this; therefore you should follow the footsteps of Ibrāhīm.**

Meaning that, follow the true path of the Noble Messenger[sa] which is no longer clearly recognized by many people in this age—some of them have become slaves of the letter like the Jews while some others have indulged in the worship of creatures, like the polytheists. They should enquire about this path from this humble servant of the Benevolent God and should tread upon it.

[Barāhīn-e-Aḥmadiyyah, part 4, pp. 559–562 sub-footnote 4, Rūhānī Khazā'in, vol. 1, pp. 667–671 sub-footnote 4]

August 1883

(A) The news of his [Pandit Dayānand's] passing away, which happened on October 30, 1883, was indicated to me by God Almighty about three months in advance and this was communicated by me to some Āryas.

[Barāhīn-e-Aḥmadiyyah, part 4, p. 535 footnote 11, Rūhānī Khazā'in, vol. 1, p. 640 footnote 11]

(B) Concerning Pandit Dayānand, Lālah Sharampat was informed two months before his demise that his end was very near. Actually, in my vision I had seen him dead.

[Shaḥna-e-Ḥaqq, p. 43, Rūhānī Khazā'in, vol. 2, p. 382]

(C) Pandit Dayānand, the founder of the Ārya faith, propagated his views in the Punjab and incited mean minded Hindus to insult the Holy Prophet, peace and blessings of Allah be upon him, and likewise other Prophets. He [Pandit Dayānand] himself, from the moment he began to compile his books, started to attack the honour of all holy and chosen Prophets of God in his satanic books, and more particularly

filled his book Satyārath Prakāsh with much filth of lies, and uttered filthy abuses about great Prophets. Thereupon, I received the revelation concerning him:

خدا تعالیٰ ایسے موذی کو جلد تر دُنیا سے اُٹھالے گا۔

[Urdu] God the Almighty will very soon remove such an evil one from the earth.

[Tatimmah Ḥaqīqatul-Wahī, p. 167, Rūhānī Khazā'in, vol. 22, p. 607]

August 28, 1883

Probably day before yesterday, i.e., on Tuesday, I looked at the mosque and immediately another revelation was received from God Almighty:

فِيْهِ بَرَكَاتٌ لِّلنَّاسِ

That is [Arabic] In it are blessings for mankind.

[Maktūbāt-e-Aḥmadiyyah, vol. 1, p. 45, Letter no. 25, dated August 30, 1883]

September 6, 1883

On Thursday, September 6, 1883, God Almighty informed me through His blessed revelation in order to set my mind at rest at a time of need:

بِست و یک روپیہ آنے والے ہیں

[Urdu] Twenty and one rupees are coming.

This glad tiding had a special feature that the exact amount was mentioned. To give intimation of a specific amount is special to the All-Knowing; no one else can do so. The second, even more wonderful, feature was that this amount was of an unusual nature, because it had no relationship to the price that had been fixed for this book. Because of these special features this revelation was communicated to some Āryas ahead of time.

[Barāhīn-e-Aḥmadiyyah, part 4, p. 522 sub-footnote 3, Rūhānī Khazā'in, vol. 1, p. 624 sub-footnote 3]

September 10, 1883

Then a revelation was received definitely and emphatically for the third time on September 10, 1883:

بِسْتْ و یک روپیہ آئے ہیں

[Urdu] Twenty and one rupees have arrived.

This was understood to mean that the prophecy would be fulfilled the same day. Within approximately three minutes of the receipt of this revelation, a man of the name of Wazīr Singh, who was ill, arrived and immediately presented a rupee to me. I do not practice as a physician, but if by chance a person who is suffering arrives and I am able to think of a suitable medicine I give it away for the sake of Allah and to earn His blessings. However, I accepted this rupee from him for it passed through my mind that this rupee might be connected with the prophecy. Then, I sent a trusted messenger to the post office expecting that the rest of the prophecy would be fulfilled through the post office. The postal clerk, a Hindu, sent word that he had received a money order of the value of five rupees to which a card was attached—which had arrived from Dera Ghazi Khan—but that he did not have any money with him and would remit this money as soon as he would receive it. I was so surprised and perturbed upon receiving this information as cannot be described in words. While I had bowed down my head, thinking that five and one would make only six; how will they turn into twenty-one, I begged Allah what the matter was. During this contemplation, I suddenly received the revelation:

بست و یک آئے ہیں۔ اِس میں شک نہیں

[Urdu] Twenty and one have arrived, there is no doubt in this.

A short while after, an Ārya who had heard the message of the postal clerk happened to go to the post office and in the course of conversation the postal clerk told him that the money order was of the value of twenty rupees, but that unthinkingly he had mentioned the amount of five rupees. The same Ārya brought twenty rupees and a post card from Munshī Ilāhī Bakhsh, Accountant, and it was discovered that the post card had not been attached to the money order and it was also discovered from the writing of Munshī Ilāhī Bakhsh that the money order had arrived at Qadian on September 6, 1883, that is to say, on the day on which the first revelation had been received. Thus, the whole statement of the postal clerk was proved wrong and the revelation of the All-Knowing was proved correct. In memory of this blessed day one rupee's worth of sweets were distributed among others to some Āryas also. فالحمد للّٰہ علیٰ آلائہٖ ونعمائہٖ ظاھرھا وباطنھا۔ [Allah be praised for all His favours and His bounties, manifest and hidden.]

[Barāhīn-e-Aḥmadiyyah, part 4, pp. 522–524 sub-footnote 3, Rūhānī Khazā'in, vol. 1, pp. 624–626 sub-footnote 3]

October 9, 1883

What a wonderful dream I had last night—that some persons whom I did not recognise were inscribing some verses over the door of the mosque[157] with green ink. I conceived that they were angels, who were carrying green ink with them, and were writing some verses in calligraphy that was involved and continuous. This humble one started reading these verses but only one of them has remained in my memory and that was:

[157] Refers to Mubārak Mosque. [Jalal-ud-Din Shams]

لَا رَآدَّ لِفَضْلِهٖ[158]

which is a self evident truth for who can repel God's bounty? No one can demolish a structure that He desires to raise and no one can humiliate the one whom He desires to exalt.

[Maktūbat-e-Aḥmadiyyah, vol. 1, p. 61, addressed to Mīr 'Abbās 'Alī of Ludhiana, dated October 9, 1883]

October 22, 1883

Today while my humble self was correcting proofs I was handed a few sheets of paper in a vision. They bore the inscription:

فتح کا نقارہ بجے

[Urdu] Let the drums of victory beat.

Then a person showed me a picture on the other side of the sheets and said:

دیکھو کیا کہتی ہے تصویر تمہاری

[Urdu] Take a look. What does your picture say?

When I looked, it was indeed the picture of my humble self, in green attire. The picture was very majestic like that of a victorious commander laced with armaments. On the right and left of the picture were inscribed the words:

حجۃ اللہ القادر و سُلطانِ احمدِ مختار

[Arabic] The instrument of Allah the All-Powerful and [Persian] Vicegerent—with royal authority—of Aḥmad the Chosen [Prophet of God].

This is Monday, Dhul-Ḥajj 19, 1300 AH, October 22, 1883 CE, Kātak 6, 1940 [Bikramī].

[Barāhīn-e-Aḥmadiyyah, part 4, pp. 515–516 sub-footnote 3,

[158] **[Arabic] No one can repel His bounty.** [Publishers]

Rūhānī Khazā'in, vol. 1, p. 615 sub-footnote 3]

Before October 24, 1883

On one occasion, my humble self received the revelation from God Almighty:

اگر تمام لوگ مُنہ پھیر لیں تو مَیں زمین کے نیچے سے یا آسمان کے اُوپر سے مدد کر سکتا ہوں۔

[Urdu] If all people should turn away, I can help from below the earth or from above the heaven.

[Maktūbāt-e-Aḥmadiyyah, vol. 1, p. 63, Letter no. 31, dated October 24, 1883]

Before October 29, 1883

On several occasions, my humble self has received such sentences in the converse from God, the One, as indicated that the whole world is under complete control and subjugation of the powerful grip of the One, and divine control is exercised all through the heaven and the earth.

[Maktūbāt-e-Aḥmadiyyah, vol. 1, p. 63, Letter no. 32, dated October 29 1883]

Before October 29, 1883

A few days ago, I received the revelation:

اِنْ يَّمْسَسْكَ بِضُرٍّ فَلَا كَاشِفَ لَهٗ اِلَّا هُوَ۔ وَاِنْ يُّرِدْكَ بِخَيْرٍ فَلَا رَآدَّ لِفَضْلِهٖ۔
اَلَمْ تَعْلَمْ اَنَّ اللّٰهَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ۔ اِنَّ وَعْدَ اللّٰهِ لَاٰتٍ۔ [159]

[Maktūbāt-e-Aḥmadiyyah, vol. 1, p. 63, Letter dated October 29, 1883]

November 19-20, 1883

Last night I received another strange revelation:

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[159] **[Arabic] If He should afflict you with harm, no one, other than Him can remove it and if He should desire to bestow good upon you no one can repel His bounty. Know you not that Allah has complete power to do all that He wills? The promise of Allah is bound to be fulfilled.** [Publishers]

Note by Maulānā Abdul Latif Bahawalpuri: The word **يمسك** [yamsaska] is written as **تمسك** [tamsaska] in the reference quoted above; this appears to be a scribe's error.

قُلْ لِّضَيْفِكَ اِنِّيْ مُتَوَفِّيْكَ۔ قُلْ لِّاَخِيْكَ اِنِّيْ مُتَوَفِّيْكَ [160]

This revelation was also repeated several times. It has only two meanings. The first meaning is: Tell your beneficiary or your brother that: 'I shall complete My favour upon you.' The second meaning is: 'I shall cause (you) to die.'

I do not know who this might relate to. There are several people who stand in such relationship to me. I often receive such revelations or see such visions in which news is conveyed with regard to ease or hardship or accidents or age concerning myself or some of my friends.

[Maktūbāt-e-Aḥmadiyyah, vol. 1, pp. 67–68, Letter no. 35, dated November 20, 1883]

1883

Fifteen[161] years later when my brother [Mirzā Ghulām Qādir]'s time of death drew near, I was in Amritsar. It was disclosed to me in a dream that the cup of his life was now definitely full and he would soon die. I related this dream to Ḥakīm Muḥammad Sharīf, who is a physician in Amritsar

[160] In *Ḥayāt-e-Aḥmad* volume 2, number 2, page 72 (by Sheikh Ya'qūb 'Alī 'Irfānī), this revelation is written clearly with the words قُلْ لِضَيْفِكَ. But in *Maktūbāt-e-Aḥmadiyyah,* volume 1, page 67, Letter number 35, addressed to Mīr 'Abbās 'Alī Shāh dated November 20, 1883, the word is not written very legibly. It can be read as لِفَيْضِكَ also. The translation by the Promised Messiah[as] *maurad-e-faiḍ* [your beneficiary] strengthens that possibility, although *ḍaif* [the guest] can also be understood as *maurad-e-faiḍ* [the beneficiary]. واللہ اعلم بالصواب [Allah knows best.] It may be noted the brother of the Promised Messiah[as] passed away in those days. [Mirza Bashir Ahmad]

[161] In 1868 the brother of the Promised Messiah[as], Mirzā Ghulām Qādir fell ill, and was reduced to a bare skeleton. The Promised Messiah[as] prayed for his recovery. He was shown in a dream that he was walking in the house without any support. The Promised Messiah[as] has written that he lived for fifteen years after that dream. For details see page 11 under About 1868. [Publishers]

and then wrote to my brother that he should prepare for the hereafter as I had been shown that he had only a short while to live. He informed the other members of the family of this and a few weeks later he passed away.

[Tiryāqul-Qulūb, p. 39, Rūhānī Khazā'in, vol. 15, pp. 211–212]

1883

The sixty-first Sign is the death of my brother, Mirzā Ghulām Qādir, concerning which I received the revelation as if a son of mine had said:

اے عمّی بازیٔ خویش کردی و مرا افسوس بسیار دادی۔ [162]

This was also communicated to the Ārya Sharampat ahead of time. The revelation indicated that my brother would die an untimely and sudden death which would cause much grief… and it was disclosed to me thereafter that this revelation was an indication of my brother's death. My brother died suddenly two or three days after and that son of mine was deeply grieved.

[Ḥaqīqatul-Waḥī, p. 223, Rūhānī Khazā'in, vol. 22, pp. 233–234]

1883

One day before the death of my brother Mirzā Ghulām Qādir, I received the revelation:

جنازہ

[Urdu] Funeral.

[162] [Persian] O uncle you played away your life and left me deeply sorrowful. [Publishers]

I informed several people of this revelation. Next day my brother died.[163]

[Nuzūlul-Masīḥ, p. 225, Rūhānī Khazā'in, vol. 18, p. 603]

December 1883

In the course of this week some phrases in English and other languages have been revealed to me...which are:

پریشن۔عمر۔براطوس یا پلاطوس

[Pression, 'Umar, Brāṭos or Plāṭos]

The speed of revelation left some of these words indistinct. It is not clear whether it [the last word] is Brāṭos or Plāṭos. 'Umar is an Arabic word. We need to enquire into the linguistic origin and meanings of Brāṭos and Pression. These were followed by two other words:

هُوْ شَعْنَا نَعْسَا[164]

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[163] Ḥaḍrat Mirza Bashir Ahmad asked Ḥaḍrat Ummul-Mu'minīn in which year Mirzā Ghulām Qādir died. She said: 'He had already passed away one year before my marriage' (which took place in 1884). *The Punjab Chiefs* also mentions 1883 as the year of his death. [Publishers]

[164] (A) This is a Hebrew word meaning: Deliver us. This resembles the revelation I received:

یامسیح الخلق عدوانا

[al-Badr, vol. 2, no. 16, May 8, 1903, p. 122]

> **[Arabic] O Messiah who has been sent for human welfare, help us to avert the plague.**
>
> **[Ayyāmuṣ-Ṣulaḥ, p. 156, Rūḥānī Khazā'in, vol. 14, p. 403]**

(B) As these revelations are in a foreign tongue and revelation comes fast, it is possible that there may be a slight departure from the pronunciation. It has also been observed that sometimes the divine word does not follow human idiom or follows an archaic idiom and sometime does not even follow the rules of grammar. There are several such instances in the Holy Qur'an e.g. (*Ṭā Hā*, 20:64) where in the verse اِنْ هٰذٰنِ لَسٰحِرٰنِ the prevailing usage by men calls for اِنَّ هٰذَيْنِ.

[Ḥaqīqatul-Waḥī, p. 304 footnote, Rūḥānī Khazā'in, vol. 22, p. 317 footnote]

It is not known to which language these two belong.

These were followed by a revelation. The first sentence is Arabic, then English:

يَا دَاوٗدُ عَامِلْ بِالنَّاسِ رِفْقًا وَّ اِحْسَانًا

You must do what I told you.

تم کو وہ کرنا چاہیئے جو مَیں نے فرمایا ہے

[Arabic] O Dāwūd [David], behave towards people with kindness and benevolence.

[English] *You must do what I told you.*

[Urdu] You must do what I told you.

The Urdu sentence is also a revealed one. After that there was a revelation in English, but its translation is not revealed….It should be remembered that I am not sure of the sequence; and sometimes revelations are received in different order. The revelations are:

[English] *Though all men should be angry but God is with you. He shall help you. Words of God not can*[165] *exchange.*

After that there were a few more revelations in English of which the following are remembered:

[English] *I shall help you;*

This was followed by:

[English] *You have to go Amritsar;*

[165] This seems to be a scribe's error. The same revelation has been quoted before (*See* page 124) and contains the words can not. [Syed Abdul Hayee]

and then followed a sentence of which I do not know the meaning:

[English] *He halts in the zillah Peshawar.*[166]

[Maktūbāt-e-Aḥmadiyyah, vol. 1, pp. 68–69, Letter dated December 12, 1883, addressed to Mīr ʻAbbās ʻAlī]

[166] The word ‘zilla’ is used in English. See Public Service Inquiries Act Section 8 and the Punjab Courts Act, (published by Shamir Chand) Article 23. See also Oxford Dictionary under ‘zilla’. [Jalal-ud-Din Shams]

1884

January 1884

Originally, at the beginning of the compilation of this book, its situation was different. Thereafter, a sudden manifestation of divine power made me aware, like Mūsā [Moses], of a universe of which I had no notion before. That is to say, this humble one, like Ḥaḍrat Ibn-e-'Imrān [Prophet Moses[as]], was also proceeding in the dark night of his own concepts, when suddenly from behind the curtain of the unseen came a voice:

إِنِّيْ أَنَا رَبُّكَ[167]

Such mysteries were then revealed as were beyond the reach of reason and imagination. Therefore, the Lord of all the worlds is now the Guardian and Manager of this book, both manifest and hidden.

[Hamm Aur Hamārī Kitāb, back title page Barāhīn-e-Aḥmadiyyah, part 4, Rūḥānī Khazā'in, vol. 1, p. 673]

1884

The Promised Messiah[as] said: One of the old revelations received by me is:

أَفَلَا يَتَدَبَّرُوْنَ أَمْرَكَ۔ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللّٰهِ لَوَجَدُوْا فِيْهِ اخْتِلَافًا كَثِيْرًا۔[168]

[al-Badr, vol. I, no. 5, November 28, 1902 p. 37]

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[167] **[Arabic] Verily, I am your Lord.** [Publishers]

[168] **[Arabic] Do these people not reflect on your affair? Had this matter not been from Allah, they would have found much contradiction in it.** [Publishers]

Note by Ḥaḍrat Mirza Bashir Ahmad[ra]: Since *al-Badr* states that this revelation was received during the time of the writing of the *Barāhīn-e-Aḥmadiyyah*, it has been placed immediately after the revelations recorded in *Barāhīn*.

January 1884

A few days ago my humble self saw a strange dream. [It is that] there is a company of ascetics and worshippers and each one of them stands up to describe his way of life and while doing so recites an appropriate verse the last word of which is like *qu'ūd* or *sujūd* or *shuhūd* as in this verse تمام شب گذرانیم در قیام و سجود.[169] Some of them recite such couplets describing their experiences. At the end, I was about to recite a verse when my dream ended and the verse that I had intended to recite found utterance in a revelation as following:

طریق زہد و تعبد ندانم اے زاہد
خدائے من قدمم راند بر رہِ داؤد [170]

[Maktūbāt-e-Aḥmadiyyah, vol. 1, p. 71, Letter dated January 7, 1884, addressed to Mīr 'Abbās 'Alī]

January 3, 1884

(A) The fifty rupees sent by you arrived exactly at a time of need. Some people had made an untimely demand and I was in great need of fifty rupees. I supplicated and received the revelation:

بحسن قبولئ دعاء بنگر کہ چہ زود دعاء قبول میکنم [171]

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[169] I spend the whole night in standing and prostrating [in worship]. [Publishers]

[170] **[Persian] O ascetic, I know not the formalities of asceticism and devotional ceremonies.**

My Lord has Himself led my steps to the way of Dāwūd [David]. [Publishers]

[171] **[Persian] Observe My good acceptance of thy supplication and see how quickly I respond to it.** [Publishers]

This revelation was received on January 3, 1884 and on the 6th the money you sent was received. وَالْحَمْدُ لِلّٰهِ عَلٰى ذَالِكَ [Allah be praised for all this]

[Maktūbāt-e-Aḥmadiyyah, vol. 1, p.72, Letter dated January 7, 1884, addressed to Mīr 'Abbās Alī]

(B) Once I was in great need of fifty rupees and, as sometimes happens in the case of people who voluntarily adopt poverty and put their trust in God, I had nothing with me at the time. When I went out for a walk in the morning, the thought of the need prompted me to make a supplication in the jungle. I withdrew to an isolated place on the bank of the canal at a distance of three miles from Qadian towards Batala and made my supplication there. As soon as I had finished I received a revelation the rendering of which [in Urdu] is:

دیکھ میں تیری دعاؤں کو کیسے جلد قبول کرتا ہوں

[Urdu] Observe how soon I accept your supplications.

I returned joyfully to Qadian and went to the post office to find out whether any money had arrived. I received a letter in which it was stated that a person from Ludhiana had dispatched fifty rupees and the amount reached me probably that day or the following day.

[Nuzūlul-Masīḥ, p. 234, Rūḥānī Khazā'in, vol. 18, p. 612]

January 1884

One night I saw in a dream that my humble self was in a house which I do not recall and many people whom I had not previously known had come to see me. You [Mīr 'Abbās 'Alī] were also one of them, but it seemed that it was not your house. Those people observed something about me which they did not like and I lost their goodwill. On this you said to me: 'You had better make a change of

your appearance.' I replied to you: 'No, that would be an innovation.' On this those people were affronted and withdrew to a neighbouring house and perhaps you were also with them. Then I went to that house so that I might lead them in Prayer. They again said with dismay: 'We have already performed the Prayer.' Then I decided to withdraw from them and to leave them alone, and stepped out. I felt that one of them was following me. When I looked, I found that it was you. Now, though details in a dream are not always definite and reliable and, if He so wills, God can even change His conditional decrees, I am apprehensive lest, God forbid, it should be your town. You should not pay much heed to the eagerness and devotion of people. True devotion, such as should withstand all trials and stumbling, is to be found only in one out of hundreds of thousand....It would be better if you do not insist too much on helping this humble one, as this might lead to many risky situations. I do not follow the way of the common ascetics and devotees, nor do I spend my time according to their custom and habit. Indeed, I am unfamiliar and far away from their mode. سیفعل اللہ ما یشآء.[172]

[Maktūbāt-e-Aḥmadiyyah, vol. 1, pp. 72–73, Letter dated January 18, 1884, addressed to Mīr 'Abbās 'Alī]

About February 1884

I remember that about three months ago my son[173] wrote to me that he had appeared in the competitive examination for the post of *taḥṣīldār* and he asked me to pray that he might be successful and emphasized his request with great

[172] Allah will bring about that which He wills. [Publishers]

[173] Refers to Khān Bahādur Mirzā Sulṭān Aḥmad [Jalal-ud-Din Shams]

humility and earnestness. Rather than being sympathetic, I reacted angrily upon reading the letter because of his great concern and anxiety about a worldly matter. Immediately after reading it, I destroyed the letter with great dislike and aversion, being reluctant to make a supplication in respect of a worldly affair to my Lord. As soon as I destroyed the letter, I received the revelation:[174]

پاس ہوجاوے گا

[Urdu] Will be successful.

This wonderful revelation was also communicated to several people and in fact he succeeded in the examination. فَالْحَمْدُ لِلّٰہِ [Allah be praised for this].

[Letter dated May 11, 1884, addressed to Navvāb ʻAlī Muḥammad Khān of Jhajjar *and* al-Ḥakam, vol. 3, no. 34 dated September 23, 1899, pp. 1, 2]

1884

On one occasion Navvāb ʻAlī Muḥammad Khān[175] (deceased), Chief of Ludhiana, wrote a letter to me that some of the sources of his income had been blocked and he asked me to supplicate that they might be restored. When I supplicated, I received the revelation:

کھل جائیں گے

[Urdu] Will be restored.

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[174] *al-Ḥakam* version cites: پاس ہوجاوے meaning: 'May he pass' which seems to be a scribe's error. [Abdul Latif Bahawalpuri]

[175] Please note that Navvāb ʻAlī Muḥammad Khān was the Chief of Jhajjar, but lived in Ludhiana. He was very devoted to the Promised Messiah[as] and wrote to him often for prayers for the relief of his troubles. The order and the dates of the Signs mentioned about him are not known precisely, except one or two. The best estimate is that they belong to 1884 or thereabout. [Mirza Bashir Ahmad]

I communicated this to him by letter and two to four days later, those sources were restored and his confidence in me became firm.

[Ḥaqīqatul-Waḥī, p. 246 Rūḥānī Khazā'in, vol. 22, p.257]

1884

He [Navvāb 'Alī Muḥammad Khān of Jhajjar] wrote to me again in connection with some[176] matters that he had not disclosed to anyone. The moment he mailed his letter I received a revelation that a letter of the type was expected from him. Thereupon I wrote to him immediately that he was sending me a letter the purport of which was such and such. The next day I received his letter. When he received my letter he was wonder-struck how I had become aware of that hidden matter because he had not disclosed it to anyone. This increased his confidence in me so much that he became totally immersed in my love and devotion. He entered both these Signs in a small pocket book which he always kept with him.

[Ḥaqīqatul-Waḥī, p. 246, Rūḥānī Khazā'in, vol. 22, pp. 257–258]

About 1884

In my vision I received his [Navvāb 'Alī Muḥammad Khān of Jhajjar's] second letter in which he had described his

[176] 'Alī Muḥammad Khān, Navvāb of Jhajjar, had started a grain market in Ludhiana. Through the mischief of someone, this market was deserted and he began to incur great loss. Then he turned to me with a request for prayers. But before I received any letter from Navvāb ['Alī Muḥammad Khān] for prayer specifically in this matter, I was informed by Allah the Almighty that a letter on the subject would be received by me.

[Nuzūlul-Masīḥ, p. 218, Rūḥānī Khazā'in, vol. 18, p. 596]

great anxiety, thereupon I …prayed for him and I received the revelation

کچھ عرصہ کے لئے یہ روک اُٹھا دی جاوے گی اور اُن کو اس غم سے نجات دی جائے گی

[Urdu] This obstruction will be removed for a time and he will be relieved of this distress.

I had mentioned this revelation in the letter that I wrote to him which made him wonder still more. This revelation was fulfilled very speedily and within a few days his market flourished in a very good way and the obstruction was removed.

[Nuzūlul-Masīḥ, p. 219, Rūḥānī Khazā'in, vol. 18, p. 597]

February 12, 1884

Perhaps two days ago I again received the revelation:

یَا یَحْیٰی خُذِ الْکِتَابَ بِقُوَّۃٍ۔ خُذْ مَا وَلَا تَخَفْ سَنُعِیْدُ مَا سِیْرَتَھَا الْاُوْلٰی۔[177]

This last part has been revealed to me previously also.

[Maktūbāt-e-Aḥmadiyyah, vol. 1, p. 74, Letter dated February 15, 1884, addressed to Mīr 'Abbās 'Alī]

February 15, 1884

Today I received the revelation from Allah the Noble:

یَا عَبْدَ الرَّافِعِ اِنِّیْ رَافِعُکَ اِلَیَّ۔ اِنِّیْ مُعِزُّکَ لَا مَانِعَ لِمَا اُعْطِیْ۔[178]

[Maktūbāt-e-Aḥmadiyyah, vol. 1, p. 74, Letter dated February 15, 1884, addressed to Mīr 'Abbās 'Alī]

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[177] **[Arabic] O Yaḥyā [John] hold fast to this Book. Hold fast to it and be not afraid. We shall restore to it its original qualities.** [Publishers]

[178] **[Arabic] O Servant of the God Who exalts! I shall raise you towards Me. I shall bestow honour and victory upon you. None can stop that which I bestow.** [Publishers]

March 28, 1884

After I had written this letter the following couplet of some eminent personage came to me as a revelation:

ہرگز نمیرد آنکہ دلش زندہ شد بعشق
ثبت است بر جریدۂ عالم دوامِ ما [179]

[Letter dated March 28, 1884, addressed to Munshī Aḥmad Jān, published in al-Ḥakam, vol. 37, no. 7 dated February 28, 1934, p. 10]

May 9, 1884

One of the indications of your [Navvāb ‘Alī Muḥammad Khān of Jhajjar’s] acceptance by God, the Noble, is that sometimes He informs me in advance of your attention towards me. I had a wonderful experience day before yesterday as well. I had not yet received your money order or your letter. I was shown in a vision a money order of yellow colour as coming from you and was then informed by revelation of your letter and was made aware of the state of your mind and the contents of the letter. The letter included a revealed sentence by way of a statement from you: ‘**I believe this is the result of your attention.**’ The contents of the letter and the purport of what was on your mind were communicated to three Hindus and several Muslims. Thereafter, your money order and letter were received.

[Letter dated May 11, 1884, addressed to Navvāb ‘Alī Muḥammad Khān of Jhajjar, published in al-Ḥakam, vol. 3, no. 34 September 23, 1899, p. 1]

May 1884

Once I saw in a dream that the condition of Navvāb [‘Alī Muḥammad Khān of Jhajjar] had moved from anxiety to

[179] **[Persian] Never dies the one whose heart has come alive with love. Our permanence is inscribed on the pages of the universe.** [Publishers]

joy and that he was prosperous and grateful. The dream was very lucid and clear; it was a form of vision. Next morning I informed Navvāb [‘Alī Muḥammad Khān] of this dream.

[Letter dated May 26, 1884 to Mīr ‘Abbās ‘Alī Shāh, published in al-Ḥakam, vol. 3, no. 13, April 12, 1899 p. 8]

May 1884

Then it so happened that one Munshī Ilāhī Bakhsh, Accountant, who is one of those who are assisting me in the publication of this book [*Barāhīn-e-Aḥmadiyyah*], wrote to me for prayers in connection with one of his problems and sent me fifty rupees as a present. He had also requested prayers a few days earlier, but I was occupied with supplication for Navvāb [‘Alī Muḥammad Khān of Jhajjar] and postponed praying for him to some other time. On the day I received the glad tidings concerning the matter of Navvāb [‘Alī Muḥammad], I thought that I should pray with full attention for Munshī Ilāhī Bakhsh. So when I found an opportunity after the *‘Aṣr* prayers to pray without distraction and intended to perform my prayer, it occurred to me that I should still include Navvāb [‘Alī Muḥammad Khān] in my prayer. Accordingly, I supplicated on behalf of both Navvāb [‘Alī Muḥammad] and Munshī Ilāhī Bakhsh. After supplication I received the following revelation at the same spot:

نُنَجِّيْهِمَا مِنَ الْغَمِّ

That is [Arabic] We shall relieve both of them of their distress…

A few days later I received a letter from Navvāb [‘Alī Muḥammad Khān] that the *sarā’i* [lodging house] had started operating again.

[Letter dated May 26, 1884, addressed to Mīr ‘Abbās ‘Alī Shāh, published in al-Ḥakam, vol. 3, no. 13, April 12, 1899 p. 8 *and* al-Ḥakam vol. 3, no. 14, April 19, 1899 p. 6]

November 1884

One of the problems that I encountered at the time of my marriage[180] was that, as my heart and brain suffered from weakness and I had suffered many illnesses…, my sexual power was almost non-existent and my life was like that of an old man. Therefore, some of my friends expressed concern at this marriage… that I was not fit for it because of such a weak condition… In short, I supplicated the Almighty regarding this problem and He revealed to me a prescription to treat the ailment. I saw in a vision that an angel was feeding me the medicines. I prepared that prescription and God blessed it so much that I was convinced that I had been given the vigour and strength which can be attained by a man of perfect health. Thereafter, four sons were bestowed upon me.

[Tiryāqul-Qulūb, pp. 35–36, Rūḥānī Khazā’in, vol.15, pp.203–204]

[180] Which took place in Delhi on November 17, 1884 [Mirza Bashir Ahmad]

1884

Allah gave me glad tidings time after time in the matter of my sons till He took the number to three. I was informed of their birth in advance by revelation.[181]

[Anjām-e-Ātham, p. 182, Rūḥānī Khazā'in, vol. 11, p.182]

December 30, 1884

اِنِّیْ فَضَّلْتُکَ عَلَی الْعَالَمِیْنَ قُلْ اُرْسِلْتُ اِلَیْکُمْ جَمِیْعًا ۔ [182]

[Letter dated December 30, 1884, al-Ḥakam, vol. 19, no. 3, January. 21, 1915, p. 3]

[181] Note by Ḥaḍrat Maulānā Jalal-ud-Din Shams[ra]: *Ḥaḍrat Ummul-Mu'minīn*[ra] (wife of the Promised Messiah[as]) has stated:

> After my marriage when I returned to Delhi after staying for a month at Qadian, the Promised Messiah[as] wrote me a letter saying: 'I have seen in a dream three sons of yours grown up.'
>
> **[Sīratul-Mahdī, part 1, p. 73]**

[182] **[Arabic] I have exalted you above all peoples. Proclaim: I have been sent to all of you.** [Publishers]

1885

Early March 1885

The author has also been informed that he is the Reformer of the age and that his spiritual qualities have a resemblance to the qualities of Masīḥ [Messiah], son of Mary—each bearing a strong affinity and likeness with the other. And [I have also been told] that, due entirely to the blessing of perfect obedience to the Best of Mankind and the Most Exalted of All the Messengers, on whom be the peace and blessings of Allah, this humble one has been granted exaltation above many of the great saints who have passed away before me, just as the Prophets and Messengers were granted earlier. Following my way is the road to salvation, good fortune and blessings; and to go against it is a cause for deprivation and despondency.

[Announcement Appendix Surmah Chashm-e-Āryah, Rūḥānī Khazā'in, vol. 2, p. 319]

March 8, 1885

This humble one, compiler of *Barāhīn-e-Aḥmadiyyah*, has been commissioned by God, the All Powerful, may He be glorified, to strive for the reformation of mankind, in the manner of the Israeli Prophet from Nazareth (Masīḥ) [Messiah], with perfect humility, meekness, lowliness, …and courtesy…. It has therefore been decided that to bring the argument to a conclusive end, this letter…together with an announcement in English[183]… be published and a copy thereof should be sent to the reverend missionaries… and to

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[183] i.e., Announcement attached as Appendix to *Surmah Chashm-e-Āryah* which was published both in Urdu and English. [Jalal-ud-Din Shams]

respected representatives of Brahamos, Āryas, followers of nature, and the Muslim divines….

This plan has not been adopted of my own thinking and initiative. Rather, I have been permitted by the Almighty Master to do so and I have been assured through revelation, as a prophecy, that the addressees of this letter (who do not respond to the truth upon receiving the letter) will be held guilty and will be confounded and rendered helpless.

[Letter printed on March 8, 1885, Majmū'a Ishtihārāt, vol. 1, p. 20]

April 6, 1885

Just now I have seen in a dream that I am confronted with some difficulty and say: اِنَّا لِلّٰہِ وَاِنَّآ اِلَیْہِ رَاجِعُوْنَ [To Allah we belong and to Him shall we return].

I said to the person who was interrogating me on behalf of the government: 'Will they imprison me or put me to death?' His reply was somewhat to the effect that arrangements to be humiliated have been made. I said: 'I am under the control of my God Almighty, the Glorious. I will sit where He will direct me to sit and I will stand where He directs me to stand' and then the revelation came to me:

یَدْعُوْنَ لَکَ اَبْدَالُ الشَّامِ وَعِبَادُ اللّٰہِ مِنَ الْعَرَبِ

> **That is [Arabic] The *abdāl* [devotees] of Syria and the servants of Allah from among the Arabs are supplicating on your behalf.**

Allah alone knows what the import is and when or how it might come to pass.[184] وَاللّٰہُ اَعْلَمُ بِالصَّوَاب [Allah knows best].

[Maktūbāt-e-Aḥmadiyyah, vol. 1, p. 86, Letter dated April 6, 1885]

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[184] The lands of Syria and Arabia bear testimony to the truth of this revelation. Many Jamā'ats have been established there and are supporting the mission of the Promised Messiah[as] and invoking blessings upon him. [Jalal-ud-Din Shams]

July 10, 1885

I remember that on one occasion I saw[185] in a state of

[185] Note by Ḥaḍrat Mirza Bashir Ahmad[ra]: Maulavī ‘Abdullāh of Sannour[ra] had the following statement published in *al-Faḍl*, volume 4, number 24, September 26, 1916 by way of attestation of this event:

> It was the month of Ramaḍān on the 27th day of which was Friday. I had the honour of being in attendance upon the blessed presence. After offering the *Fajr* Prayer, the Promised Messiah[as], as was his wont, retired into the chamber (i.e., the small room to the east of Masjid Mubārak) and lay down on a cot. Sitting near him, my humble self started massaging his feet as usual. This continued till the sun came out and the chamber was lit up.
>
> The Promised Messiah[as] was lying on his side and his forearm covered his face. I was thinking with great joy how fortunate I was and what a blessed opportunity had been afforded to me by Allah, the Holy and High, that it was the blessed month of Ramaḍān and it was the blessed 27th day, the blessed period of the last ten days [of Ramaḍān], a blessed Friday and I was in the company of the blessed personage. I thought to myself how many blessings combined for me that day; it would not be strange if God Almighty were to show me some Sign of the Promised Messiah[as]. I was deep in these delightful thoughts as I was massaging his foot near the ankle when suddenly I perceived a slight trembling of his body, whereupon he removed his forearm from his face and looked at me. His eyes were wet and were possibly running with tears. He covered up his face again and continued in that posture. When I looked at his ankle I noticed a red drop which was round and had not spread out. I put the tip of my forefinger on the drop and it spread out and it coloured my finger also. I was surprised and the verse passed through my mind: صِبْغَةَ اللّٰهِ وَمَنْ اَحْسَنُ مِنَ اللّٰهِ صِبْغَةً۔ **[Arabic] [The colouring of Allah and who is better than Allah in the matter of colouring. (*al-Baqarah*, 2:139)]**
>
> Then I thought that if this was Allah’s colouring may be it had a fragrance. I smelt my finger but there was no fragrance. Then I started massaging his back and observed a few wet red stains on his shirt which made me wonder, and I

vision that I had written certain divine decrees with my own hand setting out events in the future and then

got up and examined the whole chamber but did not find any red stain anywhere else. I was very puzzled, and resumed massaging his feet. The Promised Messiah[as] continued lying down with his face covered with his forearm. In a short while he sat up and then went to the mosque and sat there. My humble self continued massaging his back.

It was then that I asked him: 'Ḥuḍūr, where did these red drops fall from?' At first, he put me off; but on my persisting he related the whole incident as he has set out in detail in his books. Before describing the incident, he expounded to me in detail the matter of beholding God Almighty and the external materialization of elements observed in a vision. He drew upon the experiences of Haḍrat Moḥy-ud-dīn Ibn-e-'Arabī to make me fully comprehend how perfect individuals are vouchsafed the experience of the personification of divine attributes of Beauty and Majesty.

Then the Promised Messiah[as] asked me: 'Did any drop fall on your clothes?' I looked at my clothes and answered: 'There is no drop on me.' He asked me to look at my cap (which was of white muslin.) I took off my cap and looked at it and saw that there was a drop on it also. I felt very happy that a drop of the divine ink had fallen on me too. I begged the Promised Messiah[as] persistently to bestow upon me the shirt on which the red drops had fallen.. He agreed on the condition that I should give a direction in my will that on my death it should be buried along with me. His hesitation in bestowing it upon me was due to his apprehension that after the death of both of us, people might convert it into an object of worship; and he gave it to me after a good deal of discussion between us. It is still with me and bears the red stains exactly as they were then.

This is my **true eye-witness testimony**! Suffice to say that if I have lied, may I be subject to the warning of: لعنۃ اللہ علی الکاذبین [Curse of Allah be upon the liars.]

Taking Allah as Ever-Present, All-Seeing, I declare on oath in the name of Allah that whatever I have stated is the truth in its entirety. If I have forged a lie I call down upon myself the curse! curse!! curse!!! and wrath! wrath!! wrath!!! of Allah. Humbly, 'Abdullāh of Sannour.

presented the paper to Allah the All-Powerful, Gloried be His name, for His signature. (It should be remembered that it often happens in visions and divinely inspired dreams that some divines attribute of Beauty or Majesty are beheld by the recipient of the vision in the form of a human being and the person seeing the vision thinks, by way of symbolism, that he is actually beholding God, the Absolutely All-Powerful. Among those with experience of spiritual visions, this matter is well-recorded, known, and accepted as an established fact. It cannot be denied by anyone with experience of visions.) To the same Peerless and Self-Sufficient Being—Who manifested His attribute of Beauty to my mind in the state of vision and appeared to be God, the All-Powerful—I presented the document containing divine decrees for attestation. And He, Who was manifesting Himself in the form of a Ruler, dipped His pen in red ink and first flicked it in my direction and with the rest of the red ink which remained at the point of the pen He put His signature[186] to the document. Thereupon, the state of vision came to an end and when I opened my eyes to look at the material world around me, I witnessed several red drops falling on my clothes. Two or three of the drops also fell on the cap of one ‘Abdullāh of Sannour (Patiala State) who was at the time sitting close to me. Thus, the red ink which was part of the vision materialized externally and became visible. Many other such manifestations have been witnessed which it would take too long to relate.

[Surmah Chashm-e-Āryah, pp. 131–132 footnote,
Rūḥānī Khazā’in, vol. 2, pp. 179–180 footnote]

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[186] As this Sign was shown in view of the opposition of Āryas, I consider that it presaged the assassination of Pandit Lekhrām and it also had reference to the plague.

[Nasīm-e-Da‘wat, p. 62 footnote, Rūḥāni Khazā’in, vol. 19, p. 427]

1885

I saw [in a dream] that I was present in the court of Allah the Almighty and was awaiting the hearing of my case. Then I heard the response:

اِصْبِرْ سَنَفْرُغُ يَا مِرْزَا [187]

On another occasion, I saw that I had gone to court and Allah the Almighty was presiding over the court like a Judge. A Reader was holding a file in his hand which he presented to the Judge. On looking into the file the Judge enquired: 'Is Mirzā present?' I took a closer look and observed an empty chair close to Allah the Almighty. He indicated to me that I should sit down in it. Then I woke up.

**[al-Ḥakam, vol. 7, no. 5, February 7, 1903, p. 14 *and*
al-Badr, vol. 2, no. 6, February 27, 1903, p. 42]**

August 5, 1885

I received a revelation concerning Mirzā Imām-ud-Dīn and Niẓām-ud-Dīn, that: **Within thirty-one months they would encounter a great misfortune**.

I understood this to mean that a man or a woman from among their close relatives would die which would cause great sorrow and division among them. This would happen within thirty-one months from today which is Sāwan 23, 1942 [Bikrami], August 5, 1885[188]. Written on August 5, 1885.

[Announcement of March 20, 1888, Majmū'a-e-Ishtihārāt, vol. 1, p. 144]

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[187] **[Arabic] Wait a while, O Mirzā, I shall soon be free.** [Publishers]

[188] Accordingly, in the middle of the 31st month, the daughter of Mirzā Niẓām-ud-Dān, niece of Mirzā Imām-ud-Dīn, aged twenty-five years, died leaving behind a small child.

[Announcement of March 20, 1888, Majmū'a-e-Ishtihārāt, vol. 1, p. 144]

1885

(A) About fourteen years ago I saw in a dream that my wife[189] had given birth to a fourth son and three were already present. I also saw in the dream that the '*aqīqah*[190] of this fourth son was performed on Monday. When I saw this dream I had no son—not a single one—[from this wife] and yet I saw in my dream that I had four sons from this wife who were present before me and that the '*aqīqah* of the youngest was performed on Monday.

When this son, Mubārak Aḥmad, was born this dream had escaped my memory and Sunday was fixed for his '*aqīqah*. But by God's design it rained so much that the '*aqīqah* could not be performed that day and was per force postponed to Monday. Then I recalled that fourteen years earlier I had seen a dream that a fourth son would be born to me and his '*aqīqah* would be performed on Monday. All the anxiety was then turned into joy observing how God Almighty had fulfilled His own word. We were working very hard to perform the '*aqīqah* on Sunday but could not do any thing and the '*aqīqah* was performed on Monday. This was a grand prophecy that four sons would be born during the period of fourteen years and the '*aqīqah* of the fourth would be performed on Monday. A person would not know that he would have four sons, all of which would remain alive. These are the doings of God. It is a pity that our people see these Signs and shut their eyes to them.

[Maktūbāt-e-Aḥmadiyyah, vol. 5, part 1, pp. 26–27, Letter dated June 27, 1899, addressed to Seth 'AbdurRaḥmān of Madras]

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[189] Ḥaḍrat Ummul-Mu'minīn[ra] [Jalal-ud-Din Shams]

[190] Thanksgiving celebration and sacrifice at the birth of a child. [Munawar Ahmed Saeed]

(B) Fourteen years ago I had seen in a dream that I would have four sons and that the '*aqīqah* of the fourth would be performed on a Monday.

[Letter dated June 26, 1899 addressed to Dr. Khalīfah Rashīd-ud-Dīn]

1885

Miyāń 'Abdullāh of Sannour, who is a *patwārī* [A village registrar of land] in Patiala State, was pursuing a matter very diligently and had hope of achieving it. He requested me to supplicate for him in that behalf. When I prayed, I instantly received the revelation:

اے بسا آرزو کہ خاک شدہ[191]

I told him that the object he was pursuing would never be achieved and informed him of the words of the revelation. It so happened that certain difficulties arose and the object, though within reach, could not be achieved.

[Nuzūlul-Masīḥ, p. 234, Rūḥānī Khazā'in, vol. 18, p. 612]

November 28, 1885

On the night of the November 28, 1885, that is the night before November 28, there was such a display of meteors in the sky the like of which I had not witnessed in my whole life before and so many thousands of flames were traversing the atmosphere in the skies that there is no other spectacle in the world which I can cite to describe it. I recall that at that time the following revelation was vouchsafed to me repeatedly:

مَا رَمَيْتَ اِذْ رَمَيْتَ وَلٰكِنَّ اللّٰهَ رَمٰى

[Arabic] It was not you who let loose but it was Allah Who let loose.[192]

[191] **[Persian] How many a desire terminates in dust.** [Publishers]

This pelting had great affinity to the pelting of the stars in the sky.

This exhibition of the pelting of stars that occurred on the night of November 28, 1885 was so vast that it was visible all over and was described in great wonder in the papers of Europe, America and Asia. People might have thought that it was purposeless, yet God, the Noble, knows that I was the one who watched this spectacle with the greatest attention and derived the greatest delight from it. My eyes continued to be regaled by this spectacle for a long time. This display of the pelting of the stars started early in the evening. Because of divine glad-tidings, I derived great pleasure from it, for it was revealed upon my heart that it had appeared as a Sign in my support.

Thereafter, the people of Europe saw the comet which had been observed in the time of Ḥaḍrat Masīḥ[as] [Messiah] and it was conveyed to me that this comet was another Sign in support of my truth.

[Āʾīna-e-Kamālāt-e-Islām, pp. 110–111 footnote,
Rūḥānī Khazāʾin, vol. 5, pp.110–111 footnote]

November 1885

(A) Some frightening indications have been conveyed to me by Allah with regard to myself, some of my collateral relatives, some of my friends, some of my national brethren with philosophic bent of mind who are eminent as if they were *Najmul-Hind* [the stars of India][193], and about a native

[192] The translation is taken from *Haqīqatul-Waḥī*, p. 70, *Rūḥānī Khazāʾin* vol. 22, p. 73. [Jalal-ud-Din Shams]

[193] Note by Ḥaḍrat Mirza Bashir Ahmad[ra]:

(A) In an announcement of March 12, 1897, addressing Sir Sayyed Aḥmad Khān the Promised Messiah[as] said:

new-comer[194] of Punjabi origin. For some, they indicate trials, for others they indicate death of close relatives, and for some others they indicate the death of the person himself. If Allah the All-Powerful so wills, they will be published after due consideration.

[Announcement of February 20, 1886, Majmū'a-e-Ishtihārāt, vol. 1, pp. 99–100]

> That prophecy of mine was also fulfilled in an awe-striking way. On one occasion he suddenly lost one hundred and fifty thousand rupees through the dishonesty of a mischievous person, and was so affected… that for three days he did not eat anything… Once, he even became unconscious.

(B) 'Towards the end of his life, Sir Sayyed had to bear the heavy bereavement of the death of a grown up son.'

[Nuzūlul-Masīḥ, p. 191, Rūḥānī Khazā'in, vol. 18, p. 569]

[194] (A) I had told several Hindus and Muslims of several towns that by the person of Punjabi origin was meant Dalīp Singh concerning whom it had been given out that he would arrive in the Punjab but I foretold that he would be disappointed in this hope and that he would encounter difficulties in this journey threatening his comfort, honour, or life… In the end, in accordance with this prophecy, he suffered much inconvenience, trouble, suffering and humiliation and failed in his purpose.

[Appendix Surmah Chashm-e-Āryah, p. 4, Rūḥānī Khazā'in, vol. 2, p. 318 *and* Majmu'ā-e-Ishtihārāt, vol. 1, p. 131]

(B) Dalīp Singh was sent back from Aden and his honour and comfort were put in jeopardy as I had foretold to a large number of people.

[Nuzūlul-Masīḥ, p. 226, Rūḥānī Khazā'in, vol. 18, p. 604]

Note by Ḥaḍrat Mirza Bashir Ahmad[ra]: The newspaper Riyāḍ-e-Hind dated May 3, 1886 published the news about Mahārājā Dalīp Singh's being stopped at Aden on page 214, column 1.]

(C) The person mentioned in the announcement of February 20, 1886 as a nobleman of Punjabi origin was Dalīp Singh. This was conveyed to more than five hundred Hindus and Muslims in various towns before the event and the announcement of February 20, 1886 was distributed in distant lands. Then all that was announced about Dalīp Singh in advance was fulfilled.

[Surmah Chashm-e-Āryah, p. 188, Rūḥānī Khazā'in, vol. 2, p. 236]

(B) He [Lālah Sharampat] was told about Dalīp Singh before the event that it had been disclosed[195] to me that he was not destined to arrive in the Punjab. He would either die or be humiliated but would not achieve his purpose

[Shaḥna-e-Ḥaqq, p. 43, Rūḥānī Khazā'in, vol. 2, p. 382]

[195] Note by Ḥaḍrat Maulānā Jalal-ud-Din Shams[ra]: It is narrated by Maulavī Jamāl-ud-Dīn of Sekhwan, District Gurdaspur that this vision was seen in November 1885. He writes: My humble self went to meet the Promised Messiah[as] in November 1885. The same day Allah the Almighty revealed the news about Dalīp Singh to him. He related it to me and several other people who were present. He said: 'These people are expressing great joy on the expected arrival of Dalīp Singh; they will be deprived of that joy. I have been informed by God Almighty that when he travels to come, he would face great hardship and tribulation.' The Promised Messiah[as] went as far as saying that: 'I have been shown his dead body in a coffin.'

[Register Riwāyāt-e-Ṣaḥābah, vol. 4, p. 155]

1886

(A) God, the Noble, may His Name be glorified, has disclosed to me the name of the town where I should stay for a period in seclusion; and it is Hoshiarpur.[196]

[Maktūbāt-e-Aḥmadiyyah, vol. 5, no. 3, p. 10, Letter no. 20, addressed to Chaudhary Rustam ʻAlīra]

(B) *Badr* reports that:

A revelation of the Promised Messiah, peace be on him, has been well known in the following words or in words meaning that:

ایک معاملہ کی عقدہ کشائی ہوشیارپور میں ہوگی۔

[Urdu] One of the affairs will be resolved in Hoshiarpur.

[Badr, vol. 6, no. 36, September 5, 1907, p. 10]

January 1886

Be it known that Aḥmad Baig's wife and her family were related to me but would not follow my way in matters of faith. On the contrary, they were very daring in committing sins and indulging in all types of innovations. They had exceeded the limits in this respect. It was conveyed to me by the Most Gracious One by revelation that He would

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[196] Note by Ḥaḍrat Maulānā Jalal-ud-Din Shamsra: Miyāń ʻAbdullāhra of Sannour relates that the Promised Messiahas was intending to go to Sujanpur, District Gurdaspur, for a forty day period of seclusion. But, afterwards he received a revelation تمہاری عقدہ کشائی ہوشیارپور میں ہوگی **[Urdu] Your purpose will be resolved in Hoshiarpur.** (See *Sīratul-Mahdī*, part 1, page 69)

chastise them if they did not repent. My Lord said to me that:

اِنْ لَّمْ يَتُوْبُوْا وَلَمْ يَرْجِعُوْا فَنُنَزِّلُ عَلَيْهِمْ رِجْسًا مِّنَ السَّمٰوٰتِ۔ وَنَجْعَلُ دَارَهُمْ مَمْلُوَّةً مِّنَ الْاَرَامِلِ وَالثَّيِّبَاتِ ۔ وَنَتَوَفَّهُمْ اَبَاتِرَ مَخْذُوْلِيْنَ وَاِنْ تَابُوْا وَ اَصْلَحُوْا فَنَتُوْبُ عَلَيْهِمْ بِالرَّحْمَةِ۔ وَنُغَيِّرُ مَا اَرَدْنَا مِنَ الْعُقُوْبَةِ۔ فَيَظْفَرُوْنَ بِمَا يَبْتَغُوْنَ فَرِحِيْنَ۔ [197]

To complete the admonition I counselled them and said: ‘Seek forgiveness from the Lord Who forgives;’ but they paid no heed to my words and advanced further in their hostility towards me. Then it occurred to me that I should make a public announcement about it so that they might take to the ways of righteousness and return to the path of goodness and be among those who ask forgiveness of God the Almighty.

Therefore, I made the announcement while I was in Hoshiarpur, but they irresponsibly cast it behind their backs.

[Anjām-e-Ātham, pp. 211–213, Rūḥānī Khazā’in, vol. 11, pp. 211–213]

1886

(A) When they did not change their ways, even after this announcement, and did not give up the path that leads to ruin, Allah disclosed to me certain matters about this family while I was between sleep and waking. This vision recounted some details of the revelation I had received

[197] **[Arabic] If they do not repent and do not turn back from their misconduct, We shall pour upon them chastisement from heaven and shall give them death with humiliation without leaving any offspring behind; and We shall fill their homes with widows and divorcees. But if they repent and reform, We shall turn to them with mercy and shall give up the design of their punishment. Thus, they will experience whatever they choose on their own accord.** [Publishers]

concerning them and it happened in this wise. When I was about to go to sleep, Aḥmad Baig's mother-in-law was personified before me and her condition caused me distress and I trembled. In the meeting, she appeared to me to be in great distress and I saw [in the vision] that her eyes were shedding tears. I said to her:

اَيَّتُهَا الْمَرْءَةُ تُوْبِيْ تُوْبِيْ فَاِنَّ الْبَلَآءَ عَلٰى عَقِبِكِ۔

[Arabic] O Woman, repent, repent for misfortune is about to befall your progeny.

That is, your daughter and maternal granddaughter will be involved in distress.

Then I came out of this condition and My Lord granted me the understanding that the vision I had seen was an interpretation granted by Allah the All-Knowing of the revelation I had previously received.

I was given the understanding by God, the Requiter, that the word '*aqibi* means her daughter and her maternal granddaughter and not anyone else from among her children. It was conveyed to me that misfortune meant two afflictions, one upon her daughter and the other upon her maternal granddaughter. By the command of Allah *Aḥkamul-Ḥākimīn* [the Arbiter above all arbiters] the two would resemble each other.

[Anjām-e-Ātham, pp. 213–214, Rūḥānī Khazā'in, vol. 11, pp. 213–214]

(B) In January 1886, I received another revelation in Hoshiarpur about Mirzā Aḥmad Baig[198] which was announced to a group of people among whom were Bābū

[198] The reference is to Mirzā Aḥmad Baig of Hoshiarpur, who was married to a cousin of the Promised Messiah[as], to whom Muḥammadī Begum was born. [Jalal-ud-Din Shams]

Ilāhī Bakhsh, Accountant, and Maulavī Burhān-ud-Dīn of Jhelum. It runs as follows:

رَئَيْتُ هٰذِهِ الْمَرْءَةَ وَ آثَرُ الْبُكَآءِ عَلٰى وَجْهِهَا فَقُلْتُ اَيَّتُهَا الْمَرْءَةُ تُوْبِيْ تُوْبِيْ
فَاِنَّ الْبَلَآءَ عَلٰى عَقِبِكِ وَالْمُصِيْبَةُ نَازِلَةٌ عَلَيْكِ يَمُوْتُ وَيَبْقٰى مِنْهُ كِلَابٌ مُّتَعَدِّدَةٌ - 199

[Announcement of July 15, 1888 a sequel to the Announcement of July 10, 1888, Majmū'a-e-Ishtihārāt, vol. 1, p. 162]

February 20, 1886

God, the Merciful and Noble, the Magnificent and High, Who has power to do all that He wills (glory be to Him and exalted be His name) addressed me in a revelation and said:

مَیں تجھے ایک رحمت کا نشان دیتا ہوں اسی کے موافق جو تُو نے مجھ سے مانگا۔ سو مَیں نے تیری تضرّعات کو سُنا اور تیری دعاؤں کو اپنی رحمت سے بپایۂ قبولیّت جگہ دی اور تیرے سفر کو (جو ہوشیارپور اور لودھیانہ کا سفر ہے) تیرے لئے مبارک کر دیا۔ سو قدرت اور رحمت اور قربت کا نشان تجھے دیا جاتا ہے۔ فضل اور احسان کا نشان تجھے عطا ہوتا ہے اور فتح اور ظفر کی کلید تجھے ملتی ہے۔ اے مظفّر! تجھ پر سلام۔ خدا نے یہ کہا تا وہ جو زندگی کے خواہاں ہیں موت کے پنجہ سے نجات پاویں اور وہ جو قبروں میں دبے پڑے ہیں باہر آویں اور تا دینِ اسلام کا شرف اور کلام اللہ کا مرتبہ لوگوں پر ظاہر ہو اور تا حق اپنی تمام برکتوں کے ساتھ آجائے اور باطل اپنی تمام نحوستوں کے ساتھ بھاگ جائے اور تا لوگ سمجھیں کہ میں قادر ہوں جو چاہتا ہوں کرتا ہوں اور تا وہ یقین لائیں کہ میں تیرے ساتھ ہوں اور تا انہیں جو خدا کے وجود پر ایمان نہیں لاتے اور خدا کے دین اور اس کی کتاب اور اس کے پاک رسول محمد مصطفٰےؐ کو انکار اور تکذیب کی نگاہ سے دیکھتے ہیں ایک کھلی نشانی ملے اور مجرموں کا راہ ظاہر ہو جائے۔

199 **[Arabic] I saw this woman [the mother-in-law of Aḥmad Baig of Hoshiarpur, who was the grandmother of Muḥammadī Begum and mother of Mirzā Imām-ud-Dīn] and noticed the marks of weeping on her face and said to her: 'O Woman repent, repent, for misfortune is pursuing your progeny and affliction is about to descend upon you. He [Mirzā Aḥmad Baig] will die and will be survived by several dogs.** [Publishers]

سو تجھے بشارت ہو کہ ایک وجیہہ اور پاک لڑکا تجھے دیا جائے گا۔ ایک زکی غلام (لڑکا) تجھے ملے گا۔ وہ لڑکا تیرے ہی تخم سے تیری ہی ذریّت و نسل ہوگا۔

خوبصورت پاک لڑکا تمہارا مہمان آتا ہے۔ اُس کا نام عنموائیل اور بشیر بھی ہے۔ اس کو مقدّس رُوح دی گئی ہے اور وہ رِجس سے پاک ہے۔ وہ نوراللہ ہے۔ مبارک وہ جو آسمان سے آتا ہے۔

اس کے ساتھ فضل ہے جو اُس کے آنے کے ساتھ آئے گا۔ وہ صاحبِ شکوہ اور عظمت اور دَولت ہوگا۔ وہ دُنیا میں آئے گا اور اپنے مسیحی نفس اور رُوح الحق کی برکت سے بہتوں کو بیماریوں سے صاف کرے گا۔ وہ کلمۃ اللہ ہے کیونکہ خدا کی رحمت وغیوری نے اُسے کلمۂ تمجید سے بھیجا ہے۔ وہ سخت ذہین وفہیم ہوگا اور دل کا حلیم۔ اور علومِ ظاہری و باطنی سے پُر کیا جائے گا۔ اور وہ تین کو چار کرنے والا ہوگا (اِس کے معنے سمجھ میں نہیں آئے) دوشنبہ ہے مبارک دوشنبہ۔ فرزند دلبند گرامی ارجمند۔ مَظْهَرُ الْاَوَّلِ وَالْاٰخِرِ۔ مَظْهَرُ الْحَقِّ وَالْعَلَآءِ كَاَنَّ اللّٰهَ نَزَلَ مِنَ السَّمَآءِ۔ جس کا نزول بہت مبارک اور جلالِ الٰہی کے ظہور کا موجب ہوگا۔ نور آتا ہے نور۔ جس کو خدا نے اپنی رضامندی کے عطر سے مسُوح کیا۔ ہم اس میں اپنی رُوح ڈالیں گے اور خدا کا سایہ اس کے سر پر ہوگا۔ وہ جلد جلد بڑھے گا اور اسیروں کی رُستگاری کا موجب ہوگا اور زمین کے کناروں تک شہرت پائے گا اور قومیں اس سے برکت پائیں گی۔ تب اپنے نفسی نقطہ آسمان کی طرف اُٹھایا جائے گا۔ وَكَانَ اَمْرًا مَّقْضِيًّا۔

[Urdu] I confer upon you a Sign of My mercy according to what you begged of me. So I have heard your entreaties and have honoured your prayers with My acceptance through My mercy and made your journey (i.e. the journey to Hoshiarpur and Ludhiana) a source of blessings for you. Therefore, a Sign of power, mercy, nearness is bestowed on you, a Sign of grace and beneficence is awarded to you and you are granted the key of success and victory. Peace on you, O victorious one. Thus did God speak so that those who desire life may be rescued from the grip of death and those who are buried in the graves may come out of them and so that the superiority of Islam and the dignity of God's Word may become manifest unto the people and so that truth may arrive

with all its blessings and falsehood may flee with all its ills, and so that people may understand that I am the Lord of Power, I do whatever I will, and so that they may believe that I am with you, and so that those who do not believe in God and deny and reject His religion and His Book and His Holy Messenger Muḥammad, the Chosen One[sa] may be confronted with a clear Sign and the way of the guilty ones may become manifest.

Rejoice, therefore, that a handsome and pure boy will be bestowed on you; you will receive an unblemished youth who will be of your seed and will be of your progeny.

A handsome and pure boy[200] is coming as your guest. His name is Emmanuel and also Bashīr. He has been invested with a spirit of holiness, and he is free from all impurity. He is the light of Allah. Blessed is he who comes from heaven.

He will be accompanied by grace[201] which shall arrive with him.[202] He will be

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200 'A handsome and pure boy is coming as your guest…who comes from heaven.' These sentences…indicate a short life, because a guest is he who comes and leaves within a few days and departs very soon. The sentence that follows points to the Promised Reformer and that continues up to the end…. The prophecy of February 20…consisted of two prophecies, which were mistaken as one. Thereafter…this mistake was corrected by the subsequent revelation.

[Maktūbāt-e-Aḥmadiyyah, vol. 5, pp. 43–44, dated December 4, 1888, addressed to Ḥaḍrat Khalīfatul Masīḥ I[ra]]

201 The revelation has made it clear that…the prophecy about the Promised Reformer starts with the words: 'He be accompanied by grace which shall arrive with him.' Therefore, the revealed name of the Promised Reformer is *Faḍl* [Grace].

[Ḥaqqānī-Taqrīr bar Wāqi'ah Wafāt-e-Bashīr, December 1, 1888, Sabz Ishtihār, p. 21 footnote, Rūḥānī Khazā'in, vol. 2, p. 467 footnote]

characterised with grandeur, greatness and wealth. He will come into the world and will heal many of their disorders through his Messianic qualities and through the blessings of

Note by Ḥaḍrat Mirza Bashir Ahmad[ra]: In accordance with this revelation, a son was born to the Promised Messiah[as] on August 7, 1887 before the birth of *Muṣleḥ-e-Mau'ūd* [the Promised Reformer]. He had a short life and passed away in November 1888. Thereafter, in accordance with the revelation 'He will be accompanied by grace which will come with him', a son was born who was named Faḍl in the prophecy and who is also called Maḥmūd and Bashīr II and who has also been called *Faḍl-e-'Umar*. He was born on January 12, 1889 and was bestowed the office of *Khilāfat* on March 14, 1914. فَالْحَمْدُ لِلّٰهِ عَلٰى ذَالِكَ [Allah be praised for all this.]

[202] Note by Maulānā Abdul Latif Bahawalpuri: In the pamphlet *At-Tablīgh*, attached to *Ā'īna-e-Kamālāt-e-Islām*, the Promised Messiah[as] gives a further description of the qualities of the Promised Reformer as following:

والفضل ينزل بنزوله وهو نور ومبارك وطيّب ومن المطهّرين. يُفشي البركات ويغذى الخلق من الطيّبات وينصر الدّين ..... وانّه أية من أياتي وعلمٌ لتائيداتي ليعلم الّذين كذّبوا انّي معك بفضلي المبين ..... وهو فهيم وذهين وحسين. قد ملئ قلبه علمًا. وباطنه حِلمًا وصدره سلمًا. واعطى لهُ نفس مسيحي وبورك بالرّوح الامين. يوم الاثنين فواهًا لك يا يوم الاثنين يا تي فيك ارواح المباركين.

[Arabic] [*Grace will arrive with his coming. He is light and is blessed and holy and is of the righteous. He will spread blessings and will nurture people on pure food and will be a helper of the faith.... He will be one of My Signs and will be the banner of My supports so that those who deny you should know that I am with you through My open grace…. He will be perceptive, intelligent and handsome. His heart will be filled with knowledge, his interior will be gentle and his breast will be filled with security. He will be bestowed the Messianic spirit and will be blessed with the spirit of security. Monday! O blessed Monday, blessed spirits will arrive on that day.*]

[Ā'īna-e-Kamālāt-e-Islām, (At-Tablīgh), pp. 577–578, Rūḥānī Khazā'in, vol. 5, pp. 577–578]

the Spirit of Holiness. He is the Word of Allah for Allah's mercy and honour have equipped him with the Word of Majesty. He will be extremely intelligent and perceptive and will be meek of heart and will be filled with secular and spiritual knowledge. He will convert three into four (of this the meaning is not clear). It is Monday a blessed Monday. [Persian] فرزند دلبند گرامی ارجمند **[*Son, delight of the heart, high ranking, noble.*] [Arabic] [*A manifestation of the First and the Last, a manifestation of the True and the High; as if Allah has descended from heaven*.] [Urdu] His advent will be greatly blessed and will be a source of manifestation of Divine Majesty. Behold a light comes, anointed by God with the perfume of His pleasure. We shall pour Our Spirit into him and he will be sheltered under the shadow of God. He will grow rapidly in stature and will be the means of procuring the release of those held in bondage. His fame will spread to the ends of the earth and peoples[203] will be blessed through**

[203] This is not just a prophecy. Indeed, it is a grand heavenly Sign which Almighty God has shown for demonstrating the truth and greatness of the noble, compassionate and merciful Prophet, Muḥammad, the Chosen One, peace and blessings of Allah be on him and his people. This Sign is hundreds of times greater and better and more perfect and more exalted and more complete than bringing a dead person back to life. To bring a dead one to life merely means to bring a spirit back to life by supplication to God…the possibility of which many critics question…. In this instance, God the Almighty has, through His great grace and benevolence and through the blessings of *Ḥaḍrat Khātamul-Anbiyā'* [the Seal of the Prophets], peace and blessings of Allah be upon him and his people, by accepting the supplications of this humble one, promised to send such a blessed spirit **whose manifest and hidden blessings will spread throughout the earth**. It might on the surface appear like bringing to life a dead person but this Sign is hundreds of times better than reviving a dead. Only the soul of the dead is revived through supplication and here, too, a soul

him. He will then be raised to his spiritual station in heaven. [Arabic] [*This is a matter decreed.*]

[Announcement of February 20, 1886, Majmū'a-e-Ishtihārāt, vol. 1, pp. 100–102]

1886

God Almighty then gave me the good news saying:

تیرا گھر برکت سے بھرے گا اور مَیں اپنی نعمتیں تجھ پر پُوری کروں گا اور خواتینِ مبارکہ سے جن میں سے تُو بعض کو اس کے بعد پائے گا تیری نسل بہت ہوگی اور مَیں تیری ذرّیت کو بہت بڑھاؤں گا اور برکت دوں گا مگر بعض ان میں سے کم عمری میں فوت بھی ہوں گے اور تیری نسل کثرت سے ملکوں میں پھیل جائے گی اور ہر یک شاخ تیرے جدّی بھائیوں کی کاٹی جائے گی اور وہ جلد لاولد رہ کر ختم ہو جائے گی۔ اگر وہ توبہ نہ کریں گے تو خدا ان پر بَلا پر بَلا نازل کرے گا یہاں تک کہ وہ نابُود ہو جائیں گے۔ اُنکے گھر بیواؤں سے بھر جائیں گے اور ان کی دیواروں پر غضب نازل ہوگا لیکن اگر وہ رجوع کریں گے تو خدا رحم کے ساتھ رجوع کرے گا۔ خدا تیری برکتیں اِرد گرد پھیلائے گا اور ایک اُجڑا ہؤا گھر تجھ سے آباد کرے گا اور ایک ڈراؤنا گھر برکتوں سے بھر دے گا۔ تیری ذرّیت منقطع نہیں ہوگی اور آخری دنوں تک سرسبز رہے گی۔ خدا تیرے نام کو اس روز تک جو دُنیا منقطع ہو جائے عزّت کے ساتھ قائم رکھے گا اور تیری دعوت کو دُنیا کے کناروں تک پہنچا دے گا۔ مَیں تجھے اُٹھاؤں گا اور اپنی طرف بُلا لوں گا پر تیرا نام صفحۂ زمین سے کبھی نہیں اُٹھے گا اور ایسا ہوگا کہ سب وہ لوگ جو تیری ذِلّت کی فِکر میں لگے ہوئے ہیں اور تیرے ناکام رہنے کے درپے اور تیرے نابُود کرنے کے خیال میں ہیں وہ خود ناکام رہیں گے اور ناکامی اور نامرادی میں مریں گے لیکن خدا تجھے بکلّی کامیاب کرے گا اور تیری ساری مرادیں تجھے دے گا۔ مَیں تیرے خالص اور دلی محبّوں کا گروہ بھی بڑھاؤں گا اور ان کے نفوس و اموال میں برکت دوں گا اور اُن میں کثرت بخشوں گا اور وہ مسلمانوں کے اس دوسرے گروہ پر تا بروز قیامت غالب رہیں گے جو حاسدوں اور معاندوں کا گروہ ہے۔ خدا اُنہیں نہیں بھُولے گا اور فراموش نہیں کرے گا اور وہ علیٰ حسب الاخلاص اپنا اپنا اَجر پائیں گے۔ تُو مجھ سے ایسا ہے جیسے انبیاء بنی اسرائیل (یعنی ظلّی طور پر اُن

has been sought through supplication. But what a tremendous difference there is between those souls and this soul.

[Announcement of Monday, March 22, 1886, Majmū'a–e-Ishtihārāt, vol. 1, pp. 114–115]

سے مشابہت رکھتا ہے) تُو مجھ سے ایسا ہے جیسی میری توحید۔ تُو مجھ سے اور میں تجھ سے ہوں۔ اور وہ وقت آتا ہے بلکہ قریب ہے کہ خدا بادشاہوں اور امیروں کے دلوں میں تیری محبّت ڈالے گا یہاں تک کہ وہ تیرے کپڑوں سے برکت ڈھونڈیں گے۔ اے منکرو اور حق کے مخالفو! اگر تم میرے بندہ کی نسبت شک میں ہو۔ اگر تمہیں اُس فضل و احسان سے کچھ انکار ہے جو ہم نے اپنے بندہ پر کیا تو اس نشانِ رحمت کی مانند تم بھی اپنی نسبت کوئی سچّا نشان پیش کرو اگر تم سچّے ہو اور اگر تم پیش نہ کر سکو اور یاد رکھو کہ ہرگز پیش نہ کر سکو گے۔ تو اس آگ سے ڈرو کہ جو نافرمانوں اور جھُوٹوں اور حد سے بڑھنے والوں کیلئے تیار ہے۔ فقط۔

[Urdu] Your house will be filled with blessings and I shall perfect My favours unto you and you will have a large progeny from blessed women, some of whom you will find hereafter, and I will cause a great increase in your progeny and will bless it; but some of them will die in early age and your progeny will spread greatly in different lands. Every branch of your collaterals will be cut off and will come to an end soon through childlessness.[204] If they do not repent, God will send chastisement after chastisement upon them, until they are completely wiped out. Their houses will be filled with widows and God's wrath will descend upon their walls. But if they turn to God, He will turn to them in mercy. God will spread your blessings about and will revive a ruined house through you and will fill a fearful house with blessings. Your progeny will not be cut off and will flourish till the end of days.

[204] When the Promised Messiah[as] made his claim, there were about seventy men in his [collateral] family. But now the progeny of none of the seventy—except those who are physical or spiritual progeny of the Promised Messiah[as]—is alive.

[Ḥaḍrat Khalīfatul Masīḥ II[ra], al-Ḥakam, nos. 19–22, dated May 21–28 and June 7–12, 1943, p. 10]

God will maintain your name with honour till the day when the world comes to an end and will convey your message to the ends of the earth. I shall exalt you and shall call you to Myself but your name will never be erased from the face of the earth. It will so happen that all those who seek to humiliate you, and are determined to cause you to fail and wish to ruin you will themselves be frustrated and will die in failure and frustration. But God will grant you complete success and will grant you all that you desire. I will cause an increase of your true and sincere friends and shall bless their lives and their properties and they will grow in number and they will prevail over the other Muslims—who are jealous of you and are hostile to you—till the Day of Judgment. God will not forget your supporters and will not lose sight of them and they will have their reward according to the degree of their devotion. You are to me as the prophets of Banī Isrā'īl [Israelites] (that is: You resemble them as a reflection). You are to Me as My Unity. You are of Me and I am of you. The time is approaching, indeed it is near, when God will put your love in the hearts of kings and nobles till they will seek blessings from your garments. O you who deny and who oppose the truth, if you are in doubt concerning My servant, if you deny the grace and bounty that I have bestowed upon My servant, then produce some true Sign concerning yourselves like this Sign of mercy, if you are truthful. If you are unable to produce it, and be sure you will never be able to produce it, then be mindful of the Fire which has been prepared for the disobedient, the liars and the transgressors. (**The end**)

[Announcement of February 20, 1886, Majmū'a-e-Ishtihārāt, vol. 1, pp. 102–103]

1886

About four months ago it was conveyed to this humble one that a son *Qawīyyuṭ-Ṭāqatain* [physically and spiritually strong], *Kāmiluẓ-Ẓāhiri wal-Bāṭin* [perfect in his manifest and hidden powers], will be bestowed upon me whose name will be Bashīr. Up to now my own impression was that possibly that blessed son will be born of my present wife. Now I am receiving frequent revelations to the effect that I will soon have to marry again and that it has been divinely determined that a pious and good-natured wife will be bestowed upon me who will bear children. What is surprising is that when this revelation was received I was bestowed in a vision four fruits, three of them mangoes but one of them very large of green colour which did not resemble any of the fruits of this world. I conceive, though this is not yet confirmed by revelation, that the fruit which is not of the fruits of this world is the promised blessed son for there is no doubt that the interpretation of fruit is children. As there has been good news of a pious wife and simultaneously four fruits have been bestowed in a vision, one of which is of a special kind, my mind is inclined to this interpretation. وَاللّٰہُ اَعْلَمُ بِالصَّوَاب [But Allah knows best.]

[Maktūbāt-e-Aḥmadiyyah, vol. 5, no. 2, pp. 5–6, Letter dated June 8, 1886, addressed to Ḥaḍrat Khalīfatul-Masīḥ I[ra]]

1886

It so happens that in these days two people made suggestions about a new marriage, but when I supplicated by way of *istikhārah*,[205] I was informed about one woman that her portion is humiliation, privation and disgrace and that she is not worthy of being my wife and with regard to

[205] A special Prayer made to seek guidance from Allah before making an important decision. [Munawar Ahmed Saeed]

the second the indication was that she is not good-looking. This seems to indicate that the handsome son of noble character, whose birth has been prophesied, can on the face of it be expected from a pious, good-looking wife. وَاللّٰہُ اَعْلَمُ بِالصَّوَاب [But Allah knows best.]

[Maktūbāt-e-Aḥmadiyyah, vol. 5, no. 2 p. 6, Letter dated June 8, 1886, addressed to Ḥaḍrat Khalīfatul-Masīḥ I[ra]]

March 1886

In the Announcement of February 20, 1886 made by this humble one…there is a prophecy of the birth of a righteous son possessing the qualities mentioned in the announcement.…Such a son, according to the divine promise, will surely be born within nine years[206], soon or late, but certainly within this period.

[Announcement of March 22, 1886, Majmū'a-e-Ishtihārāt, vol. 1, p. 113]

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[206] (A) The grandeur of the prophecy relating to the birth of a son whose various high qualities have been set out is not reduced by any long period that might be specified for its fulfilment even though it might be the double of nine years. The heart of every just person will bear clear witness that the fulfilment of such a high prophecy which comprises the birth of such an outstanding and special personality is beyond human power. The revelation of such good news in consequence of the acceptance of prayer is not only a prophecy but is a grand heavenly Sign.

[Announcement of April 8, 1886, Majmū'a-e-Ishtihārāt, vol. 1, pp. 116–117]

(B) According to the divine promise he…will certainly be born within the term announced. Heaven and earth can move away but it is not possible that His promise may not be fulfilled.

[Ḥaqqānī-Taqrīr bar Wāqi'ah Wafāt-e-Bashīr, December 1, 1888, Sabz Ishtihār, p. 7 footnote, Rūḥānī Khazā'in, vol. 2, p. 453 footnote]

(C) I know, and know it with complete certainty, that God Almighty will deal with me according to His promise. If the time of the birth of the Promised Son is not yet, he will appear later. If there is left only one day of the term announced, then God, the Lord of Honour and Glory, will not let that day end till He has fulfilled His promise.

[Announcement of January 12, 1889, Majmū'a-e-Ishtihārāt, vol. 1, p. 191]

April 8, 1886

(A) After[207] the announcement mentioned above, I supplicated again for further disclosure concerning this matter and it was disclosed to me today, April 8, 1886, by God Almighty that a son will be born very soon. Such period cannot exceed the interval of one pregnancy. Thus, it is obvious, that a son will probably be born soon, or certainly in the next pregnancy, but it has not been disclosed whether the one who will be born soon is the same Promised Son or whether he will be born at some other time within the term of nine years.

[Announcement of April 8, 1886, Majmū'a-e-Ishtihārāt, vol. 1, p. 117]

(B) There are two phrases in the Arabic revelation:

نَازِلٌ مِّنَ السَّمَآءِ

and

نَزَلَ مِنَ السَّمَآءِ

These indicate descent or a near descent.

[Announcement of April 8, 1886 footnote, Majmū'a-e-Ishtihārāt, vol. 1, p. 117]

(C) Thereafter the following revelation was also received:

اُنہوں نے کہا کہ آنے والا یہی ہے یا ہم دوسرے کی راہ تکیں۔

[Urdu] They said: Is this the one who was to come or shall we wait for another?

[Announcement of April 8, 1886, Majmū'a-e-Ishtihārāt, vol. 1, p. 117]

[207] After the Announcement of March 22, 1886 [Mirza Bashir Ahmad]

1886

When[208] a daughter was born and people created an uproar to cause misunderstanding that the prophecy had been proved false, I received the following revelation:

دشمن کا بھی خوب وار نکلا پر تیرا بھی وہ وار پار نکلا

Meaning that the opponents are shouting that the prophecy has been proved false but intelligent people will soon realise[209] the truth and the ignorant ones will be put to shame.

[al-Ḥakam, vol. 6, no. 16, p. 7, dated April 30, 1902]

April 26, 1886

I had seen a fearsome dream concerning Sheikh Mehr ʻAlī in Qadian on April 26, 1886, the interpretation of which was that he would be afflicted with a great misfortune. He was informed of this about the same time. The dream was that the carpet had caught fire and there was great hue and cry. A terrible flame of fire mounted up and there was no

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[208] A daughter, was born to the Promised Messiah[as] on April 15, 1886 who was named ʻIṣmat. On the birth of this daughter, his opponents raised an uproar that the prophecy about the birth of the son was proved false because the current pregnancy had ended in the birth of a daughter and not that of a son. However, this allegation was baseless because the Promised Messiah[as] had nowhere stated that the then pregnancy would end in the birth of a son. Indeed, he had explained with reference to the revelation of April 8, 1886 that a son would be born soon, either at the end of the then current pregnancy or at the end of the succeeding one. Accordingly, Bashīr 1st was born in the pregnancy following the birth of ʻIṣmat. [Mirza Bashir Ahmad]

[209] In accordance with this prophecy, after the birth of ʻIṣmat, on August 7, 1887 a son was born who was named Bashīr Aḥmad and in whose birth was fulfilled the prophecy of February 20, 1886, namely: ʻA handsome and pure boy will come as your guest', and was also fulfilled the prophecy in the Announcement of April 8, 1886 that: ʻA son will be born very soon.' [Jalal-ud-Din Shams]

one to put it out. At last I poured water over it repeatedly and put it out[210]. The fire was no longer visible but there still was some smoke. I could not see how much the fire had destroyed but I conceived that there was no great damage. This was the dream mentioned in my letter[211] to Sheikh Mehr ʻAlī and the letter was found in his house by his son after his arrest. Thereafter, I had one or two dreams the greater part of which was frightening and a part was reassuring. I interpret this to mean that possibly there are intervening difficulties, but the end is good. However, the

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[210] When I saw this dream God conveyed its interpretation to me clearly that Sheikh [Mehr ʻAlī] would be afflicted with a great misfortune which will affect his honour and my putting out the fire by pouring water on to it meant that the misfortune would be repelled through my prayer and not through any other means….After about six months it happened accordingly. I was in Ambala Cantonment when a person of the name of Muḥammad Bakhsh came to me on behalf of Jān Muḥammad, son of Sheikh [Mehr ʻAlī], and told me that Sheikh [Mehr ʻAlī] had been arrested in connection with such and such a case. I enquired from him about the letter that I had written six months earlier warning Sheikh [Mehr ʻAlī] of such a misfortune, but Muḥammad Bakhsh confessed lack of knowledge of such a letter. However, Sheikh [Mehr ʻAlī] himself—after his release—often stated that the letter had been found in one of his boxes. While Sheikh [Mehr ʻAlī] was in custody I received several letters from his son Jān Muḥammad, possibly written by Muḥammad Bakhsh, who was a connection of theirs, requesting me for prayers. Allah knows that I prayed for him diligently through several nights. At first the situation appeared very involved and threatening but at last God accepted my supplications and conveyed to me the good news of his deliverance. This was conveyed briefly to his son…

I prayed for him for long. At the end, reassurance of divine grace and deliverance was conveyed to me in a few words which were quite definite.

[Appendix Ā'īna-e-Kamālāt-e-Islām, p. 6, Announcement of February 25, 1893 along with footnote, Rūḥānī Khazā'in, vol. 5, pp. 653–654]

[211] The reference is to the letter that the Promised Messiah[as] wrote to Sheikh Mehr ʻAlī, Chief of Hoshiarpur. [Jalal-ud-Din Shams]

end has not yet been clearly disclosed to me so that I cannot say anything with certainty. واللہ اعلم بالصواب [Allah knows best.]

[Maktūbāt-e-Aḥmadiyyah, vol. 5, p. 22, Letter to Chaudhary Rustam ʻAlī]

1886

Navvāb Ṣiddīq Ḥasan Khān[212]… threatened non-Muslims with the sword of the Mahdī and was at last seized. His title of Navvāb was revoked and he wrote very humbly to me requesting me to pray for him. Considering his situation pitiable, I supplicated for him and God the Almighty addressed me and said:

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[212] The Promised Messiah[as] had sent some of the early parts of *Barāhīn-e-Aḥmadiyyah* to Navvāb Ṣiddīq Ḥasan Khān and had suggested that he should contribute towards the publication of this book. Navvāb [Ṣiddīq Ḥasan Khān] wrote back that the purchase of books setting forth religious discussions or helping in their publication was contrary to the policy of the British Government and therefore, no expectation should be entertained for help from his State. Referring to this reply the Promised Messiah[as] wrote in the announcement included in *Barāhīn-e-Aḥmadiyyah*, part 4, entitled *Musalmānoṅ kī Nāzuk Ḥālat aur Angreizī Government*:

> We too place no hope in the Navvāb [Ṣiddīq Ḥasan Khān], our only hope is in God Almighty and He is Sufficient for us. (May the British Government be ever pleased with him).

Thereafter, the British Government was displeased with Navvāb [Ṣiddīq Ḥasan Khān] over something and revoked his title of Navvāb. The Promised Messiah[as] has recorded:

> This misfortune encountered by Navvāb Ṣiddīq Ḥasan Khān was the result of a prophecy of mine which is mentioned in *Barāhīn-e-Aḥmadiyyah*. He had torn up my book *Barāhīn-e-Aḥmadiyyah* and sent it back to me in that condition. I had then prayed that his honour might be torn up and that is what came to pass.
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> **[Tatimmah Ḥaqīqatul-Waḥī, p. 37 footnote, Rūḥānī Khazā'in, vol. 22, p. 470 footnote]**

When Navvāb [Ṣiddīq Ḥasan Khān] realised his mistake, he wrote to Promised Messiah[as] for prayers. [Jalal-ud-Din Shams]

سرکوبی سے اُس کی عزّت بچائی گئی

[Urdu] His honour has been saved from being shattered.

…Finally, after some time he received orders of the Government to the effect that Ṣiddīq Ḥasan Khān's title of Navvāb should be restored.

[Tatimmah Ḥaqīqatul-Waḥī, p. 37, Rūḥānī Khazā'in, vol. 22, p. 470]

1886

Mirzā Imām-ud-Dīn and Niẓām-ud-Ḍīn, as well as all the Ārya living here and Lekhrām Peshāwarī and hundreds of other people know it well that I had made a prophecy about him [Mirzā Aḥmad Baig of Hoshiarpur] in general terms, namely that someone named Aḥmad Baig from among our relatives is about to die.[213]

[Announcement July 10, 1888, Majmū'a-e-Ishtihārāt, vol. 1, pp. 159–160]

August 3, 1886

It has been disclosed to me by Allah today also, which is August 3, 1886, that if he[214] does not repent he will soon face the consequences of his misdoings. Should it be a sorrow or grief which is normally encountered, that should not be considered the fulfilment of this prophecy, but if he suffers some affliction which is entirely unexpected then it would be right to conclude that this is in accord with the prophecy. Should he, however, repent, his end will be good; or after a warning he would be granted comfort.

[Surmah Chashm-e-Āryah, pp. 190–191, Rūḥānī Khazā'in, vol. 2, pp. 238–239]

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[213] According to this prophecy Mirzā Aḥmad Baig died in Hoshiarpur on September 30, 1892. [Jalal-ud-Din Shams]

[214] Refers to Mirzā Imām-ud-Dīn. [Mirza Bashir Ahmad]

1887

February 13, 1887

Today, at the time of *Fajr* the following was put into my mind by way of revelation:

عبدالباسط

[Arabic] ‘Abdul-Bāsiṭ

I did not understand who was meant. In your letter received today I saw ‘Abdul-Bāsiṭ. It is possible that the words may have reference to you.[215] واللہ اعلم [Allah knows best.]

[Letter dated February 13, 1887, addressed to Ḥaḍrat Khalīfatul-Masīḥ I[ra], Majmū‘a-e-Ishtihārāt, vol. 5, no. 2, p. 20]

April 1887

A few days ago, being anxious about the repayment of this debt, I saw in a dream that I was standing in a low pit and was trying to climb out of it, but my hand did not reach the top. Meanwhile, a man of God came and extended his hand down to me from above. I caught hold of it and climbed up and got out of the pit and said to him: ‘May Allah reward you for this service.’

Today, on reading your letter, I was convinced that you are the person who had extended his hand which removed my anxiety, for as I had in my dream prayed for the person who had extended his hand to me, in the same way, prayer burst forth from my mouth for you in the deep emotion of

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[215] Note by Maulānā Abdul Latif Bahawalpuri: Ḥaḍrat Ya‘qūb ‘Alī ‘Irfānī[ra] states: Ḥaḍrat Ḥakīmul-Ummat [Khalīfatul Masīḥ I[ra]] has said several times that his revealed name is ‘Abdul-Bāsiṭ (*Maktūbāt*, volume 5, number 2, page 20).

my heart. مُسْتَجَابٌ اِنْشَاءَ اللّٰہُ تَعَالٰی۔ [It will be accepted if Allah so wills.]

[Maktūbāt-e-Aḥmadiyyah, vol. 5, no. 2, p. 27, Letter dated May 2, 1887, addressed to Ḥaḍrat Khalīfatul-Masīḥ I[ra]]

1887

Once an English speaking friend of Maulavī Muḥammad Ḥusain Batālavī named Najaf ‘Alī (who went to Kabul and probably is still there) came to see me. With him was my friend Mirzā Khudā Bakhsh.[216] When we—the three of us—went out for a walk, I saw in a vision that Najaf ‘Alī has made some statements indicating some feelings of opposition and hypocrisy towards me. When I told him about the vision, he admitted that it was so.

[Nuzūlul-Masīḥ, p. 206, Rūḥānī Khazā’in, vol. 18, p. 584]

1887

On one occasion I was travelling by train in the direction of Ludhiana when I received the revelation:

نصف ترا نصف عمالیق را [217]

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[216] The statement of Mirzā Khuda Bakhsh published in *Paighām-e-Ṣūlaḥ,* volume 23, number 77, page 4, shows that when he and Maulavī Najaf ‘Alī came to Qadian, the Promised Messiah[as] was holding correspondence with an American citizen Mr. Alexander Russel Webb. The Promised Messiah[as] narrated this vision during the walk and Maulavī Najaf ‘Alī admitted that he had turned bitterly against the Promised Messiah[as] after listening to Maulavī Muḥammad Ḥusain Batālavī and had made up his mind not to agree to anything the Promised Messiah[as] said.

Shaḥna-e-Ḥaqq, shows that this incident took place in 1887, because the correspondence with Alexander Russel Webb is recorded therein. [Jalal-ud-Din Shams]

[217] **[Persian] Half to you and half to your collaterals.** [Publishers]

I was given to understand that Imām Bībī[218]—who was the widow of one of our collaterals—would die and half her land would revert to us and the remaining half would revert to our collaterals.

I communicated this revelation to those of my friends who were with me at that time. And so it happened that the woman died and her land was divided half and half between our collaterals and us.

[Nuzūlul-Masīḥ, pp. 213–214, Rūḥānī Khazā'in, vol. 18, pp. 591–592]

1887 (About)

Once I had occasion to go to the village Kunjran in the Gurdaspur District. Sheikh Ḥāmid ʻAlī of Thaih Ghulām Nabī was with me. When I decided in the morning to set out on this journey, I received the revelation:

اِس سفر میں تمہارا اور تمہارے رفیق کا کچھ نقصان ہوگا

[Urdu] You and your companion will suffer from some loss in the course of this journey.

Accordingly, during the course of the journey Ḥāmid ʻAlī lost his cloak and I lost a handkerchief. Ḥāmid ʻAlī had only that cloak at that time.

[Nuzūlul-Masīḥ, pp. 229–230, Rūḥānī Khazā'in, vol. 18, pp. 607–608]

1887

Baijnāth Brahman son of Bhagt Rām was informed, on the basis of a vision, that in the space of a year he would be afflicted with some misfortune and there would also be an occasion for joy. I obtained his signature to this prophecy, which I still have with me. Thereafter, within one year his

[218] Imām Bībī was the sister of Mirzā Aḥmad Baig and the widow of a cousin of the Promised Messiah[as] who had disappeared. [Jalal-ud-Din Shams]

father died at an early age. On the same day there was a happy occasion, that is, someone's wedding was being celebrated.

[Shaḥna-e-Ḥaqq, pp. 44–45, Rūḥānī Khazā'in, vol. 2, p. 384]

July 11, 1887

I saw in my dream today that Ḥaḍrat 'Īsā [Jesus], on whom be peace, had come to our house. I thought to myself: What shall we offer him for refreshment, for the mangoes have spoiled; but then suddenly other mangoes became available from the unseen. Allah knows best what its interpretation is.

[Maktūbāt-e-Aḥmadiyyah, vol. 5, no. 3, p. 42, Letter dated July 11, 1887, addressed to Chaudhary Rustam 'Alī]

August 7, 1887

اِنَّآ اَرْسَلْنَاهُ شَاهِدًا وَّمُبَشِّرًا وَّنَذِيْرًا كَصَيِّبٍ مِّنَ السَّمَآءِ فِيْهِ ظُلُمَاتٌ وَّرَعْدٌ وَّبَرْقٌ كُلُّ شَيْءٍ تَحْتَ قَدَمَيْهِ۔

That is [Arabic] We have sent this child as a witness, affirming good tidings, and as a Warner. He is like heavy rain in which there are diverse kinds of darknesses as well as thunder and lightning. All of these things are under his two feet.[219] [i.e., will follow after he departs.]

[Ḥaqqānī-Taqrīr bar Wāqi'ah Wafāt-e-Bashīr, December 1, 1888, Majmū'a-e-Ishtihārāt, vol. 1, p. 178 *and* Sabz Ishtihār, p. 16, Rūḥānī Khazā'in, vol. 2, p. 462]

[219] The revelation indicated that there would first be darkness and then thunder and light. As the arrangement of the words shows, it was destined that after the death of the deceased son, there would first be darkness, then thunder and lightening. Fulfilment of the prophecy began in the same sequence. With the death of Bashīr 1st there ensued the darkness of doubt in which people were involved. Thunder and

lightening will be manifested thereafter. As the darkness has already been demonstrated it should be realised that the promised thunder and light will also be surely demonstrated. When the light comes it will wipe out the darkness completely from the hearts and minds which were afflicted with it and whatever objections have issued from the mouths of those whose hearts are neglectful and dead and all the objections and criticisms raised by the ignorant ones will be completely met and effaced….Then, O ye who have observed the darkness, do not be surprised but rejoice and jump with joy that after it the light will now follow.

[Ḥaqqānī-Taqrīr bar Wāqi'ah Wafāt-e-Bashīr, December 1, 1888, Majmū'ah-e-Ishtihārāt, vol. 1, pp. 179-180 *and* Sabz Ishtihār, p. 16-17, Rūḥānī Khazā'in, vol. 2, pp. 462-463]

1888

1888

(A) After the birth of that son, his[220] inner purity and upright qualities were referred to in the revelation. He was called *Pāk* [pure], *Nūrullāh* [Allah's light], *Yadullāh* [Allah's hand], *Muqaddas* [holy], *Bashīr* [bearer of glad tidings], and *Kḥuḍā bā Māst* [God is with us]…. God gave the deceased son many names in His revelation, some of them being *Bashīr* [bearer of glad tidings], Emmanuel, *Kḥuḍā bā Māst* [God is with us], *Raḥmat-e-Ḥaqq* [Mercy of the True God], and *Yadullāhi bi-Jalālin wa Jamālin* [the hand of Allah in beauty and majesty].

[Maktūbāt-e-Aḥmadiyyah, vol. 5, no. 5, pp. 41, 50, Letter dated December 4, 1888, addressed to Ḥaḍrat Khalīfatul-Masīḥ I[ra]]

(B) God had revealed to me that this boy,[221] who had died, was at the highest point in his personal faculties and that his nature was completely shorn of worldly emotions and that he was filled with the light of faith, had a bright nature, a high destiny, and a righteous soul. He was called, among others, by the names of the *Bārān-e-Raḥmat* [rain of mercy], *Mubashshir* [giver of glad tidings] and *Bashīr* [bearer of glad tidings] and *Yadullāhi bi-Jalālin wa Jamālin* [the hand of Allah in beauty and majesty]. Whatever God revealed of his upright qualities was

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[220] Bashīr 1st who was born on August 7, 1887 and died on November 4, 1888. [Jalal-ud-Din Shams]

[221] Bashīr 1st [Jalal-ud-Din Shams]

personal to him, the external manifestation of which was not necessary.

[Ḥaqqānī-Taqrīr bar Wāqi'ah Wafāt-e-Bashīr, December 1, 1888, Majmū'a-e-Ishtihārāt, vol. 1, p. 169 *and* Sabz Ishtihār, pp. 7-8, Rūḥānī Khazā'in, vol. 2, pp. 453-454]

1888

One of the revelations in appreciation [of Bashīr 1st] was:

جَآءَكَ النُّوْرُ وَهُوَ اَفْضَلُ مِنْكَ[222]

indicating that: 'He is superior to you in his personal faculties'.

[Maktūbāt-e-Aḥmadiyyah, vol. 5, no. 5, p. 50, Letter dated December 4, 1888, addressed to Ḥaḍrat Khalīfatul-Masīḥ I[ra]]

January 5, 1888

A few days ago, while looking into some of my old papers, I found a paper in which I had made a memorandum for myself in my own handwriting. It recorded January 5, 1888 as the date of writing it. Its subject matter was that I had seen in a dream that Maulavī Muḥammad Ḥusain had opposed me in a certain matter and had published a statement and given it the heading 'Mean' referring to myself. I did not comprehend the import of it but having read it I said to you: 'I had told you not to do such a thing, then why did you publish this statement?' هٰذَا مَا رَاَيْتُ وَاللّٰهُ اَعْلَمُ بِتَاْوِيْلِهٖ [This is what I saw in my dream and Allah knows best its interpretation.]

[Maktūbāt-e-Aḥmadiyyah, vol. 4, p. 4, Letter addressed to Maulavī Muḥammad Ḥusain Batālavī]

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222 **[Arabic] Light has come to you and he is superior to you [in personal capacities].** [Publishers]

February 14, 1888

On the night between February 13 and 14, I saw two frightening dreams about you, which portended a great grief and sorrow. I was much worried and uncertain as to the import of the dreams and a revelation came in a light slumber which has totally escaped my memory. Then, yesterday your letter arrived containing the grievous news of the death of Sunderdās. اِنَّا لِلّٰہِ وَاِنَّآ اِلَیْہِ رَاجِعُوْنَ [To Allah we belong and to Him shall we return.] It seems that this was the sorrow to which the dream was related.

[Maktūbāt-e-Aḥmadiyyah, vol. 5, no. 3, pp. 72–73, Letter dated February 15, 1888, addressed to Chaudhary Rustam ʻAlī]

About 1888

On one occasion I travelled from Ludhiana to Patiala. Before I set out I received the revelation:

اِس سفر میں کچھ نقصان ہوگا اور کچھ ہم وغم پیش آئے گا

[Urdu] Some loss will be incurred in the course of this journey and some worry and suffering will be encountered.

I informed my companions of this. Before we set out from Patiala for the return journey, it was time for *ʻAṣr* Prayer and in order to make my ablutions I took off my cloak and handed it to a servant of Sayyed Muḥammad Ḥasan Khān, a minister of the State of Patiala. Thereafter, when the time came to purchase our tickets, I put my hand in my pocket and discovered that the handkerchief in which the money had been folded had fallen out of my pocket. Then I remembered the revelation that this loss had to be suffered. After we boarded the train and arrived at the [railway] station of Doraha, a European traveller deliberately misinformed one of my companions that the train had

arrived at **Ludhiana** and we all got out of the train. After the train left we discovered that it was a different station. Having detrained at a deserted place we were all put to much trouble. In this way the second part of the revelation was also fulfilled.

[Nuzūlul-Masīḥ, pp. 231–232, Rūḥānī Khazā'in, vol. 18, pp. 609–610]

May 1888

A Christian of the name of Fateḥ Masīḥ once claimed that he was the recipient of revelation. I asked him to make a prophecy and he was much confused. He proposed that a written note should be enclosed inside an envelope and that I should then spell out what was written therein. God the Almighty directed me that:

تُو اِس کو قبول کرے

[Urdu] You [should] accept it.

When I accepted that challenge also, Reverend Whitebrecht announced, in the presence of several hundred people, that Fateḥ Masīḥ was a liar.

[al-Ḥakam, vol. 6, no. 5, February 7, 1906 p. 4, column 3]

May 1888

(A) Allah observed that my cousins and near relatives were committed to ruinous courses...and that they denied the existence of God and were wicked people…. Allah saw that they incited people to vice and forbade good…and did not refrain from speaking ill of the Holy Prophet, peace and the blessings of Allah be upon him, but persisted in it…. While they were in this condition Allah chose me for the revival of His faith…and provided me handsomely with inspiration and verbal revelation and communications and visions… whereupon they rebelled and mockingly demanded Signs

and said: 'We have no knowledge of any God Who speaks to anyone…so let him produce a Sign if he is truthful…' In this way they advanced daily in their error and their arrogance till they decided to propagate their evil thoughts and to mislead the ignorant ones with their delusions. They have published a document in which they have abused the Holy Prophet, peace and blessings of Allah be upon him, and have abused the Word of Allah and have denied the existence of God, hallowed be His name. Along with this they have demanded Signs in support of my truthfulness and have demanded proof of the existence of God Almighty. They have published this document widely in all quarters and have thus helped all the non-Muslims of India against Islam and have transgressed greatly, the equal of which has not been heard of even about the Pharaohs…. When this document of theirs, which was prepared by the biggest of them in evil as well as in age, reached me…I found it full of phrases whereby the heavens might be rent asunder…. Thereupon, I bolted my doors and supplicated my Lord, the Bountiful, prostrating myself before Him and…saying: My Lord, my Lord, help Your servant and humiliate Your enemies. Respond to me O Lord, respond to me. How long will they mock You and Your Messenger, how long will they call Your Book false and will abuse Your Messenger? I beseech You of Your mercy, O *Ḥayy* [the Ever-Living], *Qayyūm* [the Self Subsisting], *Mu'īn* [the Helper].

Then Allah had mercy on me in consequence of my weeping, my sighing, and my tears and He called me and said:

اِنِّیْ رَاَیْتُ عِصْیَانَھُمْ وَطُغْیَانَھُمْ فَسَوْفَ اَضْرِبُھُمْ بِاَنْوَاعِ الْاٰفَاتِ اُبِیْدُھُمْ مِنْ تَحْتِ السَّمٰوٰتِ۔ وَسَتَنْظُرُ مَا اَفْعَلُ بِھِمْ وَکُنَّا عَلٰی کُلِّ شَیْءٍ قَادِرِیْنَ۔ اِنِّیْ اَجْعَلُ نِسَآءَھُمْ اَرَامِلَ وَاَبْنَآءَھُمْ یَتَامٰی وَبُیُوْتَھُمْ خَرِبَةً لِّیَذُوْقُوْا طَعْمَ مَا قَالُوْا وَمَا کَسَبُوْا۔ وَلٰکِنْ لَّآ اُھْلِکُھُمْ دَفْعَةً وَّاحِدَةً بَلْ قَلِیْلًا قَلِیْلًا لَعَلَّھُمْ یَرْجِعُوْنَ وَیَتُوْبُوْنَ مِنَ التَّوَّابِیْنَ اِنَّ لَعْنَتِیْ نَازِلَةٌ عَلَیْھِمْ وَعَلٰی جُدْرَانِ بُیُوْتِھِمْ وَعَلٰی صَغِیْرِھِمْ وَکَبِیْرِھِمْ وَنِسَآءِھِمْ وَرِجَالِھِمْ وَنَزِیْلِھِمُ الَّذِیْ دَخَلَ اَبْوَابَھُمْ۔ وَکُلُّھُمْ کَانُوْا مَلْعُوْنِیْنَ۔ اِلَّا الَّذِیْنَ اٰمَنُوْا وَعَمِلُوا الصَّالِحَاتِ وَقَطَعُوْا تَعَلُّقَھُمْ مِّنْھُمْ وَبَعُدُوْا مِنْ مَّجَالِسِھِمْ فَاُولٰٓئِکَ مِنَ الْمَرْحُوْمِیْنَ۔ [223]

This is the substance of what my Lord has revealed to me. So I conveyed the messages of my Lord to them, but they felt no fear and did not affirm the truth. Instead, they increased in their rebellion and denial, and went on mocking like the enemies of the faith. Then my Lord addressed me and said:

اِنَّا سَنُرِیْھِمْ اٰیَاتٍ مُّبْکِیَةً وَّنُنَزِّلُ عَلَیْھِمْ ھُمُوْمًا عَجِیْبَةً۔ وَاَمْرَاضًا غَرِیْبَةً۔ وَنَجْعَلُ لَھُمْ مَعِیْشَةً ضَنْکًا۔ وَنَصُبُّ عَلَیْھِمْ مَصَآئِبَ فَلَا یَکُوْنُ لَھُمْ اَحَدٌ مِّنَ النَّاصِرِیْنَ۔ [224]

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[223] **[Arabic] I have observed their disobedience and their transgression, I shall soon afflict them with various types of misfortunes and shall wipe them out from under the heavens. You will soon see how I shall deal with them and I have power to do all that I might will. I shall make their women widows, and their children orphans, and their houses ruins, so that they might taste that which they have said and they have earned. But I shall not destroy them suddenly at one swoop, but stage by stage, so that they might have a chance of turning back and repenting. My curse will descend upon them and upon their homes and upon their little ones and their big ones and their women and their men and their guests who will enter their doors. All of them will be accursed except those who believe and act righteously and cut off their relations with them and keep off from their gatherings. Those will be the recipients of My mercy.** [Publishers]

[224] **[Arabic] We shall show them Signs which will cause them to weep and shall send down upon them strange afflictions and**

Thus did Allah the Almighty deal with them, breaking their backs with the weight of sorrows and debts and privations and sent down upon them all kinds of trials and tribulations and opened for them the doors of death and destruction so that they might turn back and should give up their indifference, but their hearts were hardened and they did not understand nor did they wake up nor did they fear.

When the time of the display of the Sign drew near, it so happened in those days that one of their near relations of the name of Aḥmad Baig desired to take possession of the land of his sister whose husband had disappeared many years before.

[Āʾīna-e-Kamālāt-e-Islām, pp. 566–570, Rūḥānī Khazāʾin, vol. 5, pp. 566–570]

(B) This man's [Mirzā Aḥmad Baig Hoshiarpuri's] sister had been married to a cousin of mine whose name was Ghulām Ḥusain. He disappeared twenty-five years ago and has not been heard of since. His land was recorded in the government records in the name of this man's sister, the reversion of which belongs to us. In the recent settlement of land, which is in District Gurdaspur, the said Mirzā Aḥmad Baig desired—with the consent of his sister—to have the land, which was valued at four or five thousand rupees, recorded in the name of his son Muḥammad Baig as a gift from Aḥmad Baig's sister and a deed of gift was executed by the sister. As this deed could not be effective without our consent, the said Aḥmad Baig turned to us with great humility and meekness and begged us to attest the deed of gift. I was inclined to make this attestation and then the thought passed through my mind that, as it had been my

extraordinary diseases and shall make their lives a misery and shall pile up afflictions upon them and no one will be able to help them. [Publishers]

custom to supplicate by way of *istikhārah* on all important matters, I should do the same on this occasion. This was the reply I returned to Mirzā Aḥmad Baig. Thereafter, on account of his continued persistence I supplicated in the form of *istikhārah.* What an *istikhārah* it was! It seemed that the time of begging Allah for a heavenly Sign had come, which God Almighty had displayed in this way.

The All-Powerful, the All-Wise God directed me to ask for the hand of the elder daughter of Aḥmad Baig in marriage[225] and to tell them that all kindness and courtesy to be extended to them would be conditional upon this marriage and that this marriage would be a source of

[225] I have been informed of matters which had never entered my mind nor did I know anything about them. At such a time God directed me through revelation that I should seek the hand of his elder daughter in marriage and should tell him that he should first establish this relationship with me and should thereby seek light from my light. I was also directed to tell him that I had been commanded to let him have the land which he had asked for and even some more and to show benevolence towards him in many ways, provided he would agree to the marriage of his elder daughter to me. This would be a covenant between us and if he agreed to it he would find me a good party to it; but if he did not agree to it I was to warn him that I had been informed by God that her marriage to anyone else would not prove blessed for the person she marries nor for her father. If he did not comply with my request he would be afflicted with misfortunes culminating in his death. He would die within three years of the marriage [of his daughter]. Indeed, his death might occur earlier at a time when he is unaware. So also the husband of that girl would die within two and a half years of the marriage. This is a divine decree and you can act as you might choose, I have warned you….Then, I wrote to him under divine direction and as indicated by my Gracious God…'I am writing this letter to you under divine direction and not of my own accord, so make this letter secure in your box for this is from one true and faithful and God knows that I am entirely truthful in this matter and the promise I have made has been made by God's direction and not on my own. It is Allah Who has made me speak under His revelation.'

[Ā'īna-e-Kamālāt-e-Islām, Rūḥānī Khazā'in, vol. 5, pp. 572–574]

blessing and a Sign of mercy for them and that thereby they would become participants in all the blessings and mercies set out in the Announcement of February 20, 1886, but if they declined this offer, the girl would suffer great distress. In such case, the person whom she marries would die within two and a half years of the date of the marriage and her father would die within three years of that date. The death is decreed within three years of the marriage. It is not, however, necessary that he would not suffer some misfortune before the expiry of that term. Some of the visions indeed indicated earlier[226] afflictions, واللہ اعلم [And Allah knows best]. And [I was also told that] the family would be afflicted with differences and privations and misfortunes and that this daughter would encounter many disgraceful and sorrowful events during the intervening period.

In those days, when I repeatedly sought detail and particularization, I was told that God had determined that after removing every obstacle He would in the end bring about the marriage of the elder daughter of Aḥmad Baig with me and would thereby bring the faithless back to faith and the erring back to guidance. The Arabic revelation in this context is:

كَذَّبُوْا بِاٰيٰتِنَا وَكَانُوْا بِهَا يَسْتَهْزِءُوْنَ ھ فَسَيَكْفِيْكَهُمُ اللّٰهُ وَيَرُدُّهَآ اِلَيْكَ لَا تَبْدِيْلَ لِكَلِمَاتِ اللّٰهِ ھ اِنَّ رَبَّكَ فَعَّالٌ لِّمَا يُرِيْدُ۔ اَنْتَ مَعِیْ وَاَنَا مَعَكَ۔ عَسٰی اَنْ يَّبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُوْدًا۔

Meaning that [Arabic] They have rejected Our Signs and they had already been mocking. To frustrate the activities of all those who are

[226] Mirzā Aḥmed Baig died on September 30, 1892 in Hoshiarpur in accordance with this prophecy. [Jalāl-ud-Dīn Shams]

interfering in this matter, Allah will be your Helper. God will ultimately bring her back to you. There is none who can change the words of Allah. Your Lord is the Powerful One, and whatever He determines to do, takes place. You are with Me and I am with you. Soon you will be granted a praiseworthy station, meaning that though the foolish and ignorant ones will say all sorts of disagreeable things out of their evil and suspicious minds, and will utter worthless words, but in the end, observing the support of God, they will feel ashamed. And when the truth is established everyone will give expression to praise.

[Announcement of July 10, 1888, Majmū'a-e-Ishtihārāt, vol. 1, pp. 157–159]

(C) Of these Signs is one which my Lord has promised in respect of my near relations. They rejected and mocked the Signs of Allah and denied God and His Messenger and said: 'We have no need of Allah or of His Book or of His Messenger, the Seal of the Prophets.' They also said: 'We shall not accept any Sign unless we are shown a Sign in our own lives. We do not believe in the Qur'an and we do not know what Prophethood is and what faith is and we deny all that.' Then I called on my Lord in humility and in earnestness and stretched out my hands to Him in supplication and He vouchsafed to me the revelation:

سَأُرِيْهِمْ اٰيَةً مِّنْ اَنْفُسِهِمْ[227]

And God informed me and said:

اِنِّیْ سَاَجْعَلُ بِنْتًا مِّنْ بَنَاتِهِمْ اٰيَةً لَّهُمْ[228]

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[227] **[Arabic] I shall show them a Sign from their own selves.** [Publishers]

[228] **[Arabic] I shall make one of their daughters a Sign for them.** [Publishers]

And He specified her and said:

اِنَّهَا سَيُجْعَلُ ثَيِّبَةً وَّيَمُوْتُ بَعْلُهَا وَ اَبُوْهَا اِلٰى ثَلٰثِ سَنَةٍ مِّنْ يَّوْمِ النِّكَاحِ۔
ثُمَّ تُرَدُّ هَا اِلَيْكَ بَعْدَ مَوْتِهِمَا وَلَا يَكُوْنُ اَحَدُ هُمَا مِنَ الْعَاصِمِيْنَ۔ [229]

And He said:

اِنَّا رَآدُّوْهَا اِلَيْكَ لَا تَبْدِيْلَ لِكَلِمَاتِ اللّٰهِ اِنَّ رَبَّكَ فَعَّالٌ لِّمَا يُرِيْدُ۔[230]

[Karāmātuṣ-Ṣādiqīn, Back Title Page, Rūḥānī Khazā'in, vol. 7, p. 162]

[Publishers' Note: In the earlier editions of Tadhkirah a citation was given here, which has now been combined as it was in original with the citation on December 27, 1891.]

July 1888

On further consideration the following meaning has been brought to my mind about the revelation ...فَسَيَكْفِيْكَهُمُ اللّٰهُ...[233]. God will send down His Signs of wrath upon all those members of our collaterals and brotherhood who, on account of their faithlessness and support of innovations, would seek to obstruct the fulfilment of the prophecy. God will fight them and will afflict them with diverse types of chastisement and will send down misfortunes upon them of which they have no

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[229] **[Arabic] She would be made a widow and her husband and her father would die within three years of her marriage. We shall then return her to you after their deaths and neither of them would escape.** [Publishers]

Note by Ḥaḍrat Maulānā Jalal-ud-Din Shams[ra]: The word should be سَتُجْعَلُ ; the word سَيُجْعَلُ seems to be a scribe's error. واللّٰہ اعلم [Allah knows best.]

[230] **[Arabic] We shall bring her back to you, there is no changing the words of Allah. Surely, Your Lord does bring about what He pleases.** [Publishers]

[233] **[Arabic]…Allah will suffice you…** [Publishers]

Note by Ḥaḍrat Mirza Bashir Ahmad[ra]: Mentioned in the Announcement dated July 10, 1888. (*See* May 1888, page 203.)

concept at present and there will not be one of them who will escape such chastisement for their opposition proceeds from their faithlessness and not from any other source.

[Announcement of July 15, 1888, Majmū'a-e-Ishtihārāt, vol. 1, pp. 160–161]

1888

I stood in no need of seeking this[234] match. Allah the Almighty had provided for all my needs. He had bestowed children upon me, among them a son who will be the lamp of the faith.[235] He has also promised another son within a short time whose name will be **Maḥmūd Aḥmad** and who will prove a person of high resolve in his undertakings.

[Announcement of July 15, 1888, Tatimmah Ishtihārāt, July 10, 1888, Majmū'a-e-Ishtihārāt, vol. 1, pp. 161–162]

August 1888

Allah the Glorious has revealed to me:

يُصَلُّوْنَ عَلَيْكَ صُلَحَآءُ الْعَرَبِ وَاَبْدَالُ الشَّامِ۔ وَتُصَلِّیْ عَلَيْكَ الْاَرْضُ وَالسَّمَآءُ۔
وَيَحْمَدُكَ اللّٰهُ عَنْ عَرْشِهٖ۔ [236]

[Letter of August 1888, al-Ḥakam, vol. 5, no. 32, August 31, 1901, p. 6, column 2]

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[234] With Muḥammadī Begum daughter of Mirzā Aḥmad Baig [Mirza Bashir Ahmad]

[235] Bashīr 1st who was born on August 7, 1887 and died on November 4, 1888. The Promised Messiah[as] has used the words 'light of faith' for him. The use of the words 'light of faith' for Bashīr 1st is due to his personal faculties, as the Holy Prophet, peace and blessings of Allah be upon him, has said about his son Ibrāhīm, 'If he had lived long, he would have been a righteous Prophet.' The Promised Messiah[as] has explained the revelation of February 20, 1886 in the *Sabz Ishtihār* of December 1, 1888, which will be mentioned later. [Jalal-ud-Din Shams]

[236] **[Arabic] The *ṣulaḥā'* [righteous ones] of Arabia and the *abdāl* [devotees] of Syria call down blessings on you and the earth and heaven call down blessings on you and Allah praises you from His Throne.** [Publishers]

1888

On many occasions I have seen in my visions '*ghauth*' [eminent saints] and '*quṭb-e-waqt*' [high-ranking saints of their time] who have believed in, and will believe, in my high rank.

[Letter of August 1888, al-Ḥakam, vol. 5, no. 32, August 31, 1901, p. 6, column 2]

1888

[Allah the Almighty] has given me the glad tidings that:

جس نے تجھے شناخت کرنے کے بعد تیری دشمنی اور تیسری مخالفت اختیار کی وہ جہنمی ہے۔

[Urdu] Whoever opposes you and bears enmity towards you, after having recognised you, is condemned to hell.

[Letter of August 1888, al-Ḥakam, vol. 5, no. 32, August 31, 1901, p. 6]

1888

Divine revelation has made it abundantly clear that the coming of Bashīr, who has died, was not without purpose. His death will be the source of life for all those who grieved over it purely for the sake of Allah and who bore steadfastly the trial that his death involved.

[Ḥaqqānī-Taqrīr bar Wāqi'ah Wafāt-e-Bashīr, December 1, 1888, Majmū'a-e-Ishtihārāt, vol. 1, p. 179 footnote *and* Sabz Ishtihār, pp. 16-17 footnote, Rūḥānī Khazā'in, vol. 2, pp. 462-463 footnote]

1888

On the occasion of this[237] death, I received this revelation concerning some Muslims:

[237] That is, the death of Bashīr 1st. [Mirza Bashir Ahmad]

اَحَسِبَ النَّاسُ اَنْ يُّتْرَكُوْٓا اَنْ يَّقُوْلُوْٓا اٰمَنَّا وَهُمْ لَا يُفْتَنُوْنَ۔ قَالُوْا تَاللّٰهِ تَفْتَؤُا تَذْكُرُ يُوْسُفَ حَتّٰى تَكُوْنَ حَرَضًا اَوْ تَكُوْنَ مِنَ الْهَالِكِيْنَ۔ شَاهَتِ الْوُجُوْهُ فَتَوَلَّ عَنْهُمْ حَتّٰى حِيْنٍ۔ اِنَّ الصَّابِرِيْنَ يُوَفّٰٓى اَجْرَهُمْ بِغَيْرِ حِسَابٍ۔ [238]

In this revelation God has set forth clearly that Bashīr's death was a necessary trial for people. Those who were weak lost hope of the appearance of the Promised Reformer and they said: 'You will continue to talk about this Joseph till you make yourself seriously ill, or expire.' So God directed me to turn away from such till the promised time arrives and promised a limitless reward for those who were steadfast at the time of Bashīr's death. These are God's doings and are surprising in the eyes of the shortsighted.

[Maktūbāt-e-Aḥmadiyyah, vol. 5, no. 5, pp. 49–50, Letter dated December 4, 1888, addressed to Ḥaḍrat Khalīfatul-Masīḥ I[ra]]

1888

I had a young son named Bashīr whom Allah caused to die while he was still a suckling babe. Those who are righteous and cultivate the fear of Allah, look only to Allah as being the Best and Eternal. At that time I received a revelation from my Lord:

اِنَّا نَرُدُّهٗٓ اِلَيْكَ تَفَضُّلًا عَلَيْكَ۔ [239]

[Sirrul-Khilāfah, p. 53, Rūḥānī Khazā'in, vol. 8, p. 381]

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[238] **[Arabic] Do people imagine that they might be left to say: 'We have believed' and they should not be tried? They said: 'By Allah, it seems you will not stop worrying about Yūsuf [Joseph], till you make yourself ill or you expire'. Turn away from such till the time arrives. For those who were steadfast there is a reward without end.** [Publishers]

[239] **[Arabic] We shall return him to you out of Our grace.** [Jalal-ud-Din Shams]

Note by Ḥaḍrat Maulānā Jalal-ud-Din Shams[ra]: Meaning that another son will be granted instead of him; accordingly, the second son was born.

1888

(A) God the Almighty revealed to this humble one that:

ایک دوسرا بشیر تمہیں دیا جائے گا جس کا نام محمود بھی
ہے۔ وہ اپنے کاموں میں اولوالعزم ہوگا۔ یَخْلُقُ اللّٰہُ مَا یَشَآءُ۔

[Urdu] A second Bashīr will be bestowed upon you whose name is also Maḥmūd. He will be a person of high resolve in his projects. [Arabic] [*Allah creates what He wills.*]

[Ḥaqqānī-Taqrīr bar Wāqi'ah Wafāt-e-Bashīr, December 1, 1888, Majmū'a-e-Ishtihārāt, vol. 1, p. 179 footnote *and* Sabz Ishtihār, p. 17 footnote, Rūḥānī Khazā'in, vol. 2, p. 463 footnote]

(B) In a revelation this second son was called Bashīr too. God said:

دوسرا بشیر تمہیں دیا جائے گا

[Urdu] A second Bashīr will be bestowed upon you.

This is the same Bashīr whose other name is **Maḥmūd** concerning whom it was said that:

وہ اولوالعزم ہوگا اور حُسن و احسان میں
تیرا نظیر ہوگا۔ یَخْلُقُ مَا یَشَآءُ۔

[Urdu] He will be of high resolve and will be like you in beauty and benevolence. [Arabic] [*He creates what He wills*.]

[Maktūbāt-e-Aḥmadiyyah, vol. 5, no. 5, p. 50, Letter dated December 4, 1888, addressed to Ḥaḍrat Khalīfatul-Masīḥ I[ra]]

(C) God, the Lord of Honour and Glory…had—out of His grace and beneficence—promised that after the death of Bashīr 1st, a second Bashīr would be bestowed whose name will also be **Maḥmūd** and addressing me said that:

وہ اولوالعزم ہوگا او حُسن و احسان میں تیرا نظیر ہوگا۔ وہ قادر ہے جس طور سے چاہتا ہے پیدا کرتا ہے۔

[Urdu] He will be of high resolve and will be like you in beauty and benevolence. He is All-Powerful and creates as He wills.

[Ishtihār Takmīl-e-Tablīgh, January 12, 1889, Majmū'a-e-Ishtihārāt, vol. 1, p. 191]

1888

My eldest son who is alive, whose name is Maḥmūd, was not yet born when I was given intimation through a vision of his birth and I saw his name written on the wall of the mosque as:

محمود

Maḥmūd.

Thereupon, I printed an announcement on green sheets of paper for publication of this prophecy. The date of its publication is December 1, 1888.

[Tiryāqul-Qulūb, p. 40, Rūḥānī Khazā'in, vol. 15, p. 214]

1888

The following couplet concerning the Promised Reformer found utterance on my tongue in a dream:

اے فخرِ رُسل قرب تو معلوم شد ❊ دیر آمدۂ زراہِ دُور آمدۂ [240]

[Ishtihār Takmīl-e-Tablīgh, January 12, 1889, Majmū'a-e-Ishtihārāt, vol. 1, pp. 191–192 footnote]

1888

(A) God Almighty also disclosed to me that the prophecy of February 20, 1886 prophesied the birth of two blessed boys. Up to the words: مبارک وہ جو آسمان سے آتا ہے **[Urdu] [Blessed is he who comes from heaven**]; the prophecy related to

[240] **[Persian] O Pride of Messengers, I have realised the degree of your nearness to God. Your coming has been delayed [and] you have come from a long distance.** [Publishers]

Bashīr 1st who became the spiritual cause of the descent of divine mercy, and the rest of it related to the second Bashīr.

[Ḥaqqānī-Taqrīr bar Wāqi'ah Wafāt-e-Bashīr, December 1, 1888, Majmū'a-e-Ishtihārāt, vol. 1, p. 179 footnote *and* Sabz Ishtihār, p. 17 footnote, Rūḥānī Khazā'in, vol. 2, p. 463 footnote]

(B) No one should be misled that the prophecy just mentioned related to the Promised Reformer. It has been clearly expounded by revelation that all these phrases related to the son who died. The prophecy with regard to the Promised Reformer begins with the words: اُس کے ساتھ فضل ہے جو اُس کے آنے کے ساتھ آئے گا **[Urdu] [He will be accompanied with grace which shall arrive with him]**. Thus, the Promised Reformer has been named *Faḍl* in the revelation. His second name is ***Maḥmūd*** and his third name is *Bashīr Thānī* [Bashīr the Second]. In one revelation he has been named *Faḍl-e-'Umar*. It was inevitable that his coming should have been postponed till the Bashīr, who has died, had been born and called back, for all these matters were placed by divine wisdom to take place after his death. The first Bashīr was a forerunner of the second and therefore both were mentioned in the same Prophecy.

[Ḥaqqānī-Taqrīr bar Wāqi'ah Wafāt-e-Bashīr, December 1, 1888, Majmū'a-e-Ishtihārāt, vol. 1, pp. 183-184 footnote *and* Sabz Ishtihār, p. 21 footnote, Rūḥānī Khazā'in, vol. 2, p. 467 footnote][241]

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[241] Note by Ḥaḍrat Mirza Bashir Ahmad[ra]: On January 12, 1889, when Ḥaḍrat Khalīfatul Masīḥ II[aba] was born, the Promised Messiah[as] published the news of his birth in an Announcement called *Takmīl-e-Tablīgh*. He said:

> God the Glorious, had of His Grace and Benevolence promised—as was set out in the Announcement of July 10, 1888 and the Announcement of December 1, 1888—that after the death of Bashīr 1st, a second Bashīr will be bestowed whose name will also be Maḥmūd. And addressing my humble self, Allah the Almighty said: He would be a person of high resolve and will be like you in beauty and

benevolence. God is Almighty and creates whatever He wills. Accordingly, today, Saturday January 12, 1889 CE, Jamādī'ul-Awwal 9, 1306 AH, Sunday, a son has been born to this humble one who has for the moment been named Bashīr and Maḥmūd, only by way of good omen. An announcement will be made after full disclosure as I have not yet been given to understand whether this son will grow up and be the Promised Reformer or whether there is some other one. I know, however, and know it for a certainty that God Almighty will deal with me according to His promise and that if the time of the birth of the Promised Son is not yet, then He will appear at some other time. If there should remain only one day out of the term specified, God the Glorious, will not let that day come to an end till His promise is fulfilled. In a dream I had uttered this verse concerning the Promised Reformer:

اے فخرِ رسل قربِ تو معلوم شد ❖ دیر آمدۂ زراہِ دور آمدۂ

[Persian] [*O Pride of Messengers, I have realised the degree of your nearness to God. Your coming has been delayed and you have come from a long distance.*]

Thus—if according to the divine will—by delay was meant only the period which has elapsed before the birth of this son who has been named Bashīr-ud-Dīn Maḥmūd by way of good omen, then it would be no wonder if he should prove to be the Promised Son. Otherwise, he will arrive at some other time.

[Ishtihār Takmīl-e-Tablīgh, January 12, 1889, Majmū'ah-e-Ishtihārāt, vol. 1, pp. 191–192]

Note by Ḥaḍrat Maulānā Jalal-ud-Din Shams[ra]: In this *Ishtihār* [announcement], the Promised Messiah[as] has regarded Ḥaḍrat Amīrul-Mu'minīn Khalīfatul Masīḥ II[aba] as the fulfilment of the prophecy about Muṣleḥ-e-Mau'ūd and also named him Bashīr-ud-Dīn Maḥmūd Aḥmad by way of good omen. But he promised further information after complete disclosure. This promise was fulfilled in different books as following:

(A) The birth of Maḥmūd, my elder son, was prophesied clearly in the *Sabz Ishtihār* together with the name Maḥmūd. That announcement was published with reference to the death of the first boy and comprised several pages like a pamphlet.

1888

[Appendix Anjām-e-Ātham, printed 1897, p. 15, Rūḥānī Khazā'in, vol. 11, p. 299]

(B) The fifth prophecy was concerning the birth of my son Maḥmūd that he would be the next to be born and would be named Maḥmūd. This prophecy was published in the *Sabz Ishtihār* which was distributed in thousands and is still available. That son was born within the term of the prophecy and is in his ninth year.

[Sirāj-e-Munīr, p. 31, printed 1897, Rūḥānī Khazā'in, vol. 12, p. 36]

(C) The birth of my elder son Maḥmūd was prophesied in the Announcement of July 10, 1888 and the Announcement of December 1, 1888, which was printed on green paper….The *Sabz Ishtihār* also stated that the son about to be born would be named Maḥmūd…. Then after this prophecy had been publicised fully through the announcements...then by the grace and mercy of Allah, Maḥmūd was born on Saturday January 12, 1889 CE, Jamādī'ul-Awwal 9, 1306 AH, Sunday.

[Tiryāqul-Qulūb, p. 42, Rūḥānī Khazā'in, vol. 15, p. 219]

Note by Ḥaḍrat Mirza Bashir Ahmad[ra]: The prophecy of the Promised Messiah[as] about the Promised Reformer, as the Promised Messiah[as] had himself considered in the footnote of his Announcement *Takmīl-e-Tablīgh* of January 12, 1889, and had also hinted at several other places, was fulfilled in the person of Ḥaḍrat Amīrul-Mu'minīn Khalīfatul Masīḥ II, may Allah the Almighty help him with His powerful support, as is clearly evidenced by the events. Ḥaḍrat Amīrul-Mu'minīn Khalīfatul Masīḥ II[aba] has himself applied it to himself.

Note by Ḥaḍrat Maulānā Jalal-ud-Din Shams[ra]: On January 28, 1944, in the Friday sermon, Ḥaḍrat Amīrul-Mu'minīn Khalīfatul Masīḥ II[aba] announced his claim to be the Promised Reformer on the basis of divine intimation. He said:

(A) Allah the Almighty has finally made His will manifest and has granted me the knowledge personally also that the prophecies about the Promised Reformer are about me.

(B) I read all those prophecies together for the first time, and after reading them I can assert with great confidence and certainty that Allah the Almighty has fulfilled the prophecy in me.

[al-Faḍl, February 1, 1944, p. 6]

(A) I have been commanded that the seekers after truth should enter into the covenant of *bai'at*[242] with me for the purpose of learning the way of true faith, true purity of faith and the love of the Lord and of discarding an evil, slothful and disloyal life. Therefore, those who perceive some of such strength in themselves should come forward to me. I shall be the sharer of their sorrows and shall try to lighten their burdens. God will bless them through my prayers and my attention towards them, provided they are wholeheartedly ready to comply with the conditions of the covenant which are divinely determined. This is a **divine command** that I have conveyed today. The revelation in Arabic in this context is:

اِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللّٰهِ وَاصْنَعِ الْفُلْكَ بِاَعْيُنِنَا وَوَحْيِنَا۔ اَلَّذِيْنَ يُبَايِعُوْنَكَ اِنَّمَا يُبَايِعُوْنَ اللّٰهَ۔ يَدُ اللّٰهِ فَوْقَ اَيْدِيْهِمْ۔ [243]

[Ḥaqqānī-Taqrīr bar Wāqi'ah Wafāt-e-Bashīr, December 1, 1888, Majmū'a-e-Ishtihārāt, vol. 1, p. 188 *and* Sabz Ishtihār, p. 24, Rūḥānī Khazā'in, vol. 2, p. 470]

(B) God told me at the time of the foundation of this Community that:

زمین میں طوفانِ ضلالت برپا ہے تُو اِس طوفان کے وقت میں یہ کشتی تیار کر جو شخص اِس کشتی میں سوار ہوگا وہ غرق ہونے سے نجات پا جائے گا اور جو انکار میں رہے گا اُس کے لئے مَوت درپیش ہے۔

[Urdu] The earth is covered with the flood of error. You should prepare this ark in this time of flood so that whoever boards this ark would

[242] The first *bai'at* took place in Ludhiana on Rajab 20, 1306 AH, March 23, 1889 CE. [Mirza Bashir Ahmad]

[243] **[Arabic] When you have made up your mind put your trust in Allah; and construct the ark under Our supervision and Our revelation. Those who make the covenant with you enter into a covenant with Allah. The hand of Allah is above their hands.** [Publishers]

be delivered from being drowned and whoever will persist in denial will face death.

God also said that:

جو شخص تیرے ہاتھ میں ہاتھ دے گا اُس نے تیرے ہاتھ میں نہیں بلکہ خدا تعالیٰ کے ہاتھ میں ہاتھ دیا۔

[Urdu] He who puts his hand in your hand will have put his hand in the hand of God.

[Fatḥ-e-Islām, pp. 42–43, first edition, printed December and January 1890–1891, Rūḥānī Khazā'in, vol. 3, pp. 24–25]

1889

1889

God the Almighty addressed me and said that...

خدا تعالیٰ کے حضور میں اپنی تمام طاقتوں کے ساتھ حاضر ہو جاؤ اور اپنے ربِّ کریم
کو اکیلا مت چھوڑو جو شخص اُسے اکیلا چھوڑتا ہے وہ اکیلا چھوڑا جائے گا۔

[Urdu] Present yourself before God the Almighty with all your faculties and do not leave your Noble Lord alone. He who leaves Him alone will be left alone.

[Ishtihār Takmīl-e-Tablīgh, January 12, 1889, Majmū'a-e-Ishtihārāt, vol. 1, pp. 191–192]

March 1889

I have been told that some of the benefits and advantages of the covenant of *bai'at*—that are appointed for all of you—depend upon the arrangement that the blessed names of all of you should be entered in a register together with the names of your fathers and your permanent and present residences, along with a brief description (if possible).

[The Announcement of an Important Matter, March 4, 1889, included in Izāla-e-Auhām, part 2, pp. 845–846, Rūḥānī Khazā'in, vol. 3, p. 558 *and* Majmū'a-e-Ishtihārāt, vol. 1, p. 193]

1889

God, the Lord of Glory and Honour, is greatly pleased with this arrangement, whereby a large group of the righteous—strung together on the same string—will make its magnificent appearance to other people in the form of a collective unity, and will display the rays of its righteousness—drawn from various sources—in one continuous line.

[The Announcement of an Important Matter, March 4, 1889, included in Izāla-e-Auhām, part 2, p. 847, Rūḥānī Khazā'in, vol. 3, p. 559 *and* Majmū'a-e-Ishtihārāt, vol. 1, p. 194]

1889

God the Almighty has determined out of His pure grace and special benignity to make the supplications of my humble self and the attention of my modest being a means of the appearance and emergence of their[244] pure faculties. His Holy Majesty has filled me with eagerness to occupy myself with strengthening the inner discipline of these seekers.

[The Announcement of an Important Matter, March 4, 1889, Izāla-e-Auhām, part 2, p. 850, Rūḥānī Khazā'in, vol. 3, p. 562 *and* Majmū'a-e-Ishtihārāt, vol. 1, p. 197]

March 1889

Of the Signs that have been shown by way of prophecy, is the prophecy that I made concerning our brother Qāḍī Ḍiā'ud-Dīn of Qazi Kot, District Gujranwala…which is that:… Qāḍī [Ḍiā'ud-Dīn], you would be confronted with a severe trial[245].

[Tiryāqul-Qulūb, p. 153, Sign no.74, Rūḥānī Khazā'in, vol. 15, p. 472]

1889

Once I had the occasion to travel to Aligarh at a time when my mind was tired. I had also suffered from this weakness some time earlier in Qadian and I was not in a fit condition to carry on long conversations or to undertake any intellectual effort…. In Aligarh, while I was in this condition, a Maulavī of the name of Muḥammad Ismā'īl

[244] People who have entered into the covenant. [Jalal-ud-Din Shams]

[245] The Promised Messiah[as] made this prophecy when Qāḍī [Ḍiā-ud-Dīn] took the pledge of *bai'at* at Ludhiana. After that he faced a tribulation and the prophecy was fulfilled. This is narrated in a letter which he wrote to the Promised Messiah[as]. This letter is also included in *Tiryāqul-Qulūb*. [Abdul Latif Bahawalpuri]

came to see me and humbly requested me to deliver a sermon…. I accepted his request with pleasure and had in mind to speak in regular public about the essence of Islam…**But thereafter God the Almighty dissuaded me from this effort**.

I am sure that as I was not in good health, God the Almighty did not desire that I should suffer some ill consequence from making an intellectual effort and that is why He stopped me from delivering the sermon.

On a previous occasion, I had a similar experience. While I was physically in a weak condition, I saw one of the past Prophets in a vision and he said to me with sympathy and goodwill, 'Why do you do such hard mental work; if you continue, you will fall ill.'

[Fatḥ-e-Islām, pp. 27–28 footnote, Rūḥānī Khazā'in, vol. 3, pp. 17–18]

1890

December 1890

کیا شک ہے ماننے میں تمہیں اِس مسیح کے
جس کی مماثلت کو خدا نے بتا دیا
حاذق طبیب پاتے ہیں تم سے یہی خطاب
خوبوں کو بھی تو تم نے مسیحا بنا دیا

[Urdu] What doubts make you hesitate in accepting this Messiah;

Whose resemblance [to the first Messiah] has been affirmed by God.

You call expert physicians by the same title;

Indeed, you also bestow it upon handsome people.

[Fatḥ-e-Islām, Title page, Rūḥānī Khazā'in, vol. 3, p. 1]

1890

Our lord and master the Holy Prophet, may peace and blessings of Allah be upon him and his progeny, had declared as a prophecy that a time would come when the Muslims would acquire a strong resemblance to the Jews…. Then a man of Persian origin would be raised to teach them the faith. Had faith ascended to the Pleiades, that man would have brought it down from that height. This is a prophecy of the Holy Prophet, may peace and blessings of Allah be upon him. Divine revelation has expounded the purport of this prophecy to my humble self and God the Almighty has made it clear to me by revelation that Ḥaḍrat Masīḥ Ibn-e-Maryam [Jesus, son of Mary] was also a teacher of faith who appeared fourteen centuries after

Ḥaḍrat Mūsa[as] [Moses]. Now, it so happened that when about 1400 years had passed after the advent of the Holy Prophet, on whom be the peace and blessings of Allah, the Muslims largely developed the same evil characteristics which the Jews had developed. Thus, it was necessary to fulfil the prophecy made about them. In consequence, God the Almighty, of His perfect power, has sent for them the like of the Messiah as a teacher of faith.

[Fatḥ-e-Islām, pp. 13–15 footnote, Rūḥānī Khazā'in, vol. 3, pp. 9–10 footnote]

1890

To me also, God Almighty has given the good news:

مَوت کے بعد مَیں پھر تجھے حیات بخشوں گا

[Urdu] I shall again bestow life on you after your death.

And said that:

جو لوگ خدا تعالیٰ کے مقرب ہیں وہ مَرنے کے بعد پھر زندہ ہو جایا کرتے ہیں۔

[Urdu] Those who are close to God the Almighty, come to life again after their death.

And said that:

مَیں اپنی چمکار دکھلاؤں گا اور اپنی قدرت نمائی سے تجھے اُٹھاؤں گا۔

[Urdu] I shall display My flash and shall exalt you through a demonstration of My power.

This [promise of] my second life indicates rejuvenation of my objectives.

[Fatḥ-e-Islām, p. 26 footnote, Rūḥānī Khazā'in, vol. 3, p. 16 footnote]

1890

The Wise and Powerful One, having raised this humble one for the reform of mankind…has divided the affair of the support of truth and propagation of Islam for the purpose of

drawing the world towards truth and righteousness into many branches[246]…. This system consisting of five branches which God the Almighty has established with His own hand…in the estimation of God the Almighty they are all indispensable. The reform that He desires cannot be achieved without recourse to all of these five means.

[Fatḥ-e-Islām, pp. 17–18 *and* 43, Rūḥānī Khazā'in, vol. 3, pp. 11–12, 25–26]

1890

I recall that my humble self was once having a conversation with a very irreligious Hindu. He exceeded the limits in using contemptuous terms for the mighty faith of Islam. In the spirit of jealous safeguarding of faith, I acted upon the injunction: وَاغْلُظْ عَلَيْهِمْ[247] to a certain extent. However, since my harshness was directed towards a particular individual the revelation came:

تیرے بیان میں سختی بہت ہے۔ رِفق چاہیئے رِفق۔

[Urdu] Your statement was very severe.
Gentleness is needed, gentleness.

[Maktūbāt-e-Aḥmadiyyah, vol. 4, p. 6, Letter to Maulavī Muḥammad Ḥusain]

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[246] This consists of five branches which have been elaborated in the same book by the Promised Messiah[as]. The First branch is Publications, second is Announcements, third is Guest House and hospitality towards the guests, fourth is Letters, and the fifth branch is the System of *bai'at*. (*For details* see *Fatḥ-e-Islām*, pages 18–41, *Rūḥānī Khazā'in*, volume 3, pages 12–25). [Jalal-ud-Din Shams]

[247] **Be strict against them.** (*at-Taḥrīm*, 66:10) [Publishers]

1891

January 1891

توضیح مرام

[Persian] [*Elucidation of Objectives*][248]

[Tauḍīḥ-e-Marām, title page, Rūḥānī Khazā'in, vol. 3, p. 49]

1891

I already have a good opinion of Faḍl-ur-Raḥmān.[249] Once, I received a revelation concerning him[250]:

سَيُهْدٰى[251]

[Maktūbāt-e-Aḥmadiyyah, vol. 5, no. 2, p. 97¸Letter dated March 9, 1891, addressed to Ḥaḍrat Maulavī Nūr-ud-Dīn[ra]]

1891

I have claimed to be the like of the Messiah in the light of revelation from Allah the Glorious and it has also been disclosed to me that there are references to me in the Holy Qur'an and in the *aḥādīth* of the Holy Prophet[sa] and a promise has been made concerning my advent.

[Letter dated February 11, 1891, addressed to Maulavī 'Abdul-Jabbār, Majmū'a-e-Ishtihārāt, vol. 1, p. 207]

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[248] The name of this treatise *Tauḍīḥ-e-Marām* is revealed. [Abdul Latif Bahawalpuri]

[249] Muftī Faḍl-ur-Raḥmān[ra], son in law of Ḥaḍrat Khalīfatul Masīḥ I[ra]. [Mirza Bashir Ahmad]

[250] Note by Maulānā Abdul Latif Bahawalpuri: Ḥaḍrat Ya'qūb 'Alī 'Irfānī[ra] states:
Ḥaḍrat Maulavī [Nūr-ud-Dīn] asked the advice of Promised Messiah[as] about the match with Muftī Faḍl-ur-Raḥmān…. The Promised Messiah[as] advised in favour and divine revelation affirmed his opinion. [Maktūbāt, vol. 5, no. 2, pp. 98–99]

[251] **[Arabic] He will certainly be rightly guided.** [Publishers]

1891

Yesterday, I saw in a vision that I was writing the following words on my arm:

میں اکیلا ہوں، اور خدا میرے ساتھ ہے۔

[Urdu] I am alone and God is with me;

and immediately thereafter the revelation came:

اِنَّ مَعِیَ رَبِّیْ سَیَھْدِیْنِ۔ [252]

Therefore, I know that God the Almighty will manifest some convincing proof from Himself.

[Maktūbāt-e-Aḥmadiyyah, vol. 4, p. 3, Letter addressed to Maulavī Muḥammad Ḥusain Batālavī]

March 11, 1891

Perhaps a week ago, I saw you[253] in my dream as if you had enquired from me what you should do and I said to you:

خدا سے ڈر۔ پھر جو چاہے کر۔

[Urdu] Fear God and then do whatever you wish.

[al-Faḍl, vol. 31, no. 9, May 8, 1943, p. 3, Letter dated March 18, 1891, addressed to Sheikh Fateḥ Muḥammad]

1891

I had a daughter named ‘Iṣmat Bībī. Concerning her[254] I received a revelation:

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[252] **[Arabic] My Lord is with me; He will direct me aright** [Publishers]

[253] Refers to Sheikh Fateḥ Muḥammad [Jalal-ud-Din Shams]

[254] As recorded in *Sīratul-Mahdī*, part 2, page 151, Ṣāḥibzadī ‘Iṣmat Bībī died in 1891. This revelation was before her death. [Publishers]

كَرْمُ الْجَنَّةِ دَوْحَةُ الْجَنَّةِ[255]

from which I understood that she would not live and so it happened.

[Nuzūlul-Masīḥ, p. 215, Rūḥānī Khazā'in, vol. 18, p. 593]

1891

Once it so happened that I was reading the poem of N'imatullāh Walī in which he has prophesied about my advent, has even mentioned my name, and has foretold that **the Promised Messiah would appear at the end of the thirteenth century of the *Hijrah***. Moreover, he has written a couplet concerning me [in Persian]: مہدیٔ وقت وعیسیٰ دوراں ✤ ہر دو را شہسوارے بینم. It means that the one who is destined to come will be both the Mahdī and 'Īsā; both names will apply to him and he will make both these claims.

While I was reciting this verse, I received the revelation:

از پئے آں محمد احسن را ✤ تارکِ روزگارے بینم[256]

> **This meant: [Persian] I see Maulavī Sayyed Muḥammad Aḥsan of Amroha has given up his post in Bhopal State so as to pass his time near the Promised Messiah appointed by God and to strive in support of his claim.**

This was a prophecy that was very clearly fulfilled afterwards.

[Ḥaqīqatul-Waḥī, p. 333, Rūḥānī Khazā'in, vol. 22, p. 346]

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[255] **[Arabic] A vine of paradise, a large tree of paradise** [Publishers]

[256] This revelation is also mentioned in the paper *Qadian* dated September 1, 1902, but the first line has ازبرائیش محمد احسن را instead of ازپئے آں محمد احسن را. Unless the narrator made a mistake, it seems that this revelation has two renderings. Allah knows best. [Mirza Bashir Ahmad]

1891

When the verses [of the Holy Qur'an] were revealed condemning the pagans as an abomination, polluted, and the worst of creation, and as stupid and the progeny of Satan, and that their idols will be the fuel of fire and will be castigated into Hell, Abū Ṭālib sent for the Holy Prophet, may peace and blessings of Allah be upon him, and said to him: 'Son of my brother, the people are much provoked by your abuses and are bent on killing you and me too. You have dubbed their wise men as fools and have called their ancestors the worst of creation, and have named their revered gods the firewood of hell and fuel for fire and have generally described all of them as an abomination, progeny of Satan, and polluted. I advise you, as your well-wisher, to control your tongue and stop all this abuse; otherwise, I would have no power to protect you against the wrath of the people.'

The Holy Prophet, may peace and blessings of Allah be upon him, answered: Uncle, I have uttered no abuse. All that I have said is a fact and is entirely relevant to the situation. This is what I have been sent for. If this should involve my death I would gladly welcome such death for myself. My life is dedicated to this purpose and I cannot refrain from expressing the truth for fear of death.

Uncle, if you are apprehensive on account of your own weakness and on the score of the trouble in which you might be involved, you might withdraw your protection from me. God knows that I am in no need of you. I shall never refrain from conveying the Divine message. I hold the commandments of my Lord as dearer than my life. Should I be killed in this cause, I would wish to be restored to life so that each time I should die in the cause of Allah. I

am not affected by fear. Rather, I consider it most delightful to suffer in this cause.

While the Holy Prophet, may peace and blessings of Allah be upon him, was speaking his face shone with the light of truth. When he concluded, Abū Ṭālib, perceiving the light in his face, was overcome by emotion and said: I was not aware of this exalted condition of yours. You exist in a different world and in a different condition. Go and continue as you wish. So long as I am alive, I shall support you to the limits of my capacity.

[Izāla-e-Auhām, pp. 16–18, Rūḥānī Khazā'in, vol. 3, pp. 110–111]

All of this subject dealing with the events related to Abū Ṭālib is set out in well-known books, but the whole of the subject has been revealed upon the heart of my humble self by Allah the Almighty, except that an occasional phrase has been added by my humble self by way of explanation.

[Izāla-e-Auhām, pp. 18–19 foonote, Rūḥānī Khazā'in, vol. 3, pp. 111–112 footnote]

1891

The *Ṣaḥīḥ Muslim* relates that the Messiah would descend near the white Minaret in the east of Damascus…. It has been disclosed to me by Allah that the interpretation of Damascus in this context is a town the dwellers of which have the temper of Yazīd and the habits and thoughts of the wretched Yazīd… **It has been conveyed to me that by Damascus, therefore, is meant the place which possesses this well known characteristic of Damascus**. By specifying Damascus as the place of the appearance of the Messiah, Allah the Almighty has indicated that by the [word] Messiah is not meant the first Messiah to whom the Gospel was revealed, but it refers to someone from among the Muslims who, in his spiritual aspect, would resemble the Messiah [Jesus] and also Imām Ḥusain, for Damascus is

the capital of Yazīd and is the centre of the Yazīdīs from which proceeded thousands of tyrannical commands.... God Almighty, therefore, mentioned Damascus specifically for the purpose of indicating that whereas Damascus was the source of such tyrannical commands and was the city of such hard-hearted and black-minded people, now a city like Damascus will become the headquarters for spreading justice and faith, for most Prophets have appeared in towns whose people were wrongdoers and yet God has been converting the accursed places into homes of blessings.

[Izāla-e-Auhām, pp. 63–70 footnote, Rūḥānī Khazā'in, vol. 3, pp. 134–136 footnote]

1891

I received a revelation concerning Qadian as following:

اُخْرِجَ مِنْهُ الْيَزِيْدِيُّوْنَ

That is [Arabic] There have been created in it people who possess the qualities of Yazīd.

[Izāla-e-Auhām, p. 72 footnote, Rūḥānī Khazā'in, vol. 3, p. 138 foonote]

1891

(A) It has been revealed to me in a clear and explicit vision that the *ḥadīth* in *Abū Dāwūd* that a person of the name of *Ḥārith* [cultivator], that is, the promised *Ḥarrāth*[257] [big landlord] will appear is correct. This prophecy and the prophecy of the advent of the Messiah are identical in purpose. The same person is the object of both and that person is this humble one.

[Izāla-e-Auhām, p. 65 footnote, Rūḥānī Khazā'in, vol. 3, p. 135 footnote]

(B) Concerning the prophecy in the *Ṣaḥīḥ* of *Abū Dāwūd* that a man of the name of *Ḥārith* i.e, *Ḥarrāth* [indicating a

[257] *Ḥārith* means a cultivator and *Ḥarrāth* means a big landlord. These characteristics are found in Promised Messiah[as]. [Jalal-ud-Din Shams]

big landlord], would appear in Transoxania, that is to say, in the direction of Samarkand, would support the family of the Messenger, and would himself be supported by every believer as an obligation, it has been revealed to me that this prophecy and the prophecy of the advent of the Messiah who will be the Imām of the Muslims, and will be from among the Muslims himself, have the same purpose and that my humble self is the fulfilment of both.

[Izāla-e-Auhām, p. 79 footnote, Rūḥānī Khazā'in, vol. 3, p. 141 footnote]

1891

Then, that Manṣūr[258] was shown to me in a vision and it was said concerning him:

خوشحال ہے۔خوشحال ہے

[Urdu] He is prosperous, he is prosperous.

But due to some wise design of God the Almighty, I was not able to identify him. I hope, however, that he will be shown to me on some other occasion.

[Izāla-e-Auhām, pp. 98–99 footnote, Rūḥānī Khazā'in, vol. 3, p. 149 footnote]

1891

I had written so far when I received the revelation:

[258] Who is mentioned in the *ḥadīth* of *Abū Dāwūd* concerning '*Ḥārith*' [Mirza Bashir Ahmad]

Note by Ḥaḍrat Maulānā Jalāl-ud-Dīn Shams[ra]: This means that the commander of his advance guard would be named 'Manṣūr'. In this vision Manṣūr probably refers to Ḥaḍrat Khalīfatul Masīḥ II[aba], Allah knows best.

قُلْ لَّوْ كَانَ الْاَمْرُ مِنْ عِنْدِ غَيْرِ اللّٰهِ لَوَجَدْتُّمْ فِيْهِ اخْتِلَافًا كَثِيْرًا ۔ قُلْ لَّوِ اتَّبَعَ اللّٰهُ اَهْوَآءَكُمْ لَفَسَدَتِ السَّمٰوٰتُ وَالْاَرْضُ وَمَنْ فِيْهِنَّ وَلَبَطَلَتْ حِكْمَتُهٗ ۔ وَكَانَ اللّٰهُ عَزِيْزًا حَكِيْمًا ۔ قُلْ لَّوْ كَانَ الْبَحْرُ مِدَادًا لِّكَلِمَاتِ رَبِّيْ لَنَفِدَ الْبَحْرُ قَبْلَ اَنْ تَنْفَدَ كَلِمَاتُ رَبِّيْ وَلَوْ جِئْنَا بِمِثْلِهٖ مَدَدًا ۔ قُلْ اِنْ كُنْتُمْ تُحِبُّوْنَ اللّٰهَ فَاتَّبِعُوْنِيْ يُحْبِبْكُمُ اللّٰهُ وَكَانَ اللّٰهُ غَفُوْرًا رَّحِيْمًا ۔ [259]

This was followed by a revelation:

اِن علماء نے میرے گھر کو بدل ڈالا۔ میری عبادت گاہ میں اِن کے چولہے ہیں۔ میری پرستش کی جگہ میں اِن کے پیالے اور ٹھوٹھیاں رکھی ہوئی ہیں اور چوہوں کی طرح میرے نبی کی حدیثوں کو کُتر رہے ہیں۔

[Urdu] These ulema have changed My house about. They have set up their fireplaces in My temple and their cups and *thūthiāṅ* fill My place of worship. Like rats, they are nibbling at the *aḥādīth* of My Prophet.

(*thūthiāṅ* are small cups which are called *sakoriāṅ* in Hindī. By place of worship are meant the hearts of most of the *maulavīs* of this age which are filled with worldly desires.)

[Izāla-e-Auhām, pp. 75–76 footnote, Rūḥānī Khazā'in, vol. 3, pp. 139–140 footnote]

1891

This humble one saw in a state of vision that two individuals, who looked like men, were sitting in a house, one on the ground and the other near the roof. Addressing

[259] **[Arabic] Say: Had this matter been from someone other than Allah, you would have found in it much contradiction. Say: If Allah had followed your desires, the heavens and the earth and all that is in them would have been corrupted and the wise design of Allah would have been frustrated. Allah is Mighty Wise. Say, if the ocean became ink for transcribing the words of my Lord, surely the ocean would be exhausted before the words of my Lord came to an end, even though We had augmented it with the like thereof. Tell them: If you love Allah, follow me, Allah will then love you. Allah is Most Forgiving, Ever Merciful.** [Publishers]

the one who was sitting on the ground, I said: **I need an army of one hundred thousand**, but he kept quiet and returned no answer. Then, I turned to the one who was near the roof towards the sky and addressed him. I said: **I need an army of one hundred thousand**, He replied: **a hundred thousand will not be bestowed, but five thousand soldiers will be given**. Thereupon, I said to myself that although five thousand is a small number, but if God Almighty so wills, a few can prevail over many and I recited the verse:

كَمْ مِّنْ فِئَةٍ قَلِيْلَةٍ غَلَبَتْ فِئَةً كَثِيْرَةًۢ بِاِذْنِ اللّٰهِ ۔ [260]

[Izāla-e-Auhām, pp. 97–98 footnote, Rūḥānī Khazā'in, vol. 3, p. 149 footnote]

1891

It has been disclosed to me that whatever is rejected in consequence of my supplications will not be acceded through any other means and a door that is opened through me cannot be closed through any other means.

[Izāla-e-Auhām, p. 118 footnote, Rūḥānī Khazā'in, vol. 3, p. 158 footnote]

1891

اَنْتَ اَشَدُّ مُنَاسَبَةً بِعِيْسَى ابْنِ مَرْيَمَ وَ اَشْبَهُ النَّاسِ بِهٖ خُلُقًا وَّخَلْقًا وَّزَمَانًا ۔[261]

[Izāla-e-Auhām, pp. 123–124, Rūḥānī Khazā'in, vol. 3, p. 165]

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[260] **'How many a small party has triumphed over a large party by Allah's command! And Allah is with the steadfast.'** (*al-Baqarah*, 2:250) [Publishers]

[261] **[Arabic] You have the closest relationship to 'Isā Ibn-e-Maryam[as] [Jesus, son of Mary] and you are the nearest of all people to him in your qualities, your appearance, and the age in which you have been raised.** [Publishers]

1891

God Almighty has conveyed to me through a sure and certain prophecy that out of my progeny there will be one who will resemble Jesus in many respects. He will descend from heaven and will straighten out the way of the dwellers upon earth. He will set free those who are held in bondage and deliver those who are imprisoned in the chains of doubt.

فرزند دلبند گرامی ارجمند۔ مَظْهَرُ الْحَقِّ وَالْعَلَآءِ۔ كَاَنَّ اللّٰهَ نَزَلَ مِنَ السَّمَآءِ۔ [262]

[Izāla-e-Auhām, pp. 155–156, Rūḥānī Khazā'in, vol. 3, p. 180]

1891

A few days ago I was meditating whether a certain *ḥadīth*: اَلْآيَاتُ بَعْدَ الْمِائَتَيْنِ[263] means that the Promised Messiah would appear towards the end of the thirteenth century of the *Hijrah* and whether this humble one is included within the meaning of that *ḥadīth*. Then my attention was, in a vision, directed to the value of the letters of the name set out below as indicating that the Messiah would appear at the close of the thirteenth century. and this had been determined in advance by divine decree. The name is:

غلام احمد قادیانی ۱۳۰۰

[Urdu] Ghulām Aḥmad Qadiānī.

The value of the letters comprised in this name is exactly 1300. In this village of Qadian there is no other person bearing the name Ghulām Aḥmad. Indeed, it has been

[262] **[Persian] Son, delight of the heart, high ranking, noble.**

[Arabic] A manifestation of the True and the High as if Allah had descended from heaven. [Publishers]

[263] **The Signs will appear after two centuries.** [Publishers]

conveyed to me that there is no one else in the whole world who bears the name Ghulām Aḥmad Qadiānī. It has been the way of Allah with me that He, hallowed be His name, conveys some mysteries to me which are comprised in the value of the alphabet.

[Izāla-e-Auhām, p. 185, Rūḥānī Khazā'in, vol. 3, pp. 189–190]

1891

(A) On one occasion, I was thinking of the time of the creation of Ādam and my attention was directed towards the value of the letters of *sūrah al-'Aṣr* as comprising the date.

[Izāla-e-Auhām, p. 186, Rūḥānī Khazā'in, vol. 3, p. 190]

(B) God Almighty has disclosed to me through a vision that on the basis of the value of the letters comprised in *sūrah al-'Aṣr*, the time from the birth of Ādam to the blessed period of the Holy Prophet, may peace and blessings of Allah be upon him—that is, including all 23 years of his prophethood—amounts to a total period of 4739 lunar years[264], that is to say from the beginning of human civilization [Ādam] to the death of the Holy Prophet, may peace and blessings of Allah be upon him.

[Tuḥfah-e-Golarhviyyah, pp. 93–95, Rūḥānī Khazā'in, vol. 17, pp. 251–252]

1891

With regard to the death of a certain person, God the Almighty revealed to me through the value of the letters of the alphabet, namely:

[264] By the solar count, our Holy Prophet Muhammad, may peace and blessings of Allah be upon him, was raised by Allah the Exalted 4598 years after Adam.

[Tuḥfah-e-Golarhviyyah, p. 92, Rūḥānī Khazā'in, vol. 17, p. 247]

كَلْبٌ يَمُوْتُ عَلٰى كَلْبٍ

That is [Arabic] He is a dog and he will die according to the value of the letters in the word *kalb* [dog], which amounts to fifty-two.

This means that his age will not exceed fifty-two years and that he will die within the course of his fifty second year.

[Izāla-e-Auhām, pp. 186–187, Rūḥānī Khazā'in, vol. 3, p. 190]

1891

A few days ago, I saw in a vision a person who was approaching death through tuberculosis. He disclosed to me that his name was **Dīn Muḥammad** and it was conveyed to me that this man was a personification of Dīn-e-Muḥammadī [the faith of Muḥammad[sa]]. I comforted him that he would be healed through me.

[Izāla-e-Auhām, p. 214, Rūḥānī Khazā'in, vol. 3, p. 206]

1891

I have named mesmerism as ***'Amalut-Tirb***[265] which Ḥaḍrat Masīḥ[as] [the Messiah] also practised to some degree. This

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[265] Note by Ḥaḍrat Maulānā Jalal-ud-Din Shams[ra]: According to lexicons *tirb* means: of the same age or similar, but the word may also be related to *turab*, meaning 'clay'. The Promised Messiah[as] says:

> The word تُرَاب '*turāb*' is derived from تِرِب *tirb* and تربالشيءُ *tarbush-shai* according to Arabs means 'that thing which is created with it'. Tha'lab has said: *tirb* to something is that which resembles it. Therefore, the clay has been called '*turāb*' because it shares certain qualities of time or characteristics with heavens. In the beginning, the earth was created together with the heavens and both resemble each other as forms of the creation of God.
>
> **[Anjām-e-Ātham, pp. 262–263, Rūḥānī Khazā'in, vol. 11, pp. 262–263]**

According to this, the revelation indicates that this knowledge is earthly and not heavenly. Only those who have a small share of spirituality employ it. The Promised Messiah[as] also says:

name was revealed to me and concerning its wonders I received the revelation

هٰذَا هُوَ الْعِتْرُ الَّذِیْ لَا یَعْلَمُوْنَ

That is [Arabic] This is the 'Amalut-Tirb of the mystery of which people of the present time have no knowledge.

[Izāla-e-Auhām, p. 312 footnote, Rūḥānī Khazā'in, vol. 3, p. 259]

1891

[After giving a detailed commentary of verses of *sūrah an-Nisā'* 4:158–160, the Promised Messiah[as] added:][266]

I swear by Him in Whose hand is my life that just at this moment the truth stated above has been disclosed to me in a state of vision. Whatever I have just written is based entirely on the instruction of the True Teacher. فَالْحَمْدُ لِلّٰهِ عَلٰی ذٰلِكَ [Allah be praised for all this.]

[Izāla-e-Auhām, p. 376, Rūḥānī Khazā'in, vol. 3, p. 293]

1891

I was once severely stricken so much so that I arrived at the door of death and perceiving this condition I made my will. At that time I recalled the prophecy [relating to Mirzā Aḥmad Baig][267] and, feeling that I was at my last breath and my funeral might be offered tomorrow, I thought to myself perhaps the prophecy had a meaning which I had

The history of the saints and the seekers after truth and their biographies show that those of high degree among them avoided having any recourse to such practices, but some people were led into them out of a desire to impress others with their saintliness or with another motive.

[Izāla-e-Auhām, p. 308(c) footnote, Rūḥānī Khazā'in, vol. 3, p. 287 footnote]

[266] Note by Ḥaḍrat Mirza Bashir Ahmad[ra]

[267] Note by Ḥaḍrat Maulānā Jalal-ud-Din Shams[ra]

not comprehended. In that near-death condition the revelation came to me:

اَلْحَقُّ مِنْ رَّبِّكَ فَلَا تَكُوْنَنَّ مِنَ الْمُمْتَرِيْنَ

That is [Arabic] The truth is from your Lord, so why do you have any doubt about it?

[Izāla-e-Auhām, p. 398, Rūḥānī Khazā'in, vol. 3, p. 306]

1891

Pointing to me God Almighty said in His Holy words:

نبی ناصری کے نمونہ پر اگر دیکھا جائے تو معلوم ہوگا کہ وہ بندگانِ خدا کو بہت صاف کر رہا ہے اُس سے زیادہ کہ کبھی جسمانی بیماریوں کو صاف کیا گیا ہو۔

[Urdu] Comparing him to the Prophet of Nazareth it will be appreciated that he is healing God's creatures a great deal more than they were ever cured of physical ailments.

[Izāla-e-Auhām, p. 442, Rūḥānī Khazā'in, vol. 3, p. 335]

1891

A long time ago[268] I saw in a dream that I was standing near the blessed grave of the Holy Prophet, may peace and blessings of Allah be upon him, and there were many corpses of those who had died or had been killed and people wanted to bury them. Then a man came out of the chamber holding a long reed with which he pointed to a spot on the earth and told everyone where his place of burial was. In the course of doing this he approached me. Standing in front of me and touching a spot close to the blessed tomb with his long reed, he said to me: You will be buried here. Then I woke up.

[268] Since it has not been possible to determine the period, this dream is being placed under 1891 when it was recorded. [Mirza Bashir Ahmad]

My interpretation was that this indicated the degree of closeness in the hereafter inasmuch as if a person on his death becomes spiritually close to a holy one that would mean that his burial place is close to the burial place of that holy one. وَاللّٰہُ اَعْلَمُ وَعِلْمُہٗ اَحْکَمُ [But Allah knows best and His knowledge is decisive.]

[Izāla-e-Auhām, pp. 470–471, Rūḥānī Khazā'in, vol. 3, p. 352]

1891

We believe in the rising of the sun from the West but it has been disclosed to me in a vision that the meaning of the rising of the sun from the West is that the Western countries, which, from ancient times, have been enveloped in the darkness of disbelief and error, will be illumined by the sun of truth and will partake of Islam.

[Izāla-e-Auhām, p. 515, Rūḥānī Khazā'in, vol. 3, pp. 376–377]

1891

I saw [in a vision] that I was standing on a pulpit in the city of London and was setting forth the truth of Islam in the English language, in a very well reasoned address. Thereafter, I caught several birds who were sitting upon small trees and were of white colour and their bodies resembled the bodies of partridges.

I interpreted this vision as meaning that though I would not be able to travel to that country, my writings will be published among them and many righteous English people will be attracted by the truth.

[Izāla-e-Auhām, pp. 515–516, Rūḥānī Khazā'in, vol. 3, p. 377]

1891

God has sent me and has disclosed to me through His special revelation that Masīḥ Ibn-e-Maryam [Messiah, son of Mary] had died. The revelation in this regards is:

مسیح ابنِ مریم رسول اللہ فوت ہوچکا ہے اور اُس کے رنگ میں ہوکر وعدہ کے موافق تُو آیا ہے۔ وَکَانَ وَعْدُ اللّٰہِ مَفْعُوْلًا۔ اَنْتَ مَعِیْ وَاَنْتَ عَلَی الْحَقِّ الْمُبِیْنِ۔ اَنْتَ مُصِیْبٌ وَّمُعِیْنٌ لِّلْحَقِّ۔

[Urdu] Masīḥ Ibn-e-Maryam [Messiah, son of Mary], Messenger of Allah, has died and you have come in his spirit according to promise. [Arabic] [*Allah's promise will certainly be fulfilled. You are with Me and you are established on patent truth. You are on the right path and are a helper of truth.*]

[Izāla-e-Auhām, pp. 561–562, Rūḥānī Khazā'in, vol. 3, p. 402]

1891

Allah the Almighty addressed me and said:

تُو مغلوب ہوکر یعنے بظاہر مغلوبوں کی طرح حقیر ہوکر پھر آخر غالب ہوجائے گا اور انجام تیرے لئے ہوگا۔ اور ہم وہ تمام بوجھ تجھ سے اُتار لیں گے جس نے تیری کمر توڑ دی۔ خدا تعالیٰ کا ارادہ ہے کہ تیری توحید، تیری عظمت، تیری کمالیت پھیلا وے۔ خدا تعالیٰ تیرے چہرہ کو ظاہر کرے گا اور تیرے سایہ کو لمبا کر دے گا۔ دُنیا میں ایک نذیر آیا پر دُنیا نے اُسے قبول نہ کیا لیکن خدا اُسے قبول کرے گا اور بڑے زور آور حملوں سے اُس کی سچائی ظاہر کر دے گا۔ عنقریب اُسے ایک مُلکِ عظیم دیا جائے گا (.....) اور خزائن اُس پر کھولے جائیں گے (.....) یہ خدا تعالیٰ کا فضل ہے اور تمہاری آنکھوں میں عجیب۔ ہم عنقریب تم میں ہی اور تمہارے اِردگرد نشان دکھلاویں گے۔ حُجّت قائم ہوجائے گی اور فتح کھلی کھلی ہوگی۔ کیا یہ لوگ کہتے ہیں کہ ہم لوگ ایک بھاری جماعت ہیں۔ یہ سب بھاگ جائیں گے اور پیٹھ پھیر لیں گے۔ اگرچہ لوگ تجھے چھوڑ دیں گے پر مَیں نہیں چھوڑوں گا اور اگر لوگ تجھے نہیں بچائیں گے پر مَیں تجھے بچاؤں گا۔ مَیں اپنی چمکار دکھاؤں گا اور قدرت نمائی سے تجھے اُٹھاؤں گا۔ اے ابراہیم تجھ پر سلام۔ ہم نے تجھے خالص دوستی کے ساتھ چُن لیا خدا تیرے سب کام درست کر دے گا اور تیری ساری مرادیں تجھے دے گا۔ تو مجھ سے ایسا ہے جیسی میری توحید اور تفرید۔ خدا ایسا نہیں جو تجھے چھوڑ دے جب تک وہ خبیث کو طیّب سے جُدا نہ کرے۔ وہ تیرے مجد کو

زیادہ کرے گا اور تیری ذرّیت کو بڑھائے گا اور مِن بَعْد تیرے خاندان کا تجھ سے ہی ابتداء قرار دیا جائے گا۔ مَیں تجھے زمین کے کناروں تک عزّت کے ساتھ شہرت دوں گا اور تیرا ذکر بلند کروں گا اور تیری محبّت دلوں میں ڈال دوں گا۔ جَعَلْنَاكَ الْمَسِيْحَ ابْنَ مَرْيَمَ (ہم نے تجھ کو مسیح ابنِ مریم بنایا) اِن کو کہہ دے کہ مَیں عیسٰی کے قدم پر آیا ہوں۔ یہ کہیں گے کہ ہم نے پہلوں سے ایسا نہیں سُنا۔ سو تُو اِن کو جواب دے کہ تمہارے معلومات وسیع نہیں خدا بہتر جانتا ہے۔ تم ظاہر لفظ اور ابہام پر قانع ہو اور اصل حقیقت تم پر مکشوف نہیں۔ جو شخص کعبہ کی بنیاد کو ایک حکمتِ الٰہی کا مسئلہ سمجھتا ہے وہ بڑا عقلمند ہے کیونکہ اس کو اسرارِ ملکوتی سے حصّہ ہے۔ ایک اولی العزم پیدا ہوگا۔ وہ حُسن اور احسان میں تیرا نظیر ہوگا۔ وہ تیری ہی نسل سے ہوگا۔ فرزند دلبند گرامی ارجمند مَظْهَرُ الْحَقِّ وَالْعَلَاءِ كَاَنَّ اللّٰهَ نَزَلَ مِنَ السَّمَآءِ۔ يَاْتِيْ عَلَيْكَ زَمَانٌ مُّخْتَلِفٌ بِاَزْوَاجٍ مُّخْتَلِفَةٍ۔ وَتَرٰى نَسْلًا بَعِيْدًا۔ وَلَنُحْيِيَنَّكَ حَيٰوةً طَيِّبَةً ۔ ثَمَانِيْنَ حَوْلًا اَوْ قَرِيْبًا مِّنْ ذَالِكَ۔

[Urdu] Being overcome—that is, being apparently belittled as someone who has been overcome—you will finally be victorious and the final outcome will be in your favour. We shall relieve you of all the burdens which have well-nigh broken your back. God has determined to spread about your uniqueness, your greatness and your perfection. God will manifest your countenance and lengthen your shade. A Warner came unto the world, and the world did not accept him, but God will accept him and will demonstrate his truth with powerful assaults. Soon a great kingdom will be bestowed upon him (meaning that, he will be granted acceptance and the hearts of a large number will be inclined towards him...) and treasures will be opened to him.

(This refers to the treasures of wisdom and verities, because the heavenly treasures that are bestowed upon the special servants of God Almighty, which they distribute to the world, are not the worldly riches, but consist entirely of wisdom and verities, as Allah the Almighty says:

يُؤْتِي الْحِكْمَةَ مَنْ يَّشَآءُ ۚ وَمَنْ يُّؤْتَ الْحِكْمَةَ فَقَدْ اُوْتِيَ خَيْرًا كَثِيْرًا[269]

Khair means wealth and in fact pure wealth is the wisdom that has been referred to in the *ḥadīth* انّما انا قاسم واللّٰه هو المُعطی.[270]

This is the wealth which is a Sign among the Signs of the Promised Messiah.)

> **This is God's grace and it appears strange in your eyes. We shall soon show you Our Signs in your own selves and also around you. Proof will be established and the victory will be clear. Do they say: 'We are a large party?' All of them will be routed and shall turn their backs. Even if people desert you I shall not desert you; if people do not safeguard you, I shall safeguard you. I shall exhibit My flash and shall exalt you as a demonstration of My Power. Peace on you, O Ibrāhīm [Abraham], We have chosen you with sincere friendship. God will set all your affairs right and will bestow upon you all that you might desire. You are to Me like My Unity and My Uniqueness. Allah is not the one to leave you till He has separated the impure from the pure. He will raise your status and will increase your progeny and thereafter you alone will be considered the progenitor of your family. I shall make you famous with honour to the ends of the earth and shall exalt your name and shall put your love in the hearts of the people. [Arabic] We have made you Masīḥ Ibn-e-Maryam [Messiah, son of Mary]. [Urdu] Tell them: I have come in the footsteps of Jesus.**

[269] **He grants wisdom to whom He pleases, and whoever is granted wisdom has indeed been granted abundant good.** (*al-Baqarah*, 2:270) [Publishers]

[270] I am but a distributor and Allah is really the one Who grants. [Publishers]

They will say: 'We have not heard any such thing from our ancestors' Respond to them that: Your knowledge is limited; God knows best. You are content with the letter and obscurity. The true reality has not been disclosed to you. He who realises that the foundation of the Ka'bah was a design of divine wisdom is very wise, for he has partaken of the mysteries of the universe. One of high resolve will be born. He will be like you in beauty and benevolence. He will be of your progeny. [Persian] [*Son, delight of the heart, high ranking, noble;*] [Arabic] [*A manifestation of the True and the High, as if Allah had descended from heaven. You will pass through different periods with different companions and will behold distant progeny. We shall bestow upon you a good life; eighty years or thereabouts.*][271]

[Izāla-e-Auhām, pp. 632–635, Rūḥānī Khazā'in, vol. 3, pp. 441–443]

1891

[After referring to the prophecies about the time of coming of the Promised Messiah mentioned in the *aḥādīth*, the Promised Messiah[as] writes:]

It has been revealed to my humble self in a vision that the high tide of this time period would begin in the year of the *Hijrah*, the number of which is deducible from the value of the letters of the verse: وَاِنَّا عَلٰی ذَهَابٍ بِهٖ لَقَادِرُوْنَ[272] which adds up to 1274.

[Izāla-e-Auhām, p. 657, Rūḥānī Khazā'in, vol. 3, p. 455]

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[271] Italicized part is translation by the Publishers. [Publishers]

[272] **And surely it is We Who determine its taking away.** (*al-Mu'minūn*, 23:19) [Publishers]

1891

God Almighty has disclosed to me in a clear vision that the [second] advent of Ibn-e-Maryam[as], [the son of Mary] is indicated metaphorically in the Holy Qur'an[273].

[Izāla-e-Auhām, p. 667, Rūḥānī Khazā'in, vol. 3, p. 460]

1891

He of His sheer grace, without the means of an earthly father, bestowed upon that Ibn-e-Maryam [son of Mary] a spiritual birth and a spiritual life, as He Himself conveyed to him in the revelation:

ثُمَّ اَحْيَيْنَاكَ بَعْدَ مَآ اَهْلَكْنَا الْقُرُوْنَ الْاُوْلٰى وَجَعَلْنَاكَ الْمَسِيْحَ ابْنَ مَرْيَمَ

That is [Arabic] Then We brought you to life after we had destroyed the previous generations and made you the Masīḥ Ibn-e-Maryam [Messiah, son of Mary]; that is to say, after the leaders and the divines had generally suffered a spiritual death.

[Izāla-e-Auhām, p. 674, Rūḥānī Khazā'in, vol. 3, p. 464]

1891

اَلْحَمْدُ لِلّٰهِ الَّذِيْٓ اَذْهَبَ عَنِّي الْحَزَنَ وَاٰتَانِيْ مَالَمْ يُؤْتَ اَحَدٌ مِّنَ الْعَالَمِيْنَ[274]

[Arabic] All praise belongs to Allah, Who has removed my grief and has bestowed upon me

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[273] See verse وَلَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا اِذَا قَوْمُكَ مِنْهُ يَصِدُّوْنَ meaning: **And when the son of Mary is mentioned as a parable, lo! Your People raise a clamour thereat;** (*az-Zukhruf*, 43:58). [Publishers]

[274] The last part is written in *Anjām-e-Ātham*, page 77, *Rūḥānī Khazā'in*, volume 11, page 77, as following: وَاَعْطَانِيْ مَالَمْ يُعْطَ اَحَدٌ مِّنَ الْعَالَمِيْنَ [Publishers]

that which He has not bestowed upon any other out of all the peoples.[275]

In this context all the peoples means the peoples of this generation or of the future. واللہ اعلم بالصواب [Allah knows best.]

[Izāla-e-Auhām, p. 703, Rūḥānī Khazā'in, vol. 22, p. 479]

1891

The following revelations were vouchsafed when people were confronted with a serious trial over [my] claim of being the Promised Messiah:

اَلَّذِيْنَ تَابُوْا وَاَصْلَحُوْا اُولٰٓئِكَ اَتُوْبُ عَلَيْهِمْ وَاَنَا التَّوَّابُ الرَّحِيْمُ۔ اُمَمٌ يَّسَرْنَا لَهُمُ الْهُدٰى وَاُمَمٌ حَقَّ عَلَيْهِمُ الْعَذَابُ وَيَمْكُرُوْنَ وَيَمْكُرُ اللّٰهُ وَاللّٰهُ خَيْرُ الْمَاكِرِيْنَ۔ وَلَكَيْدُ اللّٰهِ اَكْبَرُ۔ وَاِنْ يَّتَّخِذُوْنَكَ اِلَّا هُزُوًا اَهٰذَا الَّذِيْ بَعَثَ اللّٰهُ۔ قُلْ اَيُّهَا الْكُفَّارُ اِنِّيْ مِنَ الصَّادِقِيْنَ۔ فَانْتَظِرُوْٓا اٰيَاتِيْ حَتّٰى حِيْنٍ۔ سَنُرِيْهِمْ اٰيَاتِنَا فِي الْاٰفَاقِ وَفِيْٓ اَنْفُسِهِمْ۔ حُجَّةٌ قَائِمَةٌ وَّفَتْحٌ مُّبِيْنٌ۔ اِنَّ اللّٰهَ يَفْصِلُ بَيْنَكُمْ اِنَّ اللّٰهَ لَا يَهْدِيْ مَنْ هُوَ مُسْرِفٌ كَذَّابٌ۔ يُرِيْدُوْنَ اَنْ يُّطْفِـُٔوْا نُوْرَ اللّٰهِ بِاَفْوَاهِهِمْ وَاللّٰهُ مُتِمُّ نُوْرِهٖ وَلَوْ كَرِهَ الْكَافِرُوْنَ۔ نُرِيْدُ اَنْ نُّنَزِّلَ عَلَيْكَ اَسْرَارًا مِّنَ السَّمَآءِ وَنُمَزِّقَ الْاَعْدَآءَ كُلَّ مُمَزَّقٍ وَّنُرِيْ فِرْعَوْنَ وَهَامَانَ وَجُنُوْدَهُمَا مَا كَانُوْا يَحْذَرُوْنَ۔ سَلَّطْنَا كِلَابًا عَلَيْكَ وَغَيَّظْنَا سِبَاعًا مِّنْ قَوْلِكَ وَفَتَنَّاكَ فُتُوْنًا۔ فَلَا تَحْزَنْ عَلَى الَّذِيْ قَالُوْٓا اِنَّ رَبَّكَ لَبِالْمِرْصَادِ۔ حُكْمُ اللّٰهِ الرَّحْمٰنِ لِخَلِيْفَةِ اللّٰهِ السُّلْطَانِ يُؤْتٰى لَهُ الْمُلْكُ الْعَظِيْمُ وَيُفْتَحُ عَلٰى يَدِهِ الْخَزَآئِنُ وَتُشْرِقُ الْاَرْضُ بِنُوْرِ رَبِّهَا۔ ذَالِكَ فَضْلُ اللّٰهِ وَفِيْٓ اَعْيُنِكُمْ عَجِيْبٌ۔

That is [Arabic] Those who will repent and will reform their ways, to them I shall then turn and I am Oft-turning with Mercy, and Ever-Merciful. There are people for whom We have made the guidance easy and there are people for whom punishment has been decreed. They plan and Allah also plans. Allah is the Best of

[275] This translation is based on *Ḥaqīqatul-Waḥī*, page 107, *Rūḥānī Khazā'in*, volume 22, page 110. [Publishers]

Planners; and the plan of Allah is exceedingly great. They put you off with mockery [and say]: 'Is this the one whom Allah has raised?' Tell them: O ye disbelievers I am of the truthful ones; and you will see my Signs after a while. We shall show them Our Signs all around them as well as in their own lives. Proof will be established and victory will be clear. Allah will decide between you. Allah does not guide a liar who exceeds all bounds. They desire to put out Allah's light but Allah is determined to perfect His light though the disbelievers might resent it. We intend to send down upon you certain mysteries from heaven and to crush your enemies altogether and to show Pharaoh and Hāmān and their hosts that which they apprehend. We have set dogs in authority over you and We have caused wild beasts to be incensed at your words and have tried you greatly. So be not grieved at that which they say. Your Lord is on the watch. Allah the Most Gracious issues this commandment about His vicegerent, the Sultan: He shall be bestowed a great kingdom, treasures of knowledge and wisdom shall be opened at his hand and the earth shall be lit up with the light of its Lord. This is Allah's grace and it is strange in your eyes.

[Izāla-e-Auhām, pp. 855–856, Rūḥānī Khazā'in, vol. 3, pp. 565–566]

1891

When Maulavī Muḥammad Ḥusain issued his edict against me declaring me a disbeliever and incited people by saying that I was not a Muslim, and that funeral prayers should not be said over any of us and that none of us should be permitted to be buried in Muslim graveyards, it created a great rancour and hostility against me and I was left almost alone. At that

time I saw in a state of vision a person in the form of my deceased elder brother Mirzā Ghulām Qādir. However, I was immediately made to understand that he was an angel. I asked him: Where have you come from? He answered:

جِئْتُ مِنْ حَضْرَةِ الْوِتْرِ

[Arabic] I have come from the Presence of [God] the One.

I asked him: Why? He answered: Many people have drawn away from you and their hostility towards you is increasing. This is the message I have brought you. I desired to have a word with him in private. When he withdrew I said to him: People have withdrawn from me, but have you also drawn away? He answered: No, we are with you. On this my state of vision came to an end.

[al-Ḥakam, vol. 7, no. 2, January 17, 1903, p. 6 *and* al-Badr, vol. 1, no. 12, January 16, 1903, p. 97 *See also* Anwārul-Islām, p. 52, Rūḥānī Khazā'in, vol. 9, p. 54]

1891

...On my addressing myself to God I have received the revelation:

اُدْعُوْنِيْٓ اَسْتَجِبْ لَكُمْ[276]

and I have been assured that if abandoning the path of virtue you[277] will commit these impertinences[278] and will overlook the command contained in the verse:

[276] **[Arabic] Pray to Me; I will accept your prayers.** [Publishers]

[277] Maulavī Sayyed Nadhīr Ḥusain Dehlvī [Publishers]

[278] That is, after hearing all the arguments about the death of Jesus in a public gathering, would declare on oath in the name of Allah the Glorious, that these arguments are not valid and that in truth Jesus has ascended to heavens with physical body.

[The Announcement of October 17, 1891, Majmū'a-e-Ishtihārāt, vol. 1, pp. 248–249]

لَا تَقْفُ مَا لَيْسَ لَكَ بِهٖ عِلْمٌ[279] then within one year you will be so afflicted on account of this daring that it will become a Sign for others.

[The Announcement of October 17, 1891, Majmū'a-e-Ishtihārāt, vol. 1, p. 249]

November 1891

[Publishers' Note: Following is the explanatory translation given in Urdu in *Kitābul-Bariyyah* by the Promised Messiah[as], of Arabic text from *Ā'īna-e-Kamālāt-e-Islām*. We have translated it accordingly into English as he is the one who really knows the exact meaning of the revelations vouchsafed to him by Allah the Almighty. English translation of the remaining four lines[280] of Arabic is given in the footnote by the publishers.]

In a vision I saw that I myself was God[281] and believed myself to be such. I felt that I had no will or thought or action of my own left, and that I had become like a vessel with holes, or something which was being completely

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[279] Follow not that of which you have no knowledge (*sūrah Banī Isrā'īl*, 17:37) [Publishers]

[280] English translation of the remaining four lines of Arabic text from *Ā'īna-e-Kamālāt-e-Islām*:

> By "Allah Himself" I mean receding of the shadow in its origin and its complete absorption. As at times similar conditions take place among the lovers [of God Almighty]. The detail of it is that, when Allah decided something of the system of goodness, He made me, by His personal manifestations, in the position of His will, His knowledge, His nearness, His Unity and His Uniqueness, in order to complete His purpose and fulfil His promise. Such, indeed, has been Sunnah with the *Abdāl* [devotees] *Aqṭāb* [the shining stars of spirituality], and the Truthful ones.

[281] If someone sees in a dream that he has become God, the interpretation is that he has been guided to the right path. (*Ta'ṭīrul-Anām fī Ta'bīril-Manām*, by Ibn-e-Sīrīn of Egypt, page 9) [Jalal-ud-Din Shams]

overpowered by something else that had absorbed it wholly so that its own being had completely disappeared.

At that time, I saw that the spirit of Allah the Almighty had enveloped my soul and, covering my body, hid me completely in itself so that not a particle of me remained. I beheld my physical self as if all my limbs had become His, my eyes had become His eyes, my ears had become His ears and my tongue had become His tongue. My Lord seized me with such great force that I disappeared in Him and I felt that His power and strength was surging in me and His divinity was coursing through me. The camps of the Lord of honour were set up all around my heart and the Lord of power ground down my ego so that there was no more of me nor any desire of mine left. My whole structure was demolished and only the structure of the Lord of the universe remained visible.

Divinity overcame me with such force that I was drawn to Him from the hair of my head to the nails of my toes. Then I became all kernel, which had no shell and became an oil which had no dregs. I was separated completely from my ego and I became like something which was not visible; or like a drop, which had become merged in the river so that the river comprehended it in its vastness. I no longer knew what I had been before or what my being was. Divinity coursed through my veins and muscles. I was completely lost to myself and God Almighty employed all my limbs for His purpose and took possession of me with such force that nothing could exceed it. Being so seized by Allah, I became non-existent. I believed that my limbs had become God’s limbs and I imagined that I had discarded my own being and had departed from my own existence and that no associate or claimant had remained as an obstruction. God Almighty entered wholly into my being and my anger and my gentleness, my bitterness and my sweetness and my movement and my inertness all became

His. In this condition I said: **We desire a new universe, a new heaven and a new earth.** I then created the heaven and the earth in a mass without order or distinction and then, according to the divine will, I arranged and classified this mass. I felt that I had the power to create it. Then I created the lower heaven and said:

اِنَّا زَيَّنَّا السَّمَآءَ الدُّنْيَا بِمَصَابِيْحَ[282]

Then I said: We shall now create man from the essence of clay.[283] Then my condition moved from vision towards the reception of revelation and my tongue uttered:

اَرَدْتُّ اَنْ اَسْتَخْلِفَ فَخَلَقْتُ اٰدَمَ اِنَّا خَلَقْنَا الْاِنْسَانَ فِيْٓ اَحْسَنِ تَقْوِيْمٍ۔[284]

[Kitābul-Bariyyah, pp. 78–79,
Rūḥānī Khazā'in, vol. 13, p. 103–105]

[It was conveyed to me that when God Almighty determines to create a man He creates the heavens and the earth and all that is necessary in six days and creates Ādam towards the end of the sixth day. This is His settled way. It was also conveyed to me that the creation of a new heaven

[282] **We have decorated the lower heaven with lamps.** [Publishers]

[283] Publishers' Note: The Promised Messiah[as] has given a description in Urdu of this in *Chashma-e-Masīḥī* as follows:

> In a state of vision I saw that I had created a new earth and a new heaven and then I said: Now let us create man. At this the ignorant *maulavīs* raised a cry: Watch now, this man claims to be God. Actually, the meaning of the vision was that God will bring about through me such a change as if the heaven and the earth had been renewed and true men will come into being.
>
> **[Chashma-e-Masīḥī, p. 58 footnote, Rūḥānī Khazā'in, vol. 20, pp. 375–376 footnote]**

[284] **I determined to make a vicegerent so I created Ādam. Then We created man in the best mould**. [Publishers]

and new earth, which I saw in my vision, indicated heavenly and earthly support and provision of appropriate means for the achievement of the true purpose and the bringing into being of people with natures fitted to make them righteous and pure.

It was also conveyed to me that Allah the Almighty commands from heaven everyone with the appropriate nature to become ready to help His servant and to run towards him.

I had seen this vision in Rabī'uth-Thānī, 1309 AH, Allah be praised for this. This did not mean pantheism or incarnation of God, but was illustration of the *ḥadīth* mentioned in *Ṣaḥīḥ Bukhārī* which describes how through voluntary prayer the virtuous draw near to God.][285]

[Ā'īna-e-Kamālāt-e-Islām, pp. 564–566,
Rūḥānī Khazā'in, vol. 5, p. 564–566]

1891

I have written in a previous letter that I have been commissioned for a heavenly determination[286] and to set up its overt arrangements, I have proposed a gathering for December 27, 1891 which will be attended by many sincere people from different places.

[Maktūbāt-e-Aḥmadiyyah, vol. 5, no. 4, p. 9,
Letter dated December 22, 1891,
addressed to Navvāb Muḥammad 'Alī Khān of Malerkotla]

[285] The section in brackets [ ] is a translation of the Arabic text rendered by the Publishers.

[286] The import of 'heavenly determination' is that the Promised Messiah[as] claims that the blessings of Islam are continuing in this age and he has been commissioned to demonstrate them. [Jalal-ud-Din Shams]

1891

In the course of supplication I once saw in a vision that you [Navvāb Muḥammad ʻAlī Khān] were with me and that suddenly you had raised your neck. Just as a person raises his neck out of joy at the time of some accession to his rank or honour, a similar condition was created.

I wonder what kind of honour it was related to and when would be the time for it. But I can say definitely that some dignity,[287] success or increase in honour is destined for you by Allah the Glorious, whether soon or at some later time. Though I had been saddened by the anxiety with which you are faced, now I am happy, for through this vision a good end has been revealed.

[Maktūbāt-e-Aḥmadiyyah, vol. 5, no. 4, pp. 8–9,
Letter addressed to Navvāb Muḥammad ʻAlī Khān[ra]]

1891

كِتَابٌ سَجَّلْنَاهُ مِنْ عِنْدِنَا

Translation: [Arabic] This is a book to which We have put Our own seal.

[Āsmānī Faiṣalah, third edition, p. 13, November 1901,
Rūḥānī Khazā'in, vol. 4, p. 321]

[287] This glad tiding was fulfilled in 1908 when Navvāb Muḥammad ʻAlī Khān[ra] was honoured to be the son-in-law of the Promised Messiah[as] and the elder daughter of the Promised Messiah[as] was married to him. What greater honour, good luck, progress and respect could there be. [Mirza Bashir Ahmad]

1891

God Almighty has addressed me and has said in clear words:

اَنَا الْفَتَّاحُ اَفْتَحُ لَكَ۔ تَرٰی نَصْرًا عَجِیْبًا وَّ یَخِرُّوْنَ عَلَی الْمَسَاجِدِ۔ رَبَّنَا اغْفِرْلَنَآ اِنَّا کُنَّا خَاطِئِیْنَ۔ جَلَّا بِیْبُ الصِّدْقِ۔ فَاسْتَقِمْ کَمَآ اُمِرْتَ۔ اَلْخَوَارِقُ تَحْتَ مُنْتَهٰی صِدْقِ الْاَقْدَامِ۔ کُنْ لِّلّٰهِ جَمِیْعًا وَّمَعَ اللّٰهِ جَمِیْعًا۔ عَسٰی اَنْ یَّبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُوْدًا۔

That is [Arabic] I am the Bestower of victory and shall give you victory. You will witness the spectacle of wonderful help and your opponents—those few who are destined to be guided—will fall down in prostration supplicating: Lord, forgive us, we were in error.

These are the attires of truth which shall be manifested. Then be steadfast as you have been commanded. Miracles are shown at the extreme end of steadfastness. Be wholly for Allah and be wholly with Allah. Allah will soon raise you to a praiseworthy station.

[Āsmānī Faiṣalah, p. 37, third edition, November 1901, Rūḥānī Khazā'in, vol. 4, p. 342]

1891

A revelation with slight verbal variations has been received repeatedly:

میں تجھے عزّت دوں گا اور بڑھاؤں گا اور تیرے آثار میں برکت رکھ دوں گا یہاں تک کہ بادشاہ تیرے کپڑوں سے برکت ڈھونڈیں گے۔

[Urdu] I shall bestow honour upon you and shall foster you. I shall bless all your affairs so much so that kings will seek blessings from your garments.

[Āsmānī Faiṣalah, third edition, p. 37, November 1901, Rūḥānī Khazā'in, vol. 4, p. 342]

December 27, 1891

Await the prophecy contained in the Announcement of July 10, 1887[288] along with which is the revelation:

وَيَسْئَلُوْنَكَ اَحَقٌّ هُوَ۔ قُلْ اِیْ وَرَبِّیْٓ اِنَّهٗ لَحَقٌّ وَمَآ اَنْتُمْ بِمُعْجِزِیْنَ۔ زَوَّجْنٰكَهَا لَا مُبَدِّلَ لِكَلِمَاتِیْ۔ وَاِنْ یَّرَوْا اٰیَةً یُّعْرِضُوْا وَیَقُوْلُوْا سِحْرٌ مُّسْتَمِرٌّ۔

[Arabic] They ask you: 'Is this true?' Say: Yes, by my Lord, it is true and you cannot prevent it from happening. We have married[289] her to you. No one can change My words. When they see a Sign they will turn away and will not accept them and will say: 'This is a strong deception or magic.'

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[288] 1887 is scribe's error. Should be July 10, 1888. [Jalal-ud-Din Shams]

[289] It is true that the revelation said that her marriage with me had been celebrated in heaven. But, as I have stated, one of the conditions for the manifestation of the marriage celebrated in heaven was also announced at the same time and that was:

اَیَّتُهَا الْمَرْاَةُ تُوْبِیْ تُوْبِیْ فَاِنَّ الْبَلَآءَ عَلٰی عَقِبِكِ۔

[Arabic] [*O Woman, repent, repent, for misfortune is pursuing you.*]

Hence, when this condition was fulfilled the marriage was dissolved or delayed.

[Tatimmah Ḥaqīqatul-Waḥī, pp. 132–133, Rūḥānī Khazā'in, vol. 22, p. 570]

۲۸۔۲۷۔۱۴۔۲۔۲۷۔۲۔۲۶۔۲۔۲۸۔۱۔۲۳۔۱۵۔۱۱۔

۱۔۲۔۲۷۔۱۴۔۱۰۔۱۔۲۸۔۲۷۔۴۷۔۱۶۔۱۱۔۳۴۔۱۴۔۱۱

۷۔۱۔۵۔۳۴۔۲۳۔۳۴۔۱۱۔۱۴۔۷۔۲۳۔۱۴۔۱۰۔۱

۱۴۔۵۔۲۸۔۷۔۳۴۔۱۔۷۔۳۴۔۱۱۔۱۶۔۱۴۔۱۔۲۔۷۔۱۔۷۔۵۔۱۴۔۱۔

۱۴۔۲۔۲۸۔۱۔۷۔

290

والسلام علی من فهم اسرارنا و اتبع الهدیٰ [Peace be on him who fathoms our mysteries and follows the guidance.]

The benevolent well-wisher,
Ghulām Aḥmad of Qadian
December 27, 1891

[Announcement of December 27, 1891, Attached to Āsmānī Faiṣalah, Rūḥānī Khazā'in (Edition 2008), vol. 4, p. 350]

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290 Publishers' Note: For the benefit of the English reader we have given the numbers in English script below. The knowledge of numerical values is used in Arabic and Urdu, but not in English.

28–27–14–2–27–2–26–2–28–1–23–15–11-
1–2–27–14–10–1–28–27–47–16–11–34–14–11
7–1–5–34–23–34–11–14–7–23–14–10–1
14–5–28–7–34–1–7–34–11–16–1–14–7–2–1–7–5–1–14–1-
14–2–28–1–7-

Note by Ḥaḍrat Maulānā Jalal-ud-Din Shams[ra]: These numbers and the symbol accompanying them are all a part of the revelation. Allah the Almighty alone knows their import, which will, *inshā'Allah,* be manifested at its appropriate time.

1892

1892

My experience is that whenever I am seriously ill, Allah the Noble bestows healing upon me from Himself. On one occasion I suffered severely from bleeding dysentery… but in that critical condition God Almighty bestowed healing upon me from Himself in a wonderful manner.… In the same way, in this other illness also when I was at the door of death, I received the revelation from God Almighty:

اَلْاِبْرَاءُ[291]

Therefore, I am certain that God the Noble will bestow healing upon me from this illness.

[Maktūbāt-e-Aḥmadiyyah, vol. 5, no. 2, p. 119, Letter dated April 7, 1892, addressed to Ḥaḍrat Maulavī Nūr-ud-Dīn[ra]]

1892

In many visions, my humble self has been called a ***Ghāzī***.[292]

[Nishān-e-Āsmānī, p. 15, Rūḥānī Khazā'in, vol. 4, p. 375]

1892

My humble self cannot adequately thank God Almighty for His bounties. In this time of condemnation when, from all sides, I hear the scholars of the time calling out: لَسْتَ مُؤْمِنًا [You are not a believer]; the call from Allah the Glorious is:

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[291] **[Arabic] Release.** [Publishers]

[292] **One who participates steadfastly in a religious cause.** [Munawar Ahmed Saeed]

قُلْ إِنِّيْ أُمِرْتُ وَأَنَا أَوَّلُ الْمُؤْمِنِيْنَ[293]

On their side the *maulavīs* are calling for my eradication by every means and on the other side the revelation comes:

يَتَرَبَّصُوْنَ عَلَيْكَ الدَّوَائِرَ عَلَيْهِمْ دَائِرَةُ السَّوْءِ[294]

On their side they are trying to humiliate and disgrace me and on the other side God promises:

إِنِّيْ مُهِيْنٌ مَّنْ أَرَادَ إِهَانَتَكَ - اَللّٰهُ أَجْرُكَ - اَللّٰهُ يُعْطِيْكَ جَلَالَكَ -[295]

On their side the *maulavīs* are issuing declaration upon declaration that anyone who agrees with my doctrine and follows me becomes a disbeliever and on His side God Almighty continuously emphasises this revelation of His:

قُلْ إِنْ كُنْتُمْ تُحِبُّوْنَ اللّٰهَ فَاتَّبِعُوْنِيْ يُحْبِبْكُمُ اللّٰهُ[296]

In short, all these *maulavīs* are fighting God. Now we will see who comes out victorious.

[Nishān-e-Āsmānī, pp. 38–39, Rūḥānī Khazā'in, vol. 4, pp. 398–399]

July 25, 1892

July 25, 1892 CE, Dhul-Ḥajj 20, 1309 AH, Monday.

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[293] **[Arabic] Say: I have been commissioned and I am the first of believers.** [Publishers]

[294] **[Arabic] They are awaiting your being afflicted with misfortune. On them will be the evil affliction.** [Publishers]

[295] **[Arabic] I shall humiliate him who designs to humiliate you. God is your reward. God will bestow upon you your glory.** [Publishers]

Note by Ḥaḍrat Mirza Bashir Ahmad[ra]: The revelation إِنِّيْ مُهِيْنٌ مَّنْ أَرَادَ إِهَانَتَكَ was also received by the Promised Messiah[as] in 1892 at Lahore regarding Sheikh Muḥammah Ḥusain Batālavī. (*See al-Ḥakam*, vol. 1, no. 6, November 30, 1897, p.2)

[296] **[Arabic] Announce: If you love Allah, then follow me. Allah will then love you.** [Publishers]

This morning before dawn at 4:30 a.m. I saw a large house where my wife (Maḥmūd's mother) and another woman were sitting. I filled a white water-skin with water and carried it into the house and poured the water into an earthen vessel of mine. When I had finished pouring the water, the other woman suddenly came over to me wearing a beautiful red dress. I saw that she was a young woman and was clad in red from top to toe. Perhaps it was netting material. I thought to myself that this was the woman about whom I had published the announcement, but she appeared to me to have the features of my wife. It seemed that she said or thought: 'I have arrived.' I responded: 'O Allah, may she come.' Then she embraced me and thereupon I woke up. فَالْحَمْدُ لِلّٰهِ عَلٰى ذَالِكَ [Allah be praised for all this.]

Two to four days before I had seen in a dream that [a woman of the name] Raushan Bībī [Lady of light] had come and was standing outside the door of my verandah and I was sitting inside. I said to her: 'Come, Raushan Bībī, do come in.'

[Register of Miscellaneous Memoranda by the Promised Messiah[as], p. 33]

August 1892

Three or four days ago I had seen a frightening[297] dream the interpretation of which was that an enemy had attacked

[297] Note by Ḥaḍrat Maulānā Jalal-ud-Din Shams[ra]: This frightening dream was concerning Ḥaḍrat Khalīfatul Masīḥ I[ra] and the reference to a friend is also about him. In the same letter the Promised Messiah[as] writes:

Upon receiving your loving letter in yesterday's mail, being human, I was overcome by concern. But soon my mind was cleared. This is a trial from Allah, the All-Wise and Noble. If Allah the All-Powerful so wills, there is no need to be fearful…. I do not know what provocation has led to such a flagrant directive. How unfortunate is the state from

a friend of mine and had caused him some injury but it was found that the enemy also suffered mortally.

[Maktūbāt-e-Aḥmadiyyah, vol. 5, no. 2, p. 122, Letter dated August. 26, 1892, addressed to Ḥaḍrat Maulavī Nūr-ud-Dīn[ra]]

August 1892

God the Noble knows well how much and with what a painful heart I supplicated for your honoured self last night…. In the course of the supplication, God caused the following words to flow from my tongue:

لَوْلٰی عَلَیْہِ (اَوْ) لَا وَلِیَّ عَلَیْہِ[298]

These words were a converse from God Almighty and proceeded from Him alone.

[Maktūbāt-e-Aḥmadiyyah, vol. 5, no. 2, p. 122, Letter addressed to Ḥaḍrat Maulavī Nūr-ud-Dīn[ra], August 26, 1892]

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which such blessed, well-disposed and true well-wishers are expelled. I do not know what else is in the offing.

[Letter quoted above, Maktūbāt-e-Aḥmadiyyah, vol. 5, no, 2, pp. 121–123]

Note by Maulānā Abdul Latif Bahawalpuri: Ḥaḍrat Maulānā Ya'qūb 'Alī 'Irfānī[ra], in explaining the background of this flagrant order, says: 'Opponents of Ḥaḍrat Ḥakīmul-Ummat[ra] and Maulavī Muḥarram 'Alī Chishtī charged them with a political conspiracy. Raja Amar Singh loved Ḥaḍrat Ḥakīmul-Ummat[ra] and he was very deeply in love with the quality of his daily life and truthfulness. He was a young man of astute sense and keen judgment. The group that knew Maḥārāja Partāp Singh and controlled him suspected that Mahārāja Partāp Singh would be deposed and Mahārāja Amar Singh would replace him. This was a political move and struggle for power. But it was given a religious colour and it was alleged that when Mahārāja Amar Singh assumes power, Maulavī [Nūr-ud-Dīn] would convert him to Islam. With this kind of plot, Maulavī [Nūr-ud-Dīn] and Maulavī Muḥarram 'Alī were ordered to leave Jammu. He informed the Promised Messiah[as]. The Promised Messiah's[as] letter… was in response.

[Ḥayāt-e-Aḥmad, vol. 4, p. 423]

[298] **[Arabic] Is kindly disposed towards him; or, there is no friend in preference to him.** [Publishers]

August 14, 1892

August 14, 1892 CE, Muḥarram 20, 1309 AH. I saw in my dream last night that Muḥammadī (Begum), concerning whom a prophecy has been made, was sitting with some people in a village rest-house and perhaps her head was shaven and she was naked and she looked very repulsive. I said to her three times: The interpretation of your head being shaven is that your husband will die. I placed both my hands over her head and again stated the same interpretation during my dream. The same night Maḥmūd's mother saw in a dream that my marriage with Muḥammadī (Begum) had been performed and my wife had a document in her hand which specified that the dower for the marriage was one thousand rupees. Some sweets were sent for. Then Muḥammadī Begum was seen standing near me in [my wife's] dream.

[Register of Miscellaneous Memoranda by from the Promised Messiah[as], p. 34]

August 20, 1892

Last night about 2 a.m. I saw a serpent creeping about in the house of Ṣāḥib Jān (deceased) and then it stopped on the floor and Muḥammad Sa'īd put his finger on the head of the serpent designing to kill it. I, too, put my finger on its head and its head caught fire, but I felt that it had bitten me on my right forefinger, which had become swollen. I was apprehensive lest the poison might affect my heart, but I did not perceive such an effect. I learnt in the same dream that Maḥmūd had also been hurt in some way, but was apparently all right. Lord, safeguard us against every trouble. Āmīn.

[Register of Miscellaneous Memoranda by from the Promised Messiah[as], p. 43]

August 26, 1892

Last night I saw in a dream that somebody said that the boys say that:

عید کل تو نہیں پرسوں ہوگی۔

[Urdu] The *'Īd*[299] will not be tomorrow but the day after tomorrow.

I do not know what the interpretation of tomorrow or the day after tomorrow is.

[Maktūbāt-e-Aḥmadiyyah, vol. 5, no. 2, p. 122, Letter dated August 26, 1892, addressed to Ḥaḍrat Maulavī Nūr-ud-Dīn[ra]]

1892

Khalīfah Sayyed Muḥammad Ḥasan, Chief Minister of Patiala State, was facing some trouble, anxiety and sadness. I received several requests from him for prayers. It so happened that in one of those days I received the revelation:

چل رہی ہے نسیم رحمت کی ٭ جو دُعا کیجئے قبول ہے آج

[Urdu] The breeze of mercy is blowing.

All your supplications will be accepted today.

On this, I recalled his request and supplicated for him and informed him of this by a letter. Within a short time he was relieved of his trouble and informed me accordingly by a letter.

[Nuzūlul-Masīḥ, p. 225, Rūḥānī Khazā'in, vol. 18, p. 603]

299 The Muslim festival at the completion of Ramaḍān or Ḥajj. [Publishers]

1892

I saw him[300] once in my dream after his death. He was dressed in black (which were black from top to toe). He was standing about a hundred paces from me and begged me for something as assistance. I answered him: The time is now past. Now there is a great distance between you and me. You cannot reach me.

[Ḥaqīqatul-Waḥī, pp. 295–296, Rūḥānī Khazā'in, vol. 22, p. 309]

1892

طُوْبٰی لِمَنْ سَنَّ وَسَارَ[301]

[Ā'īna-e-Kamālāt-e-Islām, p. 2, Rūḥānī Khazā'in, vol. 5, p. 2]

1892

لَاتَخَفْ اِنِّیْ مَعَكَ۔ وَمَاشٍ مَّعَ مَشْیِكَ۔ اَنْتَ مِنِّیْ بِمَنْزِلَةٍ لَّا یَعْلَمُ الْخَلْقُ۔
وَجَدْتُّكَ مَا وَجَدْتُّكَ۔ اِنِّیْ مُهِیْنٌ مَّنْ اَرَادَ اِهَانَتَكَ وَاِنِّیْ مُعِیْنٌ مَّنْ اَرَادَ اِعَانَتَكَ۔
اَنْتَ مِنِّیْ وَسِرُّكَ سِرِّیْ وَاَنْتَ مُرَادِیْ وَمَعِیْ۔ اَنْتَ وَجِیْهٌ فِیْ حَضْرَتِیْ۔ اِخْتَرْتُكَ لِنَفْسِیْ۔[302]

[Ā'īna-e-Kamālāt-e-Islām, p. 11, Rūḥānī Khazā'in, vol. 5, p. 11]

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[300] Refers to Mīr 'Abbās 'Alī of Ludhiana. [Mirza Bashir Ahmad]

[301] **[Arabic] He who adopts this way and follows it is very fortunate.** [Publishers]

[302] **[Arabic] Be not afraid, I am with you and walk along with you. You have a standing with me of which people have no notion. I have found you that which I have found you. I shall humiliate him who designs your humiliation and I shall help him who designs to help you. You are from Me, your secret is My secret, you are My purpose and are with Me. You have a high standing in My Presence. I have chosen you for Myself.** [Publishers]

1892

مَنِہ دل در تنعُّمہائے دُنیا گر خُدا خواہی
کہ مے خواہد نگارِ من تہیدستانِ عشرت را[303]

[Ā'īna-e-Kamālāt-e-Islām, p. 55, Rūḥānī Khazā'in, vol. 5, p. 55]

1892

مصفّا قطرۂ باید کہ تا گوہر شود پیدا
کُجا بیند دلِ ناپاک رُوئے پاکِ حضرت را[304]

[Ā'īna-e-Kamālāt-e-Islām, p. 55, Rūḥānī Khazā'in, vol. 5, p. 55]

1892

What God the Noble has revealed and conveyed to me is that even if some of the theories of astronomers and physicists concerning meteors and comets should be accepted, there is no contradiction between the statements of these wiseacres and what God, the Lord of Honour and Glory, has set out in the Holy Qur'an concerning the spiritual purpose of these celestial bodies. The objective of these people is only to discover the material causes and the customary behaviour of these bodies so as to establish the general rules that regulate the physical system; but the Holy

[303] Note by Ḥaḍrat Maulānā Jalal-ud-Din Shams[ra]: The second line of the couplet is revealed.

The meaning of the whole couplet is: **[Persian]** If you are seeking God do not commit your heart to the luxuries of the world; **For my Beloved loves only those who stay away from all luxury.** [Mirza Bashir Ahmad]

[304] Note by Ḥaḍrat Maulānā Jalal-ud-Din Shams[ra]: The first line of this couplet is revealed.

The meaning of the couplet is: **[Persian] A pure drop is needed so that it may become a pearl;** How can an impure heart be honoured with a sight of the countenance of the Holy One. [Mirza Bashir Ahmad]

Qur'an is concerned with the spiritual system and it is obvious that God's action in one cannot be in contradiction with His action in the other. Is it then to be wondered at that the physical and the spiritual systems should, under God's control, run side by side with each other.

[Āʾīna-e-Kamālāt-e-Islām, pp. 119–120 footnote, Rūḥānī Khazāʾin, vol. 5, pp. 119–120 footnote]

September 3, 1892

اقبال کے دن آئیں گے۔ یَاْتِیْکَ مِنْ کُلِّ فَجٍّ عَمِیْقٍ اُنْظُرْ اِلٰی یُوْسُفَ وَاِقْبَالِہٖ۔
وَقَالُوْا مَتٰی ھٰذَا الْوَعْدُ۔ قُلْ اِنَّ وَعْدَ اللّٰہِ حَقٌّ۔ خَرُّوْا لَہٗ سُجَّدًا۔ [305]

[Register of Miscellaneous Memoranda by the Promised Messiah[as], p. 27]

September 21, 1892

سَیُوْلَدُ لَکُمُ الْوَلَدُ وَیُدْنٰی مِنْکُمُ الْفَضْلُ اِنَّ نُوْرِیْ قَرِیْبٌ۔[306]

[Register of Miscellaneous Memoranda by the Promised Messiah[as], p. 26]

September 24, 1892

This is Saturday. Last night about 2 a.m. I saw in my dream that my wife had gone somewhere in a state of perturbation. I called her and said: Come, let me show you the tree. I took her out and when we arrived near the tree close to the garden, I asked my wife: Where is Maḥmūd? She answered: In paradise; then she added: In the paradise of the grave. Allah, increase my age and the age of my son

[305] **[Urdu] The days of glory shall arrive. [Arabic] The help will arrive to you by every distant track. Look at Yūsuf [Joseph] and his glory. They ask: When will this promise be fulfilled? Say: The promise of Allah is true. They fell into prostration before Him.** [Publishers]

[306] **[Arabic] Soon a son will be born to you and grace will be brought near to you. Verily My light is near.** [Publishers]

and the age of my wife and convert the evil of this dream into good. You have power over all things. Āmīn. I have put my trust in You.

[Register of Miscellaneous Memoranda by the Promised Messiah[as], p. 44]

September 27, 1892[307]

On one occasion I received a letter from Sayyed Muḥammad Ismā'īl, the brother of my wife (who was at that time ten years old), who wrote from Patiala to the effect that his mother had died and there was no one to look after his younger brother Isḥāq. At the end of the letter there was a note that Isḥāq had also died and that we should come [to Patiala] immediately. This letter caused me great anxiety, more particularly as my wife had high fever at the time. In this state of anxiety I was overcome by a light slumber and the revelation came:

إِنَّ كَيْدَكُنَّ عَظِيمٌ

That is [Arabic] O women! Great are your stratagems.

…From this I understood immediately that this was merely a ruse. Then…I sent my servant Sheikh Ḥāmid 'Alī to Patiala and on his return he told us that both Isḥāq and his mother were alive and safe.

[Nuzūlul-Masīḥ, pp. 232–233, Rūḥānī Khazā'in, vol. 18, pp. 610–611]

September 30, 1892

ظُلُمَاتُ الْاِبْتِلَآءِ۔ هٰذَا يَوْمٌ عَصِيْبٌ۔ يُوْلَدُ لَكَ الْوَلَدُ وَيُدْنٰى مِنْكَ الْفَضْلُ۔ اِنَّ نُوْرِيْ قَرِيْبٌ۔ اَجِيْئُ مِنْ حَضْرَةِ الْوِتْرِ۔ 308

307 This date is taken from the Promised Messiah's[as] *Register of Miscellaneous Memoranda* (page 44) which is available in the Khilāfat Library, Rabwah. [Abdul Latif Bahawalpuri]

[Register of Miscellaneous Memoranda by the Promised Messiah[as], p. 50]

October 4, 1892

عَفَا اللّٰهُ عَنْكَ لِمَ اَذِنْتَ لَهُمْ۔ اِنَّمَا اَمْرُكَ اِذَا اَرَدْتَّ لِشَیْءٍ اَنْ
تَقُوْلَ لَهٗ كُنْ فَیَكُوْنُ۔ اَنْتَ بِنَا مُلْحِقٌ۔ اِنَّمَا اَمْرُكَ اِذَا اَرَدْتَ لِشَیْءٍ اَنْ تَقُوْلَ لَهٗ
كُنْ فَیَكُوْنُ۔ اٰتِیْكَ غَدًا۔ جَآءَكَ رَبُّكَ الْاَعْلٰی۔ اَنْتَ بِنَا مُلْحِقٌ۔ اِنَّمَا اَمْرُكَ اِذَا اَرَدْتَّ
لِشَیْءٍ اَنْ تَقُوْلَ لَهٗ كُنْ فَیَكُوْنُ۔ اَنْتَ مِنْ مَّآءِنَا وَهُمْ مِّنْ فَشَلٍ۔ اَنْتَ بِنَا مُلْحِقٌ۔
اِنَّمَا اَمْرُكَ اِذَا اَرَدْتَّ لِشَیْءٍ اَنْ تَقُوْلَ لَهٗ كُنْ فَیَكُوْنُ۔ اَنْتَ مِنِّیْ بِمَنْزِلَةِ تَوْحِیْدِیْ
وَتَفْرِیْدِیْ اَنْتَ مِنِّیْ بِمَنْزِلَةٍ لَّا یَعْلَمُهَا الْخَلْقُ۔ اَلْبَیْتُ الْمُحَوَّفَةُ مُلِئَتْ مِنْ
بَرَكَاتٍ۔ 309

[Register of Miscellaneous Memoranda by the Promised Messiah[as], p. 26]

October 10, 1892

I was shown in a vision the following revelation written into the Holy Qur'an:

مُرَادَاتُكَ حَاصِلَةٌ۔[310]

[Register of Miscellaneous Memoranda by the Promised Messiah[as], p. 26]

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[308] **[Arabic] Darknesses of trial. This is a hard day. A son will be born to you and grace will come close to you. Verily, My light is near. I come from the Presence of the One.** [Publishers]

[309] **[Arabic] May Allah forgive you, why did you give them permission? Your method is that when You have determined upon a thing You direct it, Be; and it is. You will be attached to Us; Your method is that when You have determined upon a thing You direct it Be; and it is. I shall come to you tomorrow. Your Lord, the High, has come to you. You will be attached to Us. Your method is that when You have determined upon a thing You direct it: Be; and it is. You are from Our water and they are from cowardice. You will be attached to Us. Your method is that when You have determined upon a thing You direct it: Be; and it is. You are to Me as My Unity and My Uniqueness. You have a standing with Me of which the people are not aware. The crowded house has been filled with blessings.** [Publishers]

[310] **[Arabic] You will achieve all that you desire.** [Publishers]

October 12, 1892

October 12, 1892 CE, Aswaj 28, 1940 [Bikrami]:

برسرسہ صد شمار ایں کار را۔[311]

It appears that in this revelation the words ‘this affair’ have reference to the announcement concerning the promised wife. واللہ اعلم [Allah knows best.]

[Register of Miscellaneous Memoranda by the Promised Messiah[as], p. 50]

October 12, 1892

(۱) جَآءَكَ رَبُّكَ الْاَعْلٰى۔ وَلَسَوْفَ يُعْطِيْكَ فَتَرْضٰى۔

(۲) يَاْتِيْكَ قَمَرُ الْاَنْبِيَآءِ وَاَمْرُكَ يَتَاَتّٰى۔ [312]

[Register of Miscellaneous Memoranda by the Promised Messiah[as], p. 27]

October 12, 1892

سُبحان اللہ! مخالفتِ قوم کثیر کارے است صعب۔ ایں کار از تو آید و مرداں چنیں کنند۔

اَنْتَ مِنِّیْ بِمَنْزِلَةٍ لَّا يَعْلَمُهَا الْخَلْقُ۔ وَجَدْتُّكَ مَا وَجَدْتُّكَ۔ اَنْتَ مَخْلُوْقٌ مِّنْ مَّآءِنَا الْقَدِيْمِ وَهُمْ مِّنَ الْفَشَلِ۔ [313]

[Register of Miscellaneous Memoranda by the Promised Messiah[as], p. 29]

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311 **[Persian] Expect this affair at the beginning of the third century.**

312 **(1) [Arabic] Your Lord, the High, has come to you and soon will He bestow upon you that which will please you.**

(2) [Arabic] The moon of the Prophets will come to you and your affair will become manifest. [Publishers]

313 **[Arabic] Holy is Allah! [Persian] The opposition of a large number of people is a hard matter. This task can only be performed by you and thus do true men act. [Arabic] You have a standing with Me of which the people are not aware. I have found you that which I have found you. You are created from Our ancient water and they are created from cowardice. [**Publishers]

October 12, 1892

فَقُلْ لَّهُمْ قَوْلًا مَّيْسُوْرًا۔ وَاسْتَغْفِرْ لَهُمْ۔ يُعَقِّلُكَ رَبُّكَ بِالْكِتَابِ وَالْحِكْمَةِ فَشُبِّهَ عَلَيْهِ وَكَانَ مِنَ الْمُلْبَسِ۔[314]

[Register of Miscellaneous Memoranda (from the Promised Messiah[as]), p. 30]

October 12, 1892

محمد حسین۔ الہام (گورنمنٹ پنجاب میں شہادت مخفی نا انصافی سے بیچتا ہے) اِذَا دُكَّتِ الْاَرْضُ دَكًّا دَكًّا۔[315]

[Register of Miscellaneous Memoranda (from the Promised Messiah[as]), p. 30]

October 18, 1892

It was October 17, 1892 when, in response to *Nūr Afshāń*, my humble self concluded setting forth my arguments in full that the spiritual Judgment in truth was the advent of the Holy Prophet, may the peace and blessings of Allah be upon him. I had supplemented this with verses in praise of the Holy Prophet, may the peace and blessings of Allah be upon him, whose true praise is in fact beyond description, and added, by way of a sample, some praise of his noble companions, may Allah be pleased with them, to prove my point. When I went to sleep after writing the ode in praise of the Holy Prophet[sa] and narrating the qualities and virtues of his companions[ra], I saw a blessed and holy dream. I found myself in the upper storey of a large mansion, the rooms of which were very spacious and wide and richly carpeted. I was addressing a large gathering and was setting forth to them divine truths and higher knowledge. Among

[314] **[Arabic] Speak to them with ease and ask forgiveness for them. Your Lord will bestow understanding upon you through the Book and wisdom. The matter became doubtful to him and he was confused.** [Publishers]

[315] Muḥammad Ḥusain – Revelation: **[Urdu] (He unjustly sells secret evidence to the Punjab Government.) [Arabic] When the earth is broken into bits.** [Publishers]

the audience was a *maulavī* whom I did not know and he did not believe in me. He was sitting among the gathering and did not belong to our *Jamā'at* [Community]. I took note of his features. He was slim and white bearded. He interrupted my discourse and said: These are matters relating to the nature of God's Being and any discussion of them is prohibited. I admonished him: Foolish one, this has nothing to do with the nature of God's Being. This is holy knowledge concerning Him. I was deeply distressed by his irrelevant interruption and tried to silence him; but he persisted in his mischief which made me angry and I said: The evil-minded divines of this age persist in their mischief, but God will expose them and added some more phrases of the same type, which I do not now recall. Then I called out: Is there anyone who would expel this *maulavī* from this gathering? Thereupon, I saw someone who looked like my servant Ḥāmid 'Alī who seized the *maulavī* and pushed him out down the stairs. Then I looked up and saw the Holy Prophet, on whom be the peace and blessings of Allah, standing on a large terrace near our gathering as if he had been strolling there and was quite close when the *maulavī* was expelled. I had not noticed him before but on looking closely now I saw that he was holding the book *Ā'īna-e-Kamālāt-e-Islām* in his hand. At the place that I have mentioned, which appears to have been printed already, he had placed one of his blessed fingers at the spot where his praise was mentioned and his pure, effective, and high teachings were set out, and another finger at the place where the qualities and the truth and loyalty of his companions, may Allah be pleased with them, were set out. He was smiling and said:

هٰذَا لِیْ وَهٰذَا لِاَصْحَابِیْ

That is [Arabic] this is in my praise and this is in praise of my companions.

Then my mind moved from the dream towards revelation and a state of vision was created. It was revealed to me in a vision that God Almighty expressed His pleasure over His own praise mentioned at that place and the revelation about it came to me:

هٰذَا الثَّنَاءُ لِیْ[316]

This was Tuesday night and the time was 3:15 a.m.

[Āʾīna-e-Kamālāt-e-Islām, pp. 215–217, footnote, Rūḥānī Khazāʾin, vol. 5, pp. 215–217]

October 19, 1892

زرِ چندہ حیدرآباد-[317]

In a vision I met Navvāb Muḥammad ʻAlī.

[Register of Miscellaneous Memoranda by the Promised Messiah[as], p. 31]

October 19, 1892

لَا تَیْئَسُوْا مِنْ رَّوْحِ اللّٰہِ۔ اِنَّ رَوْحَ اللّٰہِ قَرِیْبٌ۔ اَرَدْتُّ اَنْ اَسْتَخْلِفَ فَخَلَقْتُ اٰدَمَ۔ فَاِذَا سَوَّیْتُہٗ وَ نَفَخْتُ فِیْہِ مِنْ رُّوْحِیْ فَقَعُوْا لَہٗ سٰجِدِیْنَ۔ [318]

[Register of Miscellaneous Memoranda by the Promised Messiah[as], p. 30]

November 3, 1892

تیرے کلام میں جو تیرے مُنہ سے نکلتا ہے برکت رکھی جاتی ہے کیونکہ وہ تیرے مُنہ سے نکلتا ہے

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[316] **[Arabic] This is My praise.** [Publishers]

[317] **[Persian] Contribution money from Hyderabad.** [Publishers]

[318] **[Arabic] Despair not of the mercy of Allah; certainly, the mercy of Allah is close. I determined to appoint a vicegerent and so I created Ādam. When I have perfected his faculties and breathed into him My spirit then fall down in prostration for him.** [Publishers]

[Urdu] Blessing is placed in the words uttered by your mouth, because they issue from your mouth.

[Register of Miscellaneous Memoranda by the Promised Messiah[as], p. 26]

November 1892

يَاْتِيْ قَمَرُ الْاَنْبِيَآءِ وَ اَمْرُكَ يَتَاَتّٰى۔[319]

[Register of Miscellaneous Memoranda by the Promised Messiah[as], p. 26]

November 9, 1892

I saw in a dream that I was coming towards Qadian, but the way was dark and difficult to find. I continued walking, not knowing where I was going, and a hand from the unseen seemed to guide me until I arrived in Qadian and saw the mosque which is now in the possession of the Sikhs. Then I walked along the street which comes straight from the quarter of the Kashmīrīs. I felt very troubled and it seemed as if I was about to faint. At that time I was repeatedly praying in these words: رَبِّ تَجَلَّ رَبِّ تَجَلَّ۔[320].

My hand was in the hand of a lunatic and he also said: رَبِّ تَجَلَّ[321]. I was supplicating with great earnestness.

I recall that I had prayed before that very earnestly for myself, my wife, and my son Maḥmūd. I then saw two dogs in my dream; one very black and the other white and a person who was clipping their nails. Then I received the revelation:

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[319] **[Arabic] The moon of the Prophets will arrive and your affair will become manifest.** [Publishers]

[320] **[Arabic] Lord manifest Yourself, Lord manifest Yourself.** [Publishers]

[321] **[Arabic] Lord manifest Yourself.** [Publishers]

كُنْتُمْ خَيْرَ اُمَّةٍ اُخْرِجَتْ لِلنَّاسِ[322]

[Register of Miscellaneous Memoranda by the Promised Messiah[as], p. 35]

November 12, 1892

اَنْتَ مَعِیْ وَاَنَا مَعَكَ وَلَا یَعْلَمُهَآ اِلَّا الْمُسْتَرْشِدُوْنَ۔[323]

[Register of Miscellaneous Memoranda by the Promised Messiah[as], p. 26]

November 13, 1892

قَدْ جَآءَ وَقْتُ الْفَتْحِ وَالْفَتْحُ اَقْرَبُ۔[324]

[Register of Miscellaneous Memoranda by the Promised Messiah[as], p. 26]

December 1, 1892

رَدَدْنَآ اِلَیْكَ الْكَرَّةَ الثَّانِیَةَ۔ وَقَالُوْٓا اَنّٰى لَكَ هٰذَا۔ قُلْ هُوَ اللّٰهُ عَجِیْبٌ۔
لَا تَثْرِیْبَ عَلَیْكُمُ الْیَوْمَ۔ یَغْفِرُ اللّٰهُ لَكُمْ وَهُوَ اَرْحَمُ الرَّاحِمِیْنَ۔[325]

[Register of Miscellaneous Memoranda by the Promised Messiah[as], p. 26]

December 7, 1892

I saw another dream on December 7, 1892 that I had become Ḥaḍrat ʻAlī, may Allah honour his face; meaning that in my dream I felt as if I was the very same as him. It is one of the wonders of a dream that sometimes a person

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[322] **[Arabic] You are the best people raised for the good of mankind.** [Publishers]

[323] **[Arabic] You are with Me and I am with you, and that is not known except to those who possess good sense.** [Publishers]

[324] **[Arabic] The time of victory has arrived and victory is very close.** [Publishers]

[325] **[Arabic] We will bring it back to you the second time. They ask: 'Whence have you obtained this?' Say: God is Wonderful. No blame shall lie upon you on that day. May Allah forgive you. He is the Most Merciful of all those who show mercy.** [Publishers]

feels that he is someone else and in that way I felt at the time that I was ‘Alī Murtaḍā and the situation was that a group[326] of Khawārij was opposing my *Khilāfat*, that is to say, they wished to obstruct my becoming *Khalīfah* and were creating mischief for that purpose. Then I saw the Holy Prophet, on whom be the peace and blessings of Allah, close to me and he said with kindness and affection:

يَا عَلِيُّ دَعْهُمْ وَاَنْصَارَهُمْ وَزِرَاعَتَهُمْ

That is [Arabic] O ‘Alī! Stay away from them, their helpers, and their harvest. Leave them and turn away from them.

I found that the Holy Prophet, may the peace and blessings of Allah be upon him, advised me to be steadfast in the midst of that trial and to refrain from getting involved with those people. He told me that I was in the right, but that it would be better not to address them. By their harvest is meant the followers of the *maulavīs* who are influenced by their teachings and whom they have been preparing for a long time.

Then my mind moved towards the reception of revelation and God disclosed to me that one of my opponents said:

ذَرُوْنِيْ اَقْتُلْ مُوْسٰى

That is [Arabic] Leave me free to kill Mūsā [Moses]; that is, my humble self.

I saw this dream at about 2:40 a.m., and it was the morning of Wednesday. فَالْحَمْدُ لِلّٰهِ عَلٰى ذٰلِكَ [Allah be praised for all this.]

[Ā’īna-e-Kamālāt-e-Islām, pp. 218–219 footnote, Rūḥānī Khazā’in, vol. 5, pp. 218–219 footnote]

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326 This shows that the *Khilāfat* that would be established after the Promised Messiah[as] would be opposed by a community which will try to create disorder.

[Barakāt-e-Khilāfat, p. 29, Anwārul ‘ulūm, vol. 2, p. 176]

1892

(A) It has been disclosed to me through a vision that Ḥaḍrat ‘Isā[as] [Jesus] was apprised of the poisonous doctrines which have spread in the world through the Christians and thereby his soul was moved towards his spiritual descent upon the earth and, being deeply affected by the determination of his followers upon self-ruin, he desired a substitute who should resemble him and should be possessed of the same nature as himself as if he was the same. So God, according to His promise, bestowed upon him one who resembled him and upon this one descended the resolve and qualities and spirituality of Masīḥ [Messiah]. He and Messiah[as] were firmly bonded together as if the two were fashioned from the same essence and the attention of Masīḥ made the heart of the other his own resting place so that he might fulfil his urge through him. In this manner he took on the identity of Masīḥ and the fervent designs of Masīḥ[as] descended upon him by virtue of which his coming was metaphorically described in the revelations as the coming of Masīḥ.

[Ā’īna-e-Kamālāt-e-Islām, pp. 254–255, Rūḥānī Khazā’in, vol. 5, pp. 254–255]

(B) As it has been disclosed to me through visions, the soul of Ḥaḍrat Masīḥ[as] [Messiah] was in travail on account of the falsehoods that had been attributed to him in this age, and fervently desired the descent to the earth of one spiritually his like and he supplicated God Almighty to that effect. So God Almighty responded to his agitation and sent his like into the world so that the promise, already made, should be fulfilled…. The soul of Ḥaḍrat Masīḥ, peace be upon him, had two occasions to demand a substitute. The first was six hundred years after his death. This was when the Jews insisted more than ever that he was an impostor and a liar and that his birth was illegitimate and that is why he died on the cross. On the other hand, the Christians

proclaimed that he was the son of God and even God himself, and that he had laid down his life on the cross for the salvation of mankind....

It was then that the soul of the Masīḥ [Messiah] was moved, in accordance with Allah's will, and demanded to be exonerated from all these charges and beseeched God for a substitute. Thereupon, the Holy Prophet, may peace and blessings of Allah be upon him, was raised… This was the first agitation of the soul of Jesus of Nazareth which achieved its purpose in the advent of our lord and master, our Messiah, the Seal of Prophets, may peace and blessings of Allah be upon him. فالحمدللّٰہ [All praise belongs to Allah.]

The second time when the soul of the Masīḥ[as] was agitated was when the Christians completely assumed the qualities of Antichrist…Thus in this age the soul of the Masīḥ was agitated a second time and longed for his substitute to appear in the world. When this desire reached its climax, God Almighty raised one who was his spiritual reflection to defeat the Antichrist of this age. This spiritual reflection, by coming in the likeness of the Masīḥ[as], is called the Promised Messiah.…

On account of the current troubles, it was only the advent of the Masīḥ that was called for. It was his people who had been corrupted and among whom the qualities of the Antichrist had spread. Therefore, it was only proper that the soul of the Masīḥ should have been agitated.

This is the subtle spiritual comprehension that has been bestowed upon me through a vision.

It has also been disclosed to me that, after a time of piety and purity and the supremacy of Divine unity, the world will again return to polytheism and transgression. Some will devour others like insects, ignorance will prevail, the Masīḥ [Messiah] will be worshipped once again, and the

error of creature-worship will be widespread. All this mischief will proceed out of Christianity in the last part of these latter days. Then again the soul of the Masīḥ will be greatly troubled and will seek its descent in a majestic form. Then, with the advent of an awe-striking semblance of his, this age will come to an end. That will be the end and the expanse of the world will be rolled up.

This shows that on account of the unworthy behaviour of the followers of the Masīḥ[as], it had been decreed that the spirituality of the Masīḥ[as] should descend into the world three times.

[Āʾīna-e-Kamālāt-e-Islām 341–346, Rūḥānī Khazāʾin, vol. 5, pp. 341–346]

December 1892

Now I have been told that he who calls a Muslim a disbeliever and despite finding his adherence to the *qiblah*, affirmation of the creed and belief in the doctrines of Islam, does not desist from calling him a disbeliever, is himself outside the pale of Islam. I have, therefore, been commissioned to enter into a *mubāhalah* [prayer duel] with those who are the leaders in the campaign of declaring me a disbeliever and are called *muftī*, *maulavī* and *muḥaddith* and who also have wives and children. It would be necessary that in a public gathering I should set forth my reasoning in a detailed speech, and should refute all their charges and should try to clear up all their doubts that agitate their minds and if they should still persist in calling me a *Kāfir* I should enter into a *mubāhalah* with them.

[Āʾīna-e-Kamālāt-e-Islām, pp. 256–257, Rūḥānī Khazāʾin, vol. 5, pp. 256, 257]

December 1892

The word of God that has descended upon me, granting permission for *mubāhalah*, is as follows:

نَظَرَ اللّٰهُ اِلَيْكَ مُعَظَّرًا۔ وَقَالُوْٓا اَتَجْعَلُ فِيْهَا مَنْ يُّفْسِدُ فِيْهَا۔ قَالَ اِنِّيْٓ اَعْلَمُ مَا لَا تَعْلَمُوْنَ قَالُوْٓا اِكْتَابٌ مُّخْتَلِقٌ مِّنَ الْكُفْرِ وَالْكَذِبِ قُلْ تَعَالَوْا نَدْعُ اَبْنَآءَنَا وَاَبْنَآءَكُمْ وَنِسَآءَنَا وَنِسَآءَكُمْ وَاَنْفُسَنَا وَاَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَّعْنَةَ اللّٰهِ عَلَى الْكٰذِبِيْنَ۔

Translation: [Arabic] God has looked at you with a fragrant look. Some of the people said in their hearts: 'O Allah, will You appoint in the world one who will cause disorder in it?' He answered: I know that which you do not know. They say: 'The book written by this man is full of disbelief and falsehood.' Say to them: Come, let both of us call our sons, women and dear ones, then let us pray fervently for the triumph of the truth and invoke the curse of Allah on those who lie.

[Ā'īna-e-Kamālāt-e-Islām, pp. 263–265, Rūḥānī Khazā'in, vol. 5, pp. 263–265]

1892

I have been commanded that I should publish the invitation to a *mubāhalah* with the book, *Ā'īna-e-Kamālāt-e-Islām*.

[Maktūbāt-e-Aḥmadiyyah, vol. 5, no. 4 p. 20, Letter dated December 10, 1892, addressed to Navvāb Muḥammad 'Alī Khān]

December 1892

This is the permission to enter into *mubāhalah*, which has been granted to my humble self. I put down here some of these revelations along with some other revelations conveying good news. These are:

يَوْمَ يَجِيْءُ الْحَقُّ وَيُكْشَفُ الصِّدْقُ وَيَخْسَرُ الْخَاسِرُوْنَ۔ اَنْتَ مَعِیْ وَاَنَا مَعَكَ وَلَا يَعْلَمُهَآ اِلَّا الْمُتَرَشِّدُوْنَ۔ نَرُدُّ اِلَيْكَ الْكَرَّةَ الثَّانِيَةَ وَنُبَدِّلَنَّكَ مِنْ بَعْدِ خَوْفِكَ اَمْنًا۔ يَاْتِيْ قَمَرُ الْاَنْبِيَآءِ وَاَمْرُكَ يَتَاَتّٰى۔ يَسُرُّ اللّٰهُ وَجْهَكَ وَيُنِيْرُ بُرْهَانَكَ۔ سَيُوْلَدُ لَكَ الْوَلَدُ وَيُدْنٰى مِنْكَ الْفَضْلُ اِنَّ نُوْرِیْ قَرِيْبٌ۔ وَقَالُوْٓا اَنّٰى لَكَ هٰذَا قُلْ هُوَ اللّٰهُ عَجِيْبٌ۔ وَلَا تَيْئَسْ مِنْ رَّوْحِ اللّٰهِ۔ اُنْظُرْ اِلٰى يُوْسُفَ وَاِقْبَالِهٖ۔ قَدْ جَآءَ وَقْتُ الْفَتْحِ وَالْفَتْحُ اَقْرَبُ۔ يَخِرُّوْنَ عَلَى الْمَسَاجِدِ۔ رَبَّنَا اغْفِرْ لَنَآ اِنَّا كُنَّا خَاطِئِيْنَ۔ لَا تَثْرِيْبَ عَلَيْكُمُ الْيَوْمَ يَغْفِرُ اللّٰهُ لَكُمْ وَهُوَ اَرْحَمُ الرّٰحِمِيْنَ۔ اَرَدْتُّ اَنْ اَسْتَخْلِفَ فَخَلَقْتُ اٰدَمَ نَجِيَّ الْاَسْرَارِ۔ اِنَّا خَلَقْنَا الْاِنْسَانَ فِيْ يَوْمٍ مَّوْعُوْدٍ۔

That is [Arabic] On that day truth will come and truthfulness will be laid open and the losers will suffer loss. You are with Me and I am with you and this is known only to those who possess good sense. We shall grant you success a second time and shall convert your fear into security. The moon of the Prophets will come and your affair will become manifest. Allah will make your countenance cheerful and will illumine your reasoning. Soon will a son be born to you and grace will come close to you. My light is near.[327]

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[327] Note by Ḥaḍrat Maulānā Jalal-ud-Din Shams[ra]: The birth of a second son whose name is Bashīr Aḥmad was foretold in a prophecy which is printed on page 266 of *Ā'īna-e-Kamālāt-e-Islām*. The words of the prophecy are:

يَاْتِيْ قَمَرُ الْاَنْبِيَآءِ۔ وَاَمْرُكَ يَتَاَتّٰى۔ يَسُرُّ اللّٰهُ وَجْهَكَ۔ وَيُنِيْرُ بُرْهَانَكَ۔
سَيُوْلَدُ لَكَ الْوَلَدُ۔ وَيُدْنٰى مِنْكَ الْفَضْلُ۔ اِنَّ نُوْرِیْ قَرِيْبٌ ...

That is [Arabic] the moon of the Prophets will arrive and your affair will become manifest. Allah will make your countenance cheerful and will illumine your reasoning. Soon a son will be born to you and grace will come close to you. My light is near.

By Faḍl [grace] being near was meant that his coming would be a source of grace and also that in his features and build he will be like

They ask you: 'Whence have you obtained this?' Say: Allah is Wonderful. Such are His acts: He honours whomsoever He wishes. Despair not of the mercy of Allah. Look at Yūsuf [Joseph] and his glory. The time of victory has arrived and victory is close. The opponents, who are destined to be forgiven, will fall into prostration and will supplicate: Lord forgive us, for we were in error. There shall be no blame upon you this day. Allah will forgive you; and He is the Most Merciful of all those who show mercy. I was determined to appoint a vicegerent and so I created Ādam, who comprises mysteries. We created him on the day of promise.

This means that the Promised One has appeared at the time which had been indicated through the Holy Prophet, may the peace and blessings of Allah be on him, and it had been indicated that at the time of his appearance such and such a people will be on top in their empire and strength, and such and such type of worship of creatures will be prevalent. The Promised One has been born in the same age, which is the time of the Cross and worship of 'Īsā [Jesus].

[Ā'īna-e-Kamālāt-e-Islām, pp. 266–269, Rūḥānī Khazā'in, vol. 5, p. 266–269]

1892

I have been shown, told, and made to fully comprehend that Islam alone is the true faith in the world and it has been revealed to me that whatever has been bestowed upon me is by way of blessing on account of following the Seal of

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Faḍl Aḥmad, my son from my other wife... This son was born according to this prophecy on April 20, 1893 as is set out in the announcement of that date and he was named Bashīr Aḥmad [Ḥaḍrat Mirza Bashir Ahmad M.A].

[Tiryāqul-Qulūb, p. 42, Rūḥānī Khazā'in, vol. 15, p. 220]

Prophets, may peace and blessings of Allah be upon him. There is no instance of this in other faiths, for they are false.

[Ā'īna-e-Kamālāt-e-Islām, p. 276, Rūḥānī Khazā'in, vol. 5, p. 276]

1892

(A) I have been given the definite good news that if any opponent of the faith comes forward against me I shall prevail against him and he will be humiliated.

[Ā'īna-e-Kamālāt-e-Islām, p. 348, Rūḥānī Khazā'in, vol. 5, p. 348]

(B) It has been revealed to me that I shall prevail over every blind opponent and Allah has said:

اِنِّیْ مُھِیْنٌ مَّنْ اَرَادَ اِھَانَتَکَ۔[328]

[Ā'īna-e-Kamālāt-e-Islām, p. 382, Rūḥānī Khazā'in, vol. 5, p. 382]

(C) He has, of His grace and benevolence, honoured me with His special words and has informed me: I, the True and Perfect God, shall be with you and shall bestow victory on you in every contest pertaining to spiritual blessings and heavenly support.

[Jang-e-Muqaddas, pp. 55–56, Statement of May 25, 1893, Rūḥānī Khazā'in, vol. 6, pp. 137–138]

1892

I have been told that I shall also prevail over these Muslims in the sphere of my visions and revelations. Those from among them who claim to be recipients of revelation should come forward in opposition to me. Thus if in the matter of divine support and heavenly bounties and heavenly Signs they prevail against me, I would submit to being slaughtered by them with whatever kind of knife they

[328] **[Arabic] I shall humiliate him who designs to humiliate you.** [Publishers]

might choose. If they are not willing to come forward, then I call upon those who have declared me a *Kāfir* [disbeliever] and for challenging whom I have been granted permission through revelation, that they should agree through a writing in advance, which should be published, that if they witness a miraculous Sign they would accept my claim without any further ado. I am ready for this task and my Noble God is with me. But I have been commanded that I should enter into such a contest only with the leading characters from among those who have declared me a *Kāfir*.

[Ā'īna-e-Kamālāt-e-Islām, p. 348, Rūḥānī Khazā'in, vol. 5, p. 348]

1892

As to the common people…if they wish to see a miraculous Sign, they should come and stay in my company for sometime. God Almighty…will not let this humble one be lost and will refute completely my opponents and will show His Signs before too long.

[Ā'īna-e-Kamālāt-e-Islām, p. 349, Rūḥānī Khazā'in, vol. 5, p. 349]

December 10, 1892

While I was writing this letter[329] I received the revelation

يَجِيْءُ الْحَقُّ وَيُكْشَفُ الصِّدْقُ وَيَخْسَرُ الْخَاسِرُوْنَ۔ يَاْتِيْ قَمَرُ الْاَنْبِيَآءِ وَاَمْرُكَ يَتَاَتّٰى۔ اِنَّ رَبَّكَ فَعَّالٌ لِّمَا يُرِيْدُ۔

That is [Arabic] Truth will be manifested and truthfulness will be laid open. Those who have suffered the loss due to ill-will, will also suffer the loss through humiliation and disrespect.

[329] The reference is to the letter addressed to Navvāb Muḥammad 'Alī Khān of Malerkotla published in *Ā'īna-e-Kamālāt-e-Islām* on pages 331–357. [Jalal-ud-Din Shams]

The moon of the Prophets will arrive and your affair will become manifest. Your Lord achieves without fail whatever He wills.

But I cannot say when all this would happen. Allah has no use for one who is in a hurry. He is Self-Sufficient and is not dependent upon any. He does everything with wisdom and appropriateness. He tries a person and then displays His support.

[Ā'īna-e-Kamālāt-e-Islām, p. 355, Rūḥānī Khazā'in, vol. 5, p. 355]

1892

Before the arrival of Mr. Webb in India, the Promised Messiah[as] saw in a dream that Mr. Webb had come to India and was beating a drum. The interpretation was that he was occupied in a futile endeavour which would not lead to anything; and so it proved.

[Badr, vol. 6, no. 1, March 14, 1907, p. 2]

1892

A few months ago I read an article in which Miyāń Muḥammad Ḥusain had written concerning me that I was a liar, Antichrist, faithless, completely ignorant and stupid and altogether unaware of the knowledge of faith. I then supplicated the Divine for help. After the supplication I was favoured with the revelation:

اُدْعُوْنِیْٓ اَسْتَجِبْ لَکُمْ

That is [Arabic] Call on Me, I shall respond to you.

But I was naturally loath to pray for the punishment of anyone.

[Ā'īna-e-Kamālāt-e-Islām, p. 604, Rūḥānī Khazā'in, vol. 5, p. 604]

1893

1893

I had intended to compose this letter[330] in Urdu, but was made to understand last night by some revelatory indications that I should write this letter in Arabic. I also received a revelation that it would have very little effect on my opponents; although, I shall have carried the matter to its conclusion.

[Ā'īna-e-Kamālāt-e-Islām, p. 360, Rūḥānī Khazā'in, vol. 5, p. 360]

1893

[O Eminent Leaders and Ascetics of India, Afghanistan, Egypt and other countries], My Lord has informed me about your condition through revelation and has said:

اِنَّهُمْ يُنَادَوْنَ مِنْ مَّكَانٍ بَعِيْدٍ[331]

[Ā'īna-e-Kamālāt-e-Islām, pp. 366–367, Rūḥānī Khazā'in, vol. 5, pp. 366–367]

1893

He called me and said:

قُلْ لِّعِبَادِيْٓ اِنِّيْٓ اُمِرْتُ وَاَنَا اَوَّلُ الْمُؤْمِنِيْنَ ۔[332]

[Ā'īna-e-Kamālāt-e-Islām, p. 367, Rūḥānī Khazā'in, vol. 5, p. 367]

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330 i.e., *At-Tablīgh*, included in *Ā'īna-e-Kamālāt-e-Islām, Rūḥānī Khazā'in*, volume 5, page 364 [Mirza Bashir Ahmad]

331 **[Arabic] They are being called from a place far away, that is, have drifted too far.** [Publishers]

332 **[Arabic] Say to My servants: 'I have been commissioned and I am the first of believers'.** [Publishers]

1893

My Lord has commanded me from heaven that:

اِصْنَعِ الْفُلْكَ بِاَعْيُنِنَا وَوَحْيِنَا وَقُمْ وَاَنْذِرْ فَاِنَّكَ مِنَ الْمَاْمُوْرِيْنَ۔ لِتُنْذِرَ قَوْمًا مَّآ اُنْذِرَ اٰبَآؤُهُمْ۔ وَلِتَسْتَبِيْنَ سَبِيْلُ الْمُجْرِمِيْنَ۔ اِنَّا جَعَلْنَاكَ الْمَسِيْحَ ابْنَ مَرْيَمَ لِاُتِمَّ حُجَّتِيْ عَلٰى قَوْمٍ مُّتَنَصِّرِيْنَ۔ قُلْ هٰذَا فَضْلُ رَبِّيْ۔ وَاِنِّيْٓ اُجَرِّدُ نَفْسِيْ مِنْ ضُرُوْبِ الْخِطَابِ وَاُمِرْتُ مِنَ اللّٰهِ وَاَنَا اَوَّلُ الْمُؤْمِنِيْنَ۔ اِنَّهٗ يَرَى الْاَوْقَاتَ وَيَعْلَمُ مَصَالِحَهَا۔ وَاِنْ مِّنْ شَيْءٍ اِلَّا عِنْدَهٗ خَزَآئِنُهٗ۔ اِنَّمَآ اَمْرُهٗٓ اِذَآ اَرَادَ شَيْئًا اَنْ يَّقُوْلَ لَهٗ كُنْ فَيَكُوْنُ۔ قُلْ اَتَعْجَبُوْنَ مِنْ فِعْلِ اللّٰهِ۔ قُلْ هُوَ اللّٰهُ اَعْجَبُ الْعَجِيْبِيْنَ۔ يَرْفَعُ مَنْ يَّشَآءُ وَيَضَعُ مَنْ يَّشَآءُ وَيُعِزُّ مَنْ يَّشَآءُ وَيُذِلُّ مَنْ يَّشَآءُ وَيَجْتَبِيْٓ اِلَيْهِ مَنْ يَّشَآءُ۔ لَا يُسْئَلُ عَمَّا يَفْعَلُ وَهُمْ مِّنَ الْمَسْئُوْلِيْنَ۔ قُلِ الْحَمْدُ لِلّٰهِ الَّذِيْٓ اَذْهَبَ عَنِّي الْحَزَنَ وَاَعْطَانِيْ مَا لَمْ يُعْطَ اَحَدٌ مِّنَ الْعَالَمِيْنَ۔ وَقَالُوْٓا اِنَّ كِتَابٌ مُّمْتَلِئٌ مِّنَ الْكُفْرِ وَالْكَذِبِ۔ قُلْ تَعَالَوْا نَدْعُ اَبْنَآءَنَا وَاَبْنَآءَكُمْ وَنِسَآءَنَا وَنِسَآءَكُمْ وَاَنْفُسَنَا وَاَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَّعْنَةَ اللّٰهِ عَلَى الْكَاذِبِيْنَ۔ وَادْعُ عِبَادِيْٓ اِلَى الْحَقِّ وَبَشِّرْهُمْ بِاَيَّامِ اللّٰهِ وَادْعُهُمْ اِلٰى كِتَابٍ مُّبِيْنٍ۔ اِنَّ الَّذِيْنَ يُبَايِعُوْنَكَ اِنَّمَا يُبَايِعُوْنَ اللّٰهَ يَدُ اللّٰهِ فَوْقَ اَيْدِيْهِمْ وَاللّٰهُ مَعَهُمْ حَيْثُمَا كَانُوْا اِنْ كَانُوْا فِيْ بَيْعَتِهِمْ مِّنَ الصَّادِقِيْنَ۔ قُلْ اِنْ كُنْتُمْ تُحِبُّوْنَ اللّٰهَ فَاتَّبِعُوْنِيْ يُحْبِبْكُمُ اللّٰهُ وَيَجْعَلْ لَّكُمْ نُوْرًا وَّيَجْعَلْ لَّكُمْ فُرْقَانًا وَّيَجْعَلْكُمْ مِّنَ الْمَنْصُوْرِيْنَ۔ اِنَّ اللّٰهَ مَعَ الَّذِيْنَ اتَّقَوْا وَّاِنَّ اللّٰهَ مَعَ الْمُحْسِنِيْنَ۔

333

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333 **[Arabic] Construct the ark under Our supervision and according to Our revelation. Stand up and warn [people about the impending calamities] for you have been commissioned to warn people whose ancestors have not been warned and so that the way of the guilty ones might be fully exposed. We have made you Masīḥ Ibn-e-Maryam [Messiah, son of Mary], so as to perfect My warning for those who have adopted Christianity. Say: This is the grace of my Lord and I shun all kinds of titles. I have been commissioned by Allah and I am the first of the believers. He watches the times and knows well their requirements. He has large stores of everything with Him. When He determines upon a thing He directs it to 'Be'; and it is. Say: Do you wonder at what God does? Say: Allah is the Most Wonderful of all who are wonderful. He exalts whom He wills and abases whom He wills; He bestows honour on whom He wills and humiliates whom He wills and chooses for Himself whom He wills. He is not called to account concerning that which He does**

This is what my Lord has revealed to me at this time and before. He bestows His bounties upon those whom He wills and He is the Best Bestower.

[Ā'īna-e-Kamālāt-e-Islām, pp. 373–375, Rūḥānī Khazā'in, vol. 5, pp. 373–375]

1893

God has given me the good news just now and has said:

يَا عِيْسٰى سَأُرِيْكَ اٰيَاتِيَ الْكُبْرٰى۔[334]

[Ā'īna-e-Kamālāt-e-Islām, p. 382, Rūḥānī Khazā'in, vol. 5, p. 382]

1893

He [Allah the Almighty] said:

اِنِّيْ مَعَكَ حَيْثُ مَا كُنْتَ وَاِنِّيْ نَاصِرُكَ وَ اِنِّيْ بُدُّكَ الْاَزِمُ وَعَضُدُكَ الْاَقْوٰى۔[335]

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and they will be called to account. Say: All praise belongs to Allah Who has removed from me all matter of grief and has bestowed upon me that which He has not bestowed upon anyone in the world. They have said: 'This is a book full of disbelief and falsehood.' Say: Come, let us call our sons and you call your sons, and we call our women and you call your women, and we call our people and you call your people and then let us pray fervently and call down the curse of Allah on the liars and call My servants to the truth and give them good tidings of the days of [the manifestation of the Glory of] Allah and call them to the clear book. Those who enter into a covenant with you enter into a covenant [not with you, but] with Allah. Allah's hand is above their hands. Allah will be with them wherever they might be, if they are faithful to their covenant. Say: If you love Allah, then follow me, Allah will then love you and will furnish you with [His special] light and will bestow upon you a distinction and will include you among those who are helped. Allah is with those who are righteous and Allah is with those who do good. [Publishers]

[334] **[Arabic] O 'Īsā, [Jesus] I shall soon show you My great Signs.** [Publishers]

[335] **[Arabic] I am with you wherever you might be and I am your Helper and I am your resource and your strong arm.** [Publishers]

He has also commanded me that I should call people to the Qur'an and to the faith of the Best of Mankind [Holy Prophet Muḥammad, peace and blessings of Allah be upon him].

[Ā'īna-e-Kamālāt-e-Islām, p. 383, Rūḥānī Khazā'in, vol. 5, p. 383]

1893

اِنِّیْ جَاعِلُكَ عِیْسَی ابْنَ مَرْیَمَ وَكَانَ اللّٰهُ عَلٰی كُلِّ شَیْءٍ مُّقْتَدِرًا۔[336]

[Ā'īna-e-Kamālāt-e-Islām, p. 426, Rūḥānī Khazā'in, vol. 5, p. 426]

1893

My Lord has explained the mysteries of this[337] verse, and has particularised me in that respect.

[Ā'īna-e-Kamālāt-e-Islām, pp. 442–443, Rūḥānī Khazā'in, vol. 5, pp. 442–443]

1893

My Lord has informed me that I am like the Ark of Nūḥ[as] [Noah] for mankind; whoever comes to me and enters into the covenant will be safeguarded from being lost.

[Ā'īna-e-Kamālāt-e-Islām, p. 486, Rūḥānī Khazā'in, vol. 5, p. 486]

1893

I have perceived in a vision that *Haẓīratul-Quds* [the garden of holiness] is irrigated with the water of the Qur'an which is a raging ocean filled with the waves of the water of life. Whoever drinks from it comes to life. Indeed, he becomes one of those who bring others to life.

[Ā'īna-e-Kamālāt-e-Islām, pp. 545–546, Rūḥānī Khazā'in, vol. 5, pp. 545–546]

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[336] **[Arabic] I have made you 'Īsā Ibn-e-Maryam [Jesus, son of Mary] and Allah has power to do all that He wills.** [Publishers]

[337] The reference is to: وَالسَّمَآءِ ذَاتِ الرَّجْعِ وَالْاَرْضِ ذَاتِ الصَّدْعِ (*aṭ-Ṭāriq*, 86:12–13) which the Promised Messiah[as] has explained in *Ā'īna-e-Kamālāt-e-Islām*, pages 443–446, *Rūḥānī Khazā'in*, volume 5, pages 443–446. [Jalal-ud-Din Shams]

1893

يَا اَحْمَدُ بَارَكَ اللّٰهُ فِيْكَ۔ اَلرَّحْمٰنُ عَلَّمَ الْقُرْاٰنَ۔ لِتُنْذِرَ قَوْمًا مَّا اُنْذِرَ اٰبَآؤُهُمْ۔ وَلِتَسْتَبِيْنَ سَبِيْلُ الْمُجْرِمِيْنَ۔ قُلْ اِنِّيْٓ اُمِرْتُ وَاَنَا اَوَّلُ الْمُؤْمِنِيْنَ۔ يٰعِيْسٰٓى اِنِّيْ مُتَوَفِّيْكَ وَرَافِعُكَ اِلَيَّ وَمُطَهِّرُكَ مِنَ الَّذِيْنَ كَفَرُوْا وَجَاعِلُ الَّذِيْنَ اتَّبَعُوْكَ فَوْقَ الَّذِيْنَ كَفَرُوْٓا اِلٰى يَوْمِ الْقِيٰمَةِ۔ اِنَّكَ الْيَوْمَ لَدَيْنَا مَكِيْنٌ اَمِيْنٌ۔ اَنْتَ مِنِّيْ بِمَنْزِلَةِ تَوْحِيْدِيْ وَتَفْرِيْدِيْ فَحَانَ اَنْ تُعَانَ وَتُعْرَفَ بَيْنَ النَّاسِ۔ وَيُعَلِّمُكَ اللّٰهُ مِنْ عِنْدِهٖ۔ تُقِيْمُ الشَّرِيْعَةَ وَتُحْيِ الدِّيْنَ۔ اِنَّا جَعَلْنَاكَ الْمَسِيْحَ ابْنَ مَرْيَمَ۔ وَاللّٰهُ يَعْصِمُكَ مِنْ عِنْدِهٖ وَلَوْ لَمْ يَعْصِمْكَ النَّاسُ۔ وَاللّٰهُ يَنْصُرُكَ وَلَوْ لَمْ يَنْصُرْكَ النَّاسُ۔ اَلْحَقُّ مِنْ رَّبِّكَ فَلَا تَكُوْنَنَّ مِنَ الْمُمْتَرِيْنَ۔ يَا اَحْمَدِيْ اَنْتَ مُرَادِيْ وَمَعِيْ۔ اَنْتَ وَجِيْهٌ فِيْ حَضْرَتِيْ۔ اِخْتَرْتُكَ لِنَفْسِيْ۔ قُلْ اِنْ كُنْتُمْ تُحِبُّوْنَ اللّٰهَ فَاتَّبِعُوْنِيْ يُحْبِبْكُمُ اللّٰهُ وَيَغْفِرْ لَكُمْ ذُنُوْبَكُمْ وَيَرْحَمْ عَلَيْكُمْ وَهُوَ اَرْحَمُ الرّٰحِمِيْنَ۔ [338]

[Ā'īna-e-Kamālāt-e-Islām, pp. 550–551, Rūḥānī Khazā'in, vol. 5, pp. 550–551]

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[338] **[Arabic] O Aḥmad, Allah has blessed you. The Most Gracious God has taught you the Qur'an so that you may warn people whose ancestors have not been warned and so that the way of the guilty ones might be made manifest. Say: I have been commissioned and I am the first of the believers. O 'Īsā [Jesus], I shall cause you to die and shall raise you towards Me and shall clear you of the calumnies of those who disbelieve and shall, until the Day of Judgment, raise those who follow you above those who disbelieve. This day you are the one of established position and the one in a position of trust with Us. You are to Me like My Unity and My Uniqueness. The time has come that you should be helped and be recognised among people. Allah will teach you from Himself. You will establish the law and revive the faith. We have made you the Masīḥ Ibn-e-Maryam [Messiah, son of Mary]. Allah will safeguard you Himself even if people do not safeguard you. Allah will help you even if people do not help you. This is the truth from your Lord. Then be not one of the doubters. O My Aḥmad you are My purpose and are with Me. You have a high standing in My presence. I have chosen you for Myself. Say: If you love Allah, then follow me, Allah will then love you and forgive you your sins and will have mercy on you. He is the Most Merciful of all those who show mercy.** [Publishers]

1893

I beseeched Allah the High and threw myself before Him desiring that the mystery of descent might be resolved and the true interpretation of the Antichrist might be revealed so that I should know it with the certainty of knowledge and should see it with the certainty of sight. His favour then turned towards my instruction, my understanding, and it was revealed to me. I was taught from His Presence that descent in its true meaning is a reality, but that the Muslims have not understood that reality…. My Lord informed me that descent is spiritual and not physical…. As to the Antichrist, now listen, I will explain to you the reality on the basis of the clear and pure revelation that I have received…. Then understand, my dear ones, that it has been disclosed to me that the reference to the Antichrist as one individual is not designed to indicate his personal individuality, but his unity as a species, meaning thereby that in that species there will be a unity of ideas as is, indeed, indicated by the word *dajjāl* [Antichrist] itself and in this name there are many Signs for those who reflect. The meaning of the word *dajjāl* is a chain of deceptive ideas, the links of which are so attached to each other as if it was a structure of equal-sized bricks of the same colour, quality and strength, some of them firmly overlapping others and further strengthened by being plastered from outside.

[Ā'īna-e-Kamālāt-e-Islām, pp. 552–555, Rūḥānī Khazā'in, vol. 5, pp. 552–555]

1893

In those days I had a vision of the Holy Prophet, may peace and blessings of Allah be upon him, after I had beheld him only a short while before. He converted me into his whip

and prepared me for a contest so that I should fight the Pharaohs and the wrongdoers.

[Ā'īna-e-Kamālāt-e-Islām, p. 561, Rūḥānī Khazā'in, vol. 5, p. 561]

1893

My Lord felicitated me and said:

إِنَّا مُهْلِكُوْا بَعْلَهَا كَمَآ اَهْلَكْنَآ اَبَاهَا وَرَآدُّوْهَآ اِلَيْكَ۔ اَلْحَقُّ مِنْ رَّبِّكَ فَلَا تَكُوْنَنَّ مِنَ الْمُمْتَرِيْنَ۔ وَمَا نُؤَخِّرُهٗٓ اِلَّا لِاَجَلٍ مَّعْدُوْدٍ۔ قُلْ تَرَبَّصُوا الْاَجَلَ وَاِنِّيْ مَعَكُمْ مِّنَ الْمُتَرَبِّصِيْنَ۔ وَاِذَا جَآءَ وَعْدُ الْحَقِّ اَهٰذَا الَّذِيْ كَذَّبْتُمْ بِهٖ اَمْ كُنْتُمْ عَمِيْنَ۔ [339]

[Ā'īna-e-Kamālāt-e-Islām, p. 576, Rūḥānī Khazā'in, vol. 5, p. 576]

1893

(A) I saw in a dream that I had saddled my horse for some particular purpose though I did not know whither I was bound and for what purpose. I had a feeling in my heart that I was preparing for something very eagerly. I put on some arms and, following the way of the righteous, mounted my horse trusting in Allah. Then, I felt that I had received intelligence about some mounted people who were armed and had come to my home for the purpose of destroying me. I was alone and I had no helmet or other safeguarding armour except those arms which Allah had bestowed upon me for my defence. However, I disliked withdrawing from the contest and sitting inside in fear and so I started in one direction rapidly with full vigour and effort for the achievement of the purpose that I had in mind,

[339] **[Arabic] We shall destroy her husband (also) as we have destroyed her father and will return her to you. This is the truth from your Lord, then be not of those who doubt. We shall delay it only for a fixed period. Say: Wait till the end of the term and I am with you among those who wait. When the promise of God is fulfilled [it will be said]: Is this what you called false or were you blind?** [Publishers]

which was to produce the best results from the point of view of the world and faith. Suddenly, I saw thousands of people, all mounted on horses, advancing rapidly towards me. On seeing them, I felt as joyful as if I had won great spoils. I felt a great upsurge in my heart for opposing them and began to pursue them as a hunter stalks his quarry. Then, I galloped up to them to ascertain their condition and was certain in my mind that I would be victorious against them. As I came up to them, I discovered that their clothes were worn and torn. Their features were repulsive; they looked like pagans and were dressed like the rebellious. I noticed that they were manoeuvring their horses for the purpose of plunder and I was watching them carefully while I advanced rapidly towards them like a brave champion. My horse went forward so fast as if it was being urged by some invisible power, as camels are urged by the chanting of their drivers. I was also delighted by the charm and beauty of its paces. Then they turned suddenly to obstruct my power and my plan, to destroy the fruits of my garden, to uproot my trees and to plunder them. They advanced towards my garden and entered into it, which made me anxious and much perturbed as I gathered that they wanted to destroy the fruit of my garden and to cut its branches. I advanced towards them rapidly and realised that it was a time of great danger and my enemies had made their homes in my land. I began to entertain fear in my heart like one weak and afraid, but I advanced towards my garden so that I could assess the situation. When I entered my garden and looked carefully, I tried to discover the place where they had stationed themselves. I saw from a distance that they had all fallen down in the middle terrace of the garden scattered like dead people. Thereupon, my anxiety departed and I was reassured and advanced towards

them rapidly and joyfully. When I came close to them, I observed that they had all died suddenly being abased and overcome by divine wrath. Their skins had been stripped off, their heads had been smashed, their throats had been slashed, and their hands and feet had been chopped off and thrown away in bits. They had been destroyed suddenly as people are destroyed at one stroke of lightning and they were utterly consumed. Then I stood at the place where they had gathered to oppose me, which became the place of their destruction. My eyes were shedding copious tears and I supplicated: My Lord, may my life be laid down in Your cause, You have bestowed favour upon me and You have helped your servant in a manner the like of which is not to be found among the annals of nations. Lord, You have destroyed them with Your hands even before the two sides had fought or two champions had battled or two knights had entered the arena. You do whatever You will. There is no helper like You. You have rescued me and delivered me. O You Most Merciful, if You had not taken pity upon me, it would not have been possible for me to escape all the calamities and afflictions.

Then I woke up while I was still occupied with thanking God Almighty and my soul was still turned to Him. فَالْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ [All praise belongs to Allah, Lord of the worlds.]

I interpreted this dream as meaning that God Almighty would send His help and success without the intervention of external means and of human efforts. He desires to perfect His bounty upon me and to admit me to His grace. I shall now interpret it to you in detail so that you might obtain true insight into it. Smashing the heads and cutting the throats of the enemy refers to breaking their arrogance and their boastful pride and humbling them. Cutting off

their hands means destroying their opposing strength, frustrating them, stopping them from putting up opposition and contest, depriving them of weapons and arms, and reducing them to helplessness. Cutting off their feet means repelling all their arguments, closing upon them all ways of escape, and convicting them and reducing them into the position of prisoners. This is all Allah's grace Who has power over everything. He punishes whom He wills and has mercy on whom He wills. He vanquishes whom He wills and bestows victory upon whom He wills and no one can frustrate Him.

[Ā'īna-e-Kamālāt-e-Islām, pp. 578–581, Rūḥānī Khazā'in, vol. 5, pp. 578–581]

(B) [Badr reports that the Promised Messiah[as] said]:

A long time ago, I saw in a dream that I was riding a horse and went towards my garden all alone. In front of me appeared an army bent upon destroying my garden. I felt no fear of them and was certain in my own mind that though alone, I was more than adequate for them. They entered the garden and I entered after them. When I arrived inside, I saw that they were all lying dead, with their hands, heads and feet all cut off and their skins stripped off. Observing this spectacle of divine power, I was overcome and wept thinking who else would have the power to do all this?

...The army is in reference to the people who desire to turn the members of my Community into apostates and to distort their beliefs. They desire to cut off the trees of the garden of my Community. God Almighty will demonstrate His power and will defeat their purpose and will render all their efforts vain.

...By their heads being cut off is meant that their pride will be broken and their arrogance and disdain will be trampled underfoot. A person's hand is a weapon with which he fights the enemy. The cutting off of their hands

means that they would be deprived of all means of fighting. A person can run away after a defeat with the help of his feet; their feet being cut off means that they would have no means of escape left. By the stripping off of skin is meant that their secrets will be disclosed and all their faults and defects will be exposed.

[Badr, vol. 2, no. 23, June 7, 1906, p. 3]

1893

الا اے دشمن نادان و بے راہ ۔ بترس از تیغ بُرّانِ محمد

[Majmū'a-e-Ishtihārāt, vol. 1, p. 372, Announcement of February 20, 1893, Attached to Ā'īna-e-Kamālāt-e-Islām, Rūḥānī Khazā'in, vol. 5, p. 649]

The interpretation of this revelation is:

Translation: [Persian] O Lekhrām[340] why do you revile Muḥammad, may peace and

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[340] Note by Ḥaḍrat Mirza Bashir Ahmad[ra]: In general terms, the Promised Messiah[as] mentioned this prophecy on February 20, 1886 in an announcement (*Majmū'a-e-Ishtihārāt*, volume 1, page 98). Then in *Barakātud-Du'ā'* (*Rūḥānī Khazā'in*, volume 6, pages 2–4), *Karāmātuṣ-Ṣādiqīn* back title cover and *Ā'īna-e-Kamālāt-e-Islām* (*Rūḥānī Khazā'in*, volume 5, page 649) he narrated the revelations in detail.. In these, he wrote clearly that if Lekhrām did not desist from his mischief, misdeeds, and abusing of the Holy Prophet Muḥammad, peace and blessings of Allah be upon him, he would die on a day after *'Īd* within six years.

Lekhrām wrote in his book that he has received a revelation from his Permeshwar that this man [the Promised Messiah[as]] would die of cholera within three years.

The events unfolded as the Promised Messiah[as] had prophesied that: بترس از تیغ بُرّانِ محمد Exactly according to it he died within six years through murder. As had been prophesied, he was cut to pieces, was cremated, and his ashes were dropped into a river just like the calf of Sāmiri. For details see: *Istiftā'* Urdu, *Rūḥānī Khazā'in*, volume 12, page 125; *Sirāj-e-Munīr*, *Rūḥānī Khazā'in*, volume 12, pages 110–111; *Tiryāqul-Qulūb*, *Rūḥānī Khazā'in*, volume 15, pages 172, 191; *Nuzūlul-Masīḥ*, *Rūḥānī Khazā'in*, volume 18, pages 522–524; *Ḥaqīqatul-Waḥī*, *Rūḥānī Khazā'in*, volume 22, page 294; *Chashma-e-Ma'rifat*, page 125 etc.

blessings of Allah be upon him? Why are you not afraid of his sword which will cut you down to pieces?

[Ḥaqīqatul-Waḥī, p. 288, Rūḥānī Khazā'in, vol. 22, p. 301]

1893

(A) In my Announcement of February 20, 1886, I suggested to Lekhrām Peshāwarī that if he was willing I would publish some prophecies concerning him. Thereafter… Lekhrām sent me a post card stating: You are free to publish whatever prophecies you desire about me; I give you permission. Then I supplicated to Allah the Glorious, in his affair and received the revelation:

عِجْلٌ جَسَدٌ لَّهٗ خُوَارٌ۔ لَهٗ نَصَبٌ وَّعَذَابٌ

That is [Arabic] He is just a lifeless body of a calf out of which issues a disagreeable sound. On account of his impertinence and reviling, punishment, pain and torment has been decreed, which he is bound to suffer.

[Announcement of February 20, 1893 included in Ā'īna-e-Kamālāt-e-Islām, Rūḥānī Khazā'in, vol. 5, pp. 649–650]

(B) [This[341] meant that] he was like a lifeless calf which is completely devoid of spiritual life. He possesses nothing but meaningless sound. He will be cut to pieces like the calf that was fashioned by Sāmirī. Bear in mind that according to the meaning with which Allah the Almighty has inspired me, لَهٗ نَصَبٌ وَّعَذَابٌ means لَهٗ كَمِثْلِهٖ نَصَبٌ وَّعَذَابٌ[342].

[Ḥaqīqatul-Waḥī, p. 287, Rūḥānī Khazā'in, vol. 22, p. 300]

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[341] This is another commentary given by the Promised Messiah[as] himself of the revelation quoted under (A) above. [Munawar Ahmed Saeed]

[342] He will receive the same kind of torment and punishment as the calf fashioned by Sāmirī did. [Publishers]

February 20, 1893

(A) This day, which is Monday, February 20, 1893, I supplicated to ascertain the time during which this torment would be afflicted upon Lekhrām. It was disclosed to me that within six years from today's date this man would be afflicted with great torment on account of his reviling the Holy Prophet, may peace and blessings of Allah be upon him.

[Announcement of February 20, 1893, attached to Ā'īna-e-Kamālāt-e-Islām, Rūḥānī Khazā'in, vol. 5, p. 650]

(B) One of the prophecies concerning Lekhrām was

يُقْضٰى اَمْرُهٗ فِيْ سِتٍّ

That is [Arabic] His matter will be settled in six.

…The events happened exactly in accordance with the indication in the prophecy. Lekhrām was cut up on March 6 at the sixth hour of the day.

[Istiftā' Urdu, p. 17 footnote, Rūḥānī Khazā'in, vol. 12, p. 125]

1893

It was disclosed to me that shortly after he[343] dies, Punjab would be afflicted with plague.

[Letter of the Promised Messiah[as] dated June 14, 1903, published in al-Faḍl, vol. 39, p. 5, no. 97, April 25, 1951, p. 4]

1893

During the period of the writing of this book [*Ā'īna-e-Kamālāt-e-Islām*], I was twice honoured with beholding the Holy Prophet, may peace and blessings of Allah be upon him, and he expressed great pleasure over the compilation of the book.

[343] Refers to Lekhrām Peshāwarī [Jalal-ud-Din Shams]

I also saw one night that an angel was calling people towards this book with a loud voice and was saying:

هٰذَا كِتَابٌ مُّبَارَكٌ فَقُوْمُوْا لِلْجَلَالِ وَالْإِكْرَامِ

That is [Arabic] This is a blessed book, then stand up due to its glory and respect.

[Announcement about the publication of Ā'īna-e-Kamālāt-e-Islām, Ā'īna-e-Kamālāt-e-Islām, Rūḥānī Khazā'in, vol. 5, p. 652]

February 25, 1893

Last night, being greatly perturbed by the attitude[344] of Sheikh [Mehr 'Alī of Hoshiarpur], I supplicated for a heavenly decision. Thereafter, I was shown in a dream that I had sent some money to a shopkeeper as the price of something good and fragrant. He took the money, but sent an evil-smelling substance. When I saw it, I was angry and told my messenger: Go back to the shopkeeper and tell him to send me what I had asked for, otherwise I would file a complaint against him for cheating and he will be sent to jail for at least six months and probably longer. The shopkeeper sent back word that he had not done this on his own but that he had been influenced by the babblings of a mad man which made him forget his duty and that he was now ready to send what I had asked for.

[344] Six months before Sheikh Mehr 'Alī was imprisoned, Allah the Almighty showed to the Promised Messiah[as] in a dream that the seat of Sheikh [Mehr 'Alī] had caught fire and the Promised Messiah[as] put the fire out by pouring water over it. The Promised Messiah[as] immediately informed Sheikh [Mehr 'Alī] of this trial and tribulation and asked him to repent and seek forgiveness of Allah. But after he was released Sheikh [Mehr 'Alī] denied receiving the letter. Instead, he started saying that there was no such letter, but he was being pressured to issue a statement to this effect. The Promised Messiah[as] is referring to this painful attitude of the Sheikh [Mehr 'Alī]. [Mirza Bashir Ahmad]

I interpreted this to mean that the Sheikh [Mehr ‘Alī] would be afflicted with such humiliation and eventually would be remorseful and that for the moment he was acting under some one else’s influence.

[Announcement concerning Sheikh Mehr ‘Alī of Hoshiarpur, p. 7, Ā’īna-e-Kamālāt-e-Islām, Rūḥānī Khazā’in, vol. 5, pp. 655–656]

1893

I supplicated again concerning this matter and received the revelation:

اِنَّا نَرٰی تَقَلُّبَ وَجْهِكَ فِی السَّمَآءِ۔ نُقَلِّبُكَ فِی السَّمَآءِ مَا تَقَلَّبْتَ فِی الْاَرْضِ اِنَّا مَعَكَ نَرْفَعُكَ دَرَجَاتٍ۔

That is [Arabic] We are watching from heaven that your heart has turned from the well wishing of Sheikh Mehr ‘Alī towards supplicating for his chastisement. We shall turn the matter in heaven as you make it turn upon earth. We are with you, and shall raise your ranks.

[Announcement concerning Sheikh Mehr ‘Alī of Hoshiarpur, p. 8, Ā’īna-e-Kamālāt-e-Islām, Rūḥānī Khazā’in, vol. 5, p. 656]

1893

I had seen in my dream that a fire had flared up in his[345] house and that I had put it out…. Thereafter, I had made another prophecy concerning him that he would be afflicted with another calamity. Accordingly, he suffered a stroke of paralysis.

[Ḥaqīqatul-Waḥī, pp. 222–223, Rūḥānī Khazā’in, vol. 22, p. 223]

[345] Sheikh Mehr ‘Alī of Hoshiarpur. [Mirza Bashir Ahmad]

March 18, 1893

(A) Today, Sha‘bān 29, 1310 AH, at the time of writing this essay, God Almighty made my heart incline towards supplication and I immediately supplicated in a very moving manner for success in this competition.[346] My heart was reassured and I realised that my prayer had been accepted. I am sure that the revelation which I had received concerning Miyāń [Muḥammad Ḥusain] Batālavī in the words:

اِنِّیْ مُھِیْنٌ مَّنْ اَرَادَ اِھَانَتَكَ[347]

had reference to this occasion. I have appointed a period of forty days for this competition in my supplication, and the same time-period was caused to be uttered by my tongue.

[Ā’īna-e-Kamālāt-e-Islām, p. 604, Rūḥānī Khazā’in, vol. 5, p. 604]

(B) (God the Almighty) has informed me that if Miyāń [Muḥammad Ḥusain] Baṭālavī or any of his colleagues would enter into competition[348] with me, they would be defeated and greatly humiliated.

[Karāmātuṣ-Ṣādiqīn, p. 4, Rūḥānī Khazā’in, vol. 7, p. 46]

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[346] Competition of writing commentary of certain verses of the Holy Qur’an. [Jalal-ud-Din Shams]

[347] **[Arabic] I shall humiliate him who designs your humiliation.** [Publishers]

[348] Competition of writing commentary of certain verses of the Holy Qur’an. [Jalal-ud-Din Shams]

March 19, 1893[349]

یکم رمضان المبارک ۔اِنَّنِیْ مَعَکُمَآ اَسْمَعُ وَ اَرٰی۔ اِدْفَعْ بِالَّتِیْ ھِیَ اَحْسَنُ۔
نَجَّیْنٰکَ مِنَ الْغَمِّ وَ فَتَنّٰکَ فُتُوْنًا۔ رسید مژدہ کہ ایام غم نخواہد ماند۔ لِلّٰہِ الْاَمْرُ مِنْ قَبْلُ وَمِنْ بَعْدُ۔
اِنَّکَ مَیِّتٌ وَّ اِنَّھُمْ مَیِّتُوْنَ۔ لَنُبَدِّلَنَّکُمْ مِّنْ بَعْدِ خَوْفِکُمْ اَمْنًا۔ یَضْرِبُوْنَ وُجُوْھَھُمْ اَنِ الْفَرَّ۔
یَوْمَ تُبَدَّلُ الْاَرْضُ غَیْرَ الْاَرْضِ۔ یعنی زمین کے باشندوں کے خیالات اور رائیں بدلائی جائیں گی۔ اِنَّمَا
یُؤَخِّرُھُمْ اِلٰٓی اَجَلٍ مُّسَمًّی اَجَلٍ قَرِیْبٍ۔ اِنَّا مُقْتَدِرُوْنَ وَاِنَّا قَادِرُوْنَ۔ رَبَّنَا اغْفِرْلَنَا اِنَّا کُنَّا
خَاطِئِیْنَ۔ [350]

[Register of Miscellaneous Memoranda by the Promised Messiah[as], p. 84]

March 25, 1893

I have supplicated for you[351] with as much attention as was humanly possible…and the revelation I received at the end, after repeated attention, was:

اِنَّ اللّٰہَ عَلٰی کُلِّ شَیْءٍ قَدِیْرٌ۔ قُلْ قُوْمُوْا لِلّٰہِ قَانِتِیْنَ

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[349] The translation of these revelations is by the publishers. However, the comment between the translations is a translation of the explanation given by Promised Messiah[as] himself. [Publishers]

[350] I[st] Ramaḍānul-Mubārak.

> **[Arabic] I am with both of you, hearing and seeing. Repel with that which is best. We have delivered you from sorrow and have tried you well; [Persian] The good news has arrived that the days of sorrow will pass. [Arabic] To Allah belong the affairs before and after. You will die and they will die. We shall certainly change your fear into security. They shall beat their faces and say: Is there a way of escape? On the day on which the earth will be changed for another earth.**

This means that the thoughts and ideas of the people on earth shall be changed.

> **He affords them respite till a fixed term, which is near. We are Strong and We are Powerful. 'Lord forgive us, we were erring.'** [Publishers]

[351] Navvāb Muḥammad 'Alī Khān. [Publishers]

This means that [Arabic] Surely Allah the Glorious has power over all things. Nothing is impossible for Him. Say: …[352]

I have received this revelation just now. The meaning of this revelation which has descended upon my heart from God Almighty is that the Lord desires good for you but that this is conditional upon your making progress in the development of your Islamic capacities and in your observance of the fast, prayer, righteousness and purity. These conditions indicate that the undisclosed purpose is something replete with blessings because such conditions have been prescribed for it.

[Letter addressed to Navvāb Muḥammad ʻAlī Khān, Aṣḥāb-e-Aḥmad, vol. 2, pp. 216–217]

April 2, 1893[353]

Maulānā ʻAbdul-Karīm[ra] said: Ḥaḍrat Maulavī Ḥakīm Nūr-ud-Dīn[ra]…had started the construction of a large house in Bhera…. The construction had not yet been completed…when one day in the winter Maulavī [Ḥakīm Nūr-ud-Dīn[ra]] arrived in Qadian for a brief meeting with the Promised Messiah[as]. The same night the Promised

352 Note by Ḥaḍrat Maulānā Jalal-ud-Din Shams[ra]: This part of the letter, from which the Promised Messiah's[as] translation has been taken, was torn.

Publishers' Note: A rendering of the second part is: **[Arabic] Say: Stand before Allah in submissive devotion.**

353 Date as recorded in the *Jaibī Bayāḍ* of Ḥaḍrat Khalīfatul Masīḥ I[ra] which was in the possession of Maulavī ʻAbdur-Raḥmān Shākir, a photocopy is available in the Khilāfat Library. [Abdul Latif Bahawalpuri]

Messiah[as] received a revelation[354] which indicated that Maulavī [Ḥakīm Nūr-ud-Dīn[ra]] should migrate to Qadian. Next morning he informed him of this and suggested that he should emigrate to Qadian and should not return home. This faithful one made no excuse. The house remained unfinished but this man of God did not go back.

[Address of Maulānā ‘Abdul-Karīm[ra], al-Ḥakam, vol. 6, no. 32, September 10, 1902, p. 11]

April 2, 1893

This morning, April 2, 1893 CE corresponding to Ramaḍān 14, 1310 AH, I saw in a state of light slumber that I was sitting in a large house in the company of a few friends, when a man of strong build and terrifying appearance—as if blood was dripping from his face—came and stood before me. When I looked up, I felt that he was a strong creation possessing extraordinary characteristics as if he was not a man but was one of the terrifying angels. All hearts were overawed by him. The moment I had looked at him he asked me: ‘Where is Lekhrām?’ And then he named another person and asked: ‘Where is he?’ From this I understood that he had been appointed for the chastisement of Lekhrām and of the other person whose name has

354 Note by Maulānā Abdul Latif Bahawalpuri: Ḥaḍrat Khalīfatul Masīḥ I[ra] mentioned this revelation in his autobiography which he dictated to Akbar Najīb Ābādī as following:

> The Promised Messiah[as] told Maulavī ‘Abdul-Karīm[ra]: I have received a revelation concerning Nūr-ud-Dīn. It is in the form of a couplet in the poem of Ḥarīrī: لاتصبون إلى الوطن ۔ فيه تهان وتمتهن۔ [Do not go back to your homeland. You will face humiliation and suffering there.]
>
> **[Mirqātul-Yaqīn Fī Ḥayāt-e-Nūr-ud-Dīn]**

escaped me[355]. But, this I remember well that he was one of those few people concerning whom I had made an announcement. This was Sunday about 4 a.m. فَالْحَمْدُ لِلّٰهِ عَلٰى ذَالِكَ [Allah be praised for all this].

[Barakātud-Du'ā', Title, p. 4 footnote, Rūḥānī Khazā'in, vol. 6, p. 33]

1893

I call God the Glorious to witness that He has told me clearly by revelation that Ḥaḍrat Masīḥ[as] [Jesus] was without distinction a man like all other men, but that he was a true Prophet and a Messenger of God and a chosen one. I have also been told that whatever was given to the Messiah[as] [Jesus] has been given to me also, on account of my

[355] Note by Ḥaḍrat Maulānā Jalal-ud-Din Shams[ra]: The events as they unfolded revealed that the other person was Shardhānand, who, in accordance with this prophecy was killed by 'Abdur-Rashīd, scribe, of Delhi. Referring to the murder of Shardhānand, Ḥaḍrat Khalīfatul Masīḥ II[ra] says:

> This incident is in accordance with the prophecy of the Promised Messiah[as]…. He had made a prophecy about the murder of two people. One was Lekhrām, and the Promised Messiah[as] did not recall the name of the other. The interesting fact is that Shardhānand was previously named Munshī Rām and when he was killed his name was Shardhānand. That is the reason that the Promised Messiah[as] could not recall his name. He is also the deputy who took over the task of Lekhrām. The newspaper *Tej* has written that when the news of the murder of Lekhrām reached Delhi, Swāmi Shardhānand left all his affairs in Delhi behind and came to Lahore and took over the affairs of Lekhrām. In short, he was a leader of great standing among the Āryās. Many of the events relating to his murder resemble Lekhrām's murder. Lekhrām was murdered on Saturday, the day after *'Īd*. Shardhānand was killed on Thursday, which also adjoined the Friday. In both cases the murderer had wrapped himself in a blanket. In both cases an attempt was made to stop the entry of the murderer, but he was permitted to enter afterward.
>
> **[al-Faḍl, vol. 14, no. 55, January 11, 1927, p. 4]**

obedience to the Holy Prophet, on whom be peace, and that I am the Promised Messiah and that I have been equipped with a weapon of light, which will totally dispel the darkness and will be the equivalent of breaking the Cross.

[Ḥujjatul-Islām, p. 9, Rūḥānī Khazā'in, vol. 6, p. 49]

1893

I saw that this man [Maulavī Muḥammad Ḥusain] will acknowledge my being a believer before his death and I saw that he had given up calling me *Kāfir* [disbeliever] and had repented of this position. I saw all this in a dream and I am hoping that my Lord will make it come true[356].

[Ḥujjatul-Islām, p. 19, Rūḥānī Khazā'in, vol. 6, p. 59]

June 5, 1893

What was disclosed to me last night is that when I supplicated the Divine with great humility and earnestness: 'May You decide this matter between us; we are Your humble servants, we cannot accomplish anything except through Your will.' He gave me this Sign, as a glad tiding, that whichever of the two parties in this debate[357] is deliberately adopting a false stand and deserting the True

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[356] Note by Ḥaḍrat Mirza Bashir Ahmad[ra]: In 1914, twenty years after this prophecy, Maulavī Muḥammad Ḥusain had the following testimony recorded in the court of Magistrate Grade 1, in the District of Gujranwala, with reference to different sects of Islam:

> All these sects believe the Holy Qur'an to be the Word of God. Like the Qur'an, all these sects also believe in *ḥadīth*. A new sect, Aḥmadī, started a short time ago ever since Mirzā Ghulām Aḥmad of Qadian made his claim to be the Massiah and Mahdī. This sect also believes equally in the Qur'an and *ḥadīth*.… My sect certainly does not consider any of the above mentioned sects to be *kāfir* [disbelievers].
>
> **[For details see al-Faḍl, vol. 1, no. 35, February 11, 1914, p. 3]**

[357] The reference is to the debate between the Promised Messiah[as] and Deputy 'Abdullāh Ātham which is described in *Jang-e-Muqaddas*. [Mirza Bashir Ahmad]

God and is deifying a humble man, will be severely afflicted within a period of months corresponding to the number of days of this debate. That is to say, within fifteen months he will be greatly humiliated, provided he does not turn to the truth. And he whose stand is on the truth and who believes in the True God will be thereby exalted. When the prophecy is fulfilled some who are blind will begin to see, some who are lame will begin to walk, and some who are deaf will begin to hear.[358]

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[358] Note by Ḥaḍrat Mirza Bashir Ahmad[ra]: This prophecy had clearly predicted that if Ātham did not turn to the truth he would be afflicted within a period of fifteen months. Thereafter, contrary to his habit, Ātham refrained from uttering anything objectionable against Islam or the Holy Prophet, may peace and blessings of Allah be upon him. The other indications also prove that he had been afflicted with fear due to the grandeur of the prophecy and was impressed with the truth of Islam. God Almighty, therefore, had mercy on him in accordance with His way مَا كَانَ اللّٰهُ لِيُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُوْنَ [Allah would not punish them while they sought forgiveness] and he was delivered from the affliction predicted for him. Thereafter, however, he refused to affirm that he had turned towards the truth. On this, after reminding him several times, the Promised Messiah[as] announced that if Ātham would declare on oath that he had not turned towards the truth, the Promised Messiah[as] would pay him Rs. 4,000 if he survived for one year after taking the oath. In that announcement the Promised Messiah[as] stated:

> Now if Atham would make the required statement on oath, then the term of one year is definite and final and is not subject to any condition. The divine decree in that case will be unalterable and even if he does not make the required statement on oath, God Almighty will not leave unpunished one who has tried to deceive the world by concealing the truth …and the days of his punishment would be near and not far.
>
> **[Announcement concerning award of Rs. 4,000, p. 11, Majmū'a-e-Ishtihārāt, vol. 2, p. 106]**

The Promised Messiah also announced:

> Ātham will not make the statement on oath even if the Christians would cut him to pieces or slaughter him.
>
> **[Anjām-e-Ātham, p. 3, Reference Announcement of December 30, 1895, Majmū'a-e-Ishtihārāt, vol. 2, p. 204]**

[Jang-e-Muqaddas, pp. 188–189, Statement dated June 5, 1893, Rūḥānī Khazā'in, vol. 6, pp. 291–292]

June 5, 1893

Maulavī 'Abdul-Karīm[ra] reported that:

> Today after returning from the debate the Promised Messiah[as] received a congratulatory revelation at about 1 p.m. which he immediately announced to those present. This was:
>
> هَنَّأَكَ اللّٰهُ
>
> **That is [Arabic] Allah the Almighty congratulates you.**
>
> ('Abdul-Karīm)

[Footnote by Maulavī 'Abdul-Karīm, Jang-e-Muqaddas, Statement of June 5, 1893 footnote *and* Majmū'a-e-Ishtihārāt, vol. 1, p. 434 footnote]

June 1893

(A)

يَمُوْتُ قَبْلَ اَرْثَمَانِيَه۔[359]

It relates to an enemy, but his name has escaped my memory.

(B)

يَمُوْتُ بِغَيْرِ مَرَضٍ۔[360]

I do not know to whom this might relate.

[Register of Miscellaneous Memoranda of the Promised Messiah[as], p. 84]

In spite of this, Ātham did not take the oath. Since Ātham turned away from truthfulness and did not wish that the truth may be manifested, therefore within seven months of the Announcement of December 30, 1895 he died at Firozpur on July 27, 1896 in accordance with the prophecy of the Promised Messiah[as].

[359] **[Arabic] He shall die before the expiry of eight.** [Publishers]

[360] **[Arabic] He shall die without illness.** [Publishers]

August 2, 1893

I saw in my dream that I had noted the following half verse in this register:

آؤ بلبل چلیں کہ وقت آیا

[Urdu] Come nightingale, let us go; it is time to depart.

[Register of Miscellaneous Memoranda of the Promised Messiah[as], p. 216]

August 22, 1893

Ṣafar 9, 1311 AH, Bhādūṅ 8, 1950 [Bikrami], Tuesday.

Last night I saw that a man said to me: 'You are a saint'. I asked him: How so? He answered: 'I was coming to see you and there was a river in the way. I supplicated: If this man is a saint then let this bank of the river fall down; and it fell down.' In the same dream my wife felicitated me: 'A third son has been born to you. Congratulations.'

[Registrar of Miscellaneous Memoranda of the Promised Messiah[as], p. 218]

1893

My Lord gave me good news and said:

اِنِّیْ سَاُوْتِیْكَ بَرَكَةً وَّ اُجْلِیْ اَنْوَارَهَا حَتّٰی یَتَبَرَّكَ بِثِیَابِكَ الْمُلُوْكُ وَ السَّلَاطِیْنُ۔[361]

[361] **[Arabic] I shall bestow My blessing on you and shall illumine its lights, so much so that kings and rulers will seek blessings from your garments.** [Publishers]

and also said:

اِنِّیْ مُهِیْنٌ مَّنْ اَرَادَ اِهَانَتَكَ وَ اِنَّا كَفَیْنَاكَ الْمُسْتَهْزِیْنَ۔ یَا اَحْمَدُ بَارَكَ اللّٰهُ فِیْكَ۔
مَا رَمَیْتَ اِذْ رَمَیْتَ وَلٰكِنَّ اللّٰهَ رَمٰی۔ لِتُنْذِرَ قَوْمًا مَّآ اُنْذِرَ اٰبَآؤُهُمْ وَلِتَسْتَبِیْنَ
سَبِیْلُ الْمُجْرِمِیْنَ۔ قُلْ اِنِّیْٓ اُمِرْتُ وَاَنَا اَوَّلُ الْمُؤْمِنِیْنَ۔ قُلْ جَآءَ الْحَقُّ وَزَهَقَ
الْبَاطِلُ اِنَّ الْبَاطِلَ كَانَ زَهُوْقًا۔ كُلٌّ بَرَكَةٍ مِّنْ مُّحَمَّدٍ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ
فَتَبَارَكَ مَنْ عَلَّمَ وَتَعَلَّمَ۔ وَقُلْ اِنِ افْتَرَیْتُهٗ فَعَلَیَّ اِجْرَامِیْ۔ وَیَمْكُرُوْنَ وَیَمْكُرُ اللّٰهُ
وَاللّٰهُ خَیْرُ الْمَاكِرِیْنَ۔ هُوَ الَّذِیْٓ اَرْسَلَ رَسُوْلَهٗ بِالْهُدٰی وَدِیْنِ الْحَقِّ لِیُظْهِرَهٗ
عَلَی الدِّیْنِ كُلِّهٖ۔ لَا مُبَدِّلَ لِكَلِمَاتِ اللّٰهِ۔ اِنِّیْ مَعَكَ فَكُنْ مَّعِیْ اَیْنَمَا كُنْتَ كُنْ مَّعَ اللّٰهِ حَیْثُمَا
كُنْتَ۔ اَیْنَمَا تُوَلُّوْا فَثَمَّ وَجْهُ اللّٰهِ۔ كُنْتُمْ خَیْرَ اُمَّةٍ اُخْرِجَتْ لِلنَّاسِ وَفَخْرًا لِّلْمُؤْمِنِیْنَ۔
وَلَا تَیْئَسْ مِنْ رَّوْحِ اللّٰهِ اَلَآ اِنَّ رَوْحَ اللّٰهِ قَرِیْبٌ۔ اَلَآ اِنَّ نَصْرَ اللّٰهِ قَرِیْبٌ۔ یَاْتِیْكَ مِنْ
كُلِّ فَجٍّ عَمِیْقٍ۔ یَنْصُرُكَ اللّٰهُ مِنْ عِنْدِهٖ یَنْصُرُكَ رِجَالٌ نُّوْحِیْٓ اِلَیْهِمْ مِّنَ السَّمَآءِ۔
لَا مُبَدِّلَ لِكَلِمَاتِ اللّٰهِ۔ وَاِنَّكَ الْیَوْمَ لَدَیْنَا مَكِیْنٌ اَمِیْنٌ۔ وَقَالُوْٓا اِنْ هٰذَآ اِلَّا اخْتِلَاقٌ۔
قُلِ اللّٰهُ ثُمَّ ذَرْهُمْ فِیْ خَوْضِهِمْ یَلْعَبُوْنَ۔ وَمَنْ اَظْلَمُ مِمَّنِ افْتَرٰی عَلَی اللّٰهِ
كَذِبًا۔ وَاِنَّ عَلَیْكَ رَحْمَتِیْ فِی الدُّنْیَا وَالدِّیْنِ۔ وَاِنَّكَ لَمِنَ الْمَنْصُوْرِیْنَ۔

بُشْرٰی لَكَ یَا اَحْمَدِیْ اَنْتَ مُرَادِیْ وَمَعِیْ غَرَسْتُ كَرَامَتَكَ بِیَدِیْ۔ اَكَانَ لِلنَّاسِ
عَجَبًا۔ قُلْ هُوَ اللّٰهُ عَجِیْبٌ یَّجْتَبِیْ مَنْ یَّشَآءُ مِنْ عِبَادِهٖ۔ لَا یُسْئَلُ عَمَّا یَفْعَلُ وَ
هُمْ یُسْئَلُوْنَ۔ وَتِلْكَ الْاَیَّامُ نُدَاوِلُهَا بَیْنَ النَّاسِ۔ وَاِذَا نَصَرَ اللّٰهُ الْمُؤْمِنَ جَعَلَ
لَهُ الْحَاسِدِیْنَ۔ تَلَطَّفْ بِالنَّاسِ وَتَرَحَّمْ عَلَیْهِمْ اَنْتَ فِیْهِمْ بِمَنْزِلَةِ مُوْسٰی
فَاصْبِرْ عَلٰی جَوْرِ الْجَآئِرِیْنَ۔ اَحَسِبَ النَّاسُ اَنْ یُّتْرَكُوْٓا اَنْ یَّقُوْلُوْٓا اٰمَنَّا وَهُمْ لَا
یُفْتَنُوْنَ۔ اَلْفِتْنَةُ هٰهُنَا فَاصْبِرْ كَمَا صَبَرَ اُولُوا الْعَزْمِ۔ اَلَآ اِنَّهَا فِتْنَةٌ مِّنَ اللّٰهِ لِیُحِبَّ
حُبًّا جَمًّا۔ وَفَّی اللّٰهُ اَجْرَكَ وَیَرْضٰی عَنْكَ رَبُّكَ وَیُتِمُّ اسْمَكَ وَاِنْ یَّتَّخِذُوْنَكَ اِلَّا هُزُوًا
قُلْ اِنِّیْ مِنَ الصَّادِقِیْنَ۔ فَانْتَظِرُوْٓا اٰیَاتِیْ حَتّٰی حِیْنٍ۔ اَلْحَمْدُ لِلّٰهِ الَّذِیْ جَعَلَكَ
الْمَسِیْحَ ابْنَ مَرْیَمَ۔ قُلْ هٰذَا فَضْلُ رَبِّیْ وَاِنِّیْٓ اُجَرِّدُ نَفْسِیْ مِنْ ضُرُوْبِ الْخِطَابِ۔
وَاِنِّیْٓ اَحَدٌ مِّنَ الْمُسْلِمِیْنَ۔ یُرِیْدُوْنَ اَنْ یُّطْفِئُوْا نُوْرَ اللّٰهِ بِاَفْوَاهِهِمْ وَاللّٰهُ
یُتِمُّ نُوْرَهٗ وَیُحْیِ الدِّیْنَ۔ نُرِیْدُ اَنْ نُّنَزِّلَ عَلَیْكَ اٰیَاتٍ مِّنَ السَّمَآءِ وَنُمَزِّقَ الْاَعْدَآءَ
كُلَّ مُمَزَّقٍ۔ حُكْمُ اللّٰهِ الرَّحْمٰنِ لِخَلِیْفَةِ اللّٰهِ السُّلْطَانِ۔ فَتَوَكَّلْ عَلَی اللّٰهِ وَاصْنَعِ الْفُلْكَ

بِاَعْيُنِنَا وَوَحْيِنَا اِنَّ الَّذِيْنَ يُبَايِعُوْنَكَ اِنَّمَا يُبَايِعُوْنَ اللّٰهَ يَدُ اللّٰهِ فَوْقَ اَيْدِيْهِمْ۔ وَ
اُمَمٌ حَقَّ عَلَيْهِمُ الْعَذَابُ وَيَمْكُرُوْنَ وَاللّٰهُ خَيْرُ الْمَاكِرِيْنَ۔ قُلْ عِنْدِيْ شَهَادَةٌ مِّنَ
اللّٰهِ فَهَلْ اَنْتُمْ مُّؤْمِنُوْنَ۔ قُلْ عِنْدِيْ شَهَادَةٌ مِّنَ اللّٰهِ فَهَلْ اَنْتُمْ مُّسْلِمُوْنَ۔ اِنَّ
مَعِيَ رَبِّيْ سَيَهْدِيْنِ۔ رَبِّ اَرِنِيْ كَيْفَ تُحْيِ الْمَوْتٰى۔ رَبِّ اغْفِرْ وَارْحَمْ مِّنَ السَّمَآءِ۔ رَبِّ لَا
تَذَرْنِيْ فَرْدًا وَّاَنْتَ خَيْرُ الْوَارِثِيْنَ۔ رَبِّ اَصْلِحْ اُمَّةَ مُحَمَّدٍ۔ رَبَّنَا افْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا
بِالْحَقِّ وَاَنْتَ خَيْرُ الْفَاتِحِيْنَ۔ وَيَخَوِّفُوْنَكَ مِنْ دُوْنِهٖ اِنَّكَ بِاَعْيُنِنَا سَمَّيْتُكَ
الْمُتَوَكِّلَ۔ يَحْمَدُكَ اللّٰهُ مِنْ عَرْشِهٖ۔ نَحْمَدُكَ وَنُصَلِّيْ۔ يَا اَحْمَدُ يَتِمُّ اسْمُكَ
وَلَا يَتِمُّ اسْمِيْ۔ كُنْ فِي الدُّنْيَا كَاَنَّكَ غَرِيْبٌ اَوْ عَابِرُ سَبِيْلٍ۔ وَكُنْ مِّنَ الصَّالِحِيْنَ
الصِّدِّيْقِيْنَ۔ اَنَا اخْتَرْتُكَ وَاَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِّنِّيْ۔ خُذُوا التَّوْحِيْدَ اَلتَّوْحِيْدَ
يَا اَبْنَآءَ الْفَارِسِ۔ وَبَشِّرِ الَّذِيْنَ اٰمَنُوْٓا اَنَّ لَهُمْ قَدَمَ صِدْقٍ عِنْدَ رَبِّهِمْ وَلَا
تُصَعِّرْ لِخَلْقِ اللّٰهِ وَلَا تَسْئَمْ مِّنَ النَّاسِ وَاخْفِضْ جَنَاحَكَ لِلْمُسْلِمِيْنَ۔
اَصْحَابُ الصُّفَّةِ وَمَآ اَدْرَاكَ مَآ اَصْحَابُ الصُّفَّةِ تَرٰى اَعْيُنَهُمْ تَفِيْضُ مِنَ الدَّمْعِ
يُصَلُّوْنَ عَلَيْكَ رَبَّنَآ اِنَّنَا سَمِعْنَا مُنَادِيًا يُّنَادِيْ لِلْاِيْمَانِ رَبَّنَآ اٰمَنَّا فَاكْتُبْنَا
مَعَ الشَّاهِدِيْنَ۔ شَاْنُكَ عَجِيْبٌ وَّاَجْرُكَ قَرِيْبٌ۔ وَمَعَكَ جُنْدُ السَّمٰوٰتِ وَالْاَرْضِيْنَ۔
اَنْتَ مِنِّيْ بِمَنْزِلَةِ تَوْحِيْدِيْ وَتَفْرِيْدِيْ فَحَانَ اَنْ تُعَانَ وَتُعْرَفَ بَيْنَ النَّاسِ۔ بُوْرِكْتَ
يَا اَحْمَدُ وَكَانَ مَا بَارَكَ اللّٰهُ فِيْكَ حَقًّا فِيْكَ۔ اَنْتَ وَجِيْهٌ فِيْ حَضْرَتِيْ۔ اِخْتَرْتُكَ
لِنَفْسِيْ وَاَنْتَ مِنِّيْ بِمَنْزِلَةٍ لَّا يَعْلَمُهَا الْخَلْقُ وَمَا كَانَ اللّٰهُ لِيَتْرُكَكَ حَتّٰى يَمِيْزَ الْخَبِيْثَ
مِنَ الطَّيِّبِ۔ اُنْظُرْ اِلٰى يُوْسُفَ وَاِقْبَالِهٖ۔ وَاللّٰهُ غَالِبٌ عَلٰٓى اَمْرِهٖ وَلٰكِنَّ اَكْثَرَ النَّاسِ
لَا يَعْلَمُوْنَ۔ اَرَدْتُّ اَنْ اَسْتَخْلِفَ فَخَلَقْتُ اٰدَمَ لِيُقِيْمَ الشَّرِيْعَةَ وَيُحْيِ الدِّيْنَ لِكِتَابِ الْوَلِيِّ
ذُو الْفَقَارِ عَلِيٌّ۔ وَلَوْ كَانَ الْاِيْمَانُ مُعَلَّقًا بِالثُّرَيَّا لَنَالَهٗ رَجُلٌ مِّنْ اَبْنَآءِ الْفَارِسِ۔ يَكَادُ
زَيْتُهٗ يُضِيْٓءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ۔ جَرِيُّ اللّٰهِ فِيْ حُلَلِ الْمُرْسَلِيْنَ۔ قُلْ اِنْ كُنْتُمْ
تُحِبُّوْنَ اللّٰهَ فَاتَّبِعُوْنِيْ يُحْبِبْكُمُ اللّٰهُ۔ وَصَلِّ عَلٰى مُحَمَّدٍ وَّاٰلِ مُحَمَّدٍ سَيِّدِ وُلْدِ اٰدَمَ
وَخَاتَمِ النَّبِيِّيْنَ۔ يَرْحَمُكَ رَبُّكَ وَيَعْصِمُكَ مِنْ عِنْدِهٖ وَاِنْ لَّمْ يَعْصِمْكَ النَّاسُ۔

يَعْصِمُكَ اللّٰهُ مِنْ عِنْدِهٖ وَاِنْ لَّمْ يَعْصِمْكَ اَحَدٌ مِّنْ اَهْلِ الْاَرْضِيْنَ۔ تَبَّتْ يَدَآ اَبِيْ لَهَبٍ وَّتَبَّ۔ مَاكَانَ لَهٗٓ اَنْ يَّدْخُلَ فِيْهَآ اِلَّا خَآئِفًا وَّمَآ اَصَابَكَ فَمِنَ اللّٰهِ وَاعْلَمْ اَنَّ الْعَاقِبَةَ لِلْمُتَّقِيْنَ۔ وَاَنْذِرْ عَشِيْرَتَكَ الْاَقْرَبِيْنَ۔ اِنَّا سَنُرِيْهِمْ اٰيَةً مِّنْ اٰيَاتِنَا فِي الثَّيِّبَةِ وَنَرُدُّهَآ اِلَيْكَ اَمْرٌ مِّنْ لَّدُنَّآ اِنَّا كُنَّا فَاعِلِيْنَ۔ اِنَّهُمْ كَانُوْا يُكَذِّبُوْنَ بِاٰيَاتِيْ وَكَانُوْا بِيْ مِنَ الْمُسْتَهْزِئِيْنَ۔ فَبُشْرٰى لَكَ فِي النِّكَاحِ۔ اَلْحَقُّ مِنْ رَّبِّكَ فَلَا تَكُوْنَنَّ مِنَ الْمُمْتَرِيْنَ۔ اِنَّا زَوَّجْنَاكَهَا۔ لَا مُبَدِّلَ لِكَلِمَاتِ اللّٰهِ۔ وَاِنَّا رَآدُّوْهَآ اِلَيْكَ اِنَّ رَبَّكَ فَعَّالٌ لِّمَا يُرِيْدُ۔ فَضْلٌ مِّنْ لَّدُنَّا۔ لِيَكُوْنَ اٰيَةً لِّلنَّاظِرِيْنَ۔ شَاتَانِ تُذْبَحَانِ وَكُلُّ مَنْ عَلَيْهَا فَانٍ۔ وَنُرِيْهِمْ اٰيَاتِنَا فِي الْاٰفَاقِ وَفِيْٓ اَنْفُسِهِمْ وَنُرِيْهِمْ جَزَآءَ الْفَاسِقِيْنَ۔ اِذَا جَآءَ نَصْرُ اللّٰهِ وَالْفَتْحُ وَانْتَهٰٓى اَمْرُ الزَّمَانِ اِلَيْنَآ اَلَيْسَ هٰذَا بِالْحَقِّ۔ بَلِ الَّذِيْنَ كَفَرُوْا فِيْ ضَلَالٍ مُّبِيْنٍ۔ كُنْتُ كَنْزًا مَّخْفِيًّا فَاَحْبَبْتُ اَنْ اُعْرَفَ۔ اِنَّ السَّمٰوٰتِ وَالْاَرْضَ كَانَتَا رَتْقًا فَفَتَقْنٰهُمَا۔ قُلْ اِنَّمَآ اَنَا بَشَرٌ يُّوْحٰٓى اِلَيَّ اَنَّمَآ اِلٰهُكُمْ اِلٰهٌ وَّاحِدٌ۔ وَالْخَيْرُ كُلُّهٗ فِي الْقُرْاٰنِ لَا يَمَسُّهٗٓ اِلَّا الْمُطَهَّرُوْنَ۔ وَلَقَدْ لَبِثْتُ فِيْكُمْ عُمُرًا مِّنْ قَبْلِهٖ اَفَلَا تَعْقِلُوْنَ۔ قُلْ اِنَّ هُدَى اللّٰهِ هُوَ الْهُدٰى وَاِنَّ مَعِيَ رَبِّيْ سَيَهْدِيْنِ۔ رَبِّ اغْفِرْ وَارْحَمْ مِنَ السَّمَآءِ۔ رَبِّ اِنِّيْ مَغْلُوْبٌ فَانْتَصِرْ۔ اِيْلِيْ اِيْلِيْ لِمَا سَبَقْتَانِيْ۔ يَا عَبْدَ الْقَادِرِ اِنِّيْ مَعَكَ اَسْمَعُ وَاَرٰى۔ غَرَسْتُ لَكَ بِيَدِيْ رَحْمَتِيْ وَقُدْرَتِيْ وَاِنَّكَ الْيَوْمَ لَدَيْنَا مَكِيْنٌ اَمِيْنٌ۔ اَنَا بُدُّكَ اللَّازِمُ اَنَا مُحْيِيْكَ نَفَخْتُ فِيْكَ مِنْ لَّدُنِّيْ رُوْحَ الصِّدْقِ۔ وَاَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِّنِّيْ وَلِتُصْنَعَ عَلٰى عَيْنِيْ كَزَرْعٍ اَخْرَجَ شَطْئَهٗ فَاٰزَرَهٗ فَاسْتَغْلَظَ فَاسْتَوٰى عَلٰى سُوْقِهٖ۔ اِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِيْنًا لِّيَغْفِرَ لَكَ اللّٰهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَاَخَّرَ۔ فَكُنْ مِّنَ الشَّاكِرِيْنَ۔ اَلَيْسَ اللّٰهُ بِكَافٍ عَبْدَهٗ۔ اَلَيْسَ اللّٰهُ عَلِيْمًا بِالشَّاكِرِيْنَ۔ فَقَبِلَ اللّٰهُ عَبْدَهٗ وَبَرَّاَهٗ مِمَّا قَالُوْا وَكَانَ عِنْدَ اللّٰهِ وَجِيْهًا۔ فَلَمَّا تَجَلّٰى رَبُّهٗ لِلْجَبَلِ جَعَلَهٗ دَكًّا وَاللّٰهُ مُوْهِنُ كَيْدِ الْكَافِرِيْنَ۔ وَلِنَجْعَلَهٗٓ اٰيَةً لِّلنَّاسِ وَرَحْمَةً مِّنَّا وَلِنُعْطِيَهٗ مَجْدًا مِّنْ لَّدُنَّا وَكَذٰلِكَ نَجْزِي الْمُحْسِنِيْنَ۔ اَنْتَ مَعِيْ وَاَنَا مَعَكَ۔ سِرُّكَ سِرِّيْ۔ لَا تُحَاطُ اَسْرَارُ الْاَوْلِيَآءِ۔ اِنَّكَ عَلٰى حَقٍّ مُّبِيْنٍ۔ وَجِيْهًا فِي الدُّنْيَا وَالْاٰخِرَةِ وَمِنَ الْمُقَرَّبِيْنَ۔ لَا يُصَدِّقُ السَّفِيْهُ اِلَّا

ضَرْبَةَ الْاِهْلَاكِ عَدُوُّلِیْ وَعَدُوُّلَكَ۔ عِجْلٌ جَسَدٌ لَّهٗ خُوَارٌ۔ قُلْ اَتٰٓی اَمْرُاللّٰهِ فَلَا تَكُنْ مِّنَ الْمُسْتَعْجِلِیْنَ۔ یَاتِیْكَ قَمَرُ الْاَنْبِیَآءِ وَاَمْرُكَ یَتَاَتّٰی۔ وَكَانَ حَقًّا عَلَیْنَا نَصْرُ الْمُؤْمِنِیْنَ۔ یَوْمَ یَجِیْٓءُ الْحَقُّ وَیَنْكَشِفُ الصِّدْقُ وَیَخْسَرُ الْخَاسِرُوْنَ۔ وَتَرَی الْغَافِلِیْنَ یَخِرُّوْنَ عَلَی الْمَسَاجِدِ رَبَّنَا اغْفِرْلَنَآ اِنَّا كُنَّا خَاطِئِیْنَ۔ لَا تَثْرِیْبَ عَلَیْكُمُ الْیَوْمَ یَغْفِرُاللّٰهُ لَكُمْ وَهُوَ اَرْحَمُ الرّٰحِمِیْنَ۔ تَمُوْتُ وَاٰثَارٌ مِّنْكَ۔ سَلَامٌ عَلَیْكُمْ طِبْتُمْ فَادْخُلُوْهَا اٰمِنِیْنَ۔

362 **[Tuḥfa-e-Baghdād, pp. 17–25, Rūḥānī Khazā'in, vol. 7, pp. 21–31]**

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362 **[Arabic] I shall humiliate him who designs to humiliate you. We shall suffice against your scoffers. O Aḥmad, God has blessed you. You did not let loose but it was Allah who let loose so that you should warn a people whose ancestors have not been warned and that the way of the guilty ones might become manifest. Say: I have been commissioned and I am the first of believers. Proclaim: The truth has arrived and falsehood has vanished, falsehood always vanishes away. Every blessing is from Muḥammad, may peace and blessings of Allah be upon him, then blessed is he who taught and he who has been taught. Say: If I have invented it, the sin of it is on me. They plan and Allah plans and Allah is the Best of planners. He it is who has sent His Messenger with guidance and the religion of truth so as to make it prevail over every religion. There is no changing the words of Allah. I am with you so be you with Me wherever you might be. Be with Allah wherever you might be. Whatever direction might face there is the countenance of Allah. You are the best people raised for the good of mankind and a source of pride for the believers. Despair not of the mercy of Allah. Hearken, the mercy of Allah is near. Hearken, the help of Allah is near. It will come to you from every distant track. Allah will help you from Himself. Men will help you whom We shall direct from heaven. There is no changing the words of Allah. Today you are in a position of high standing and trust with Us. They will say: 'This is all his own invention'. Say: Allah is the Source of all this; and then leave them being beguiled by their sport. And who is more unjust than one who invents a lie against Allah? My mercy is on you in matters of the world as well as of faith. You are of those who are helped.**

Good news to you, O My Aḥmad, you are My purpose and with Me. I have planted the tree of your honour with My own hand. Is

this a matter for wonder for the people? Say: Allah is Wonderful, He chooses whom He wills from among His creatures. He is not called to account for what He does but they are called to account. These are days that We revolve between the people. When Allah helps a believer He makes many envious of him. Deal kindly with people and have mercy on them. You are among them in the position of Mūsā [Moses]. Then be steadfast under the oppression of the oppressors. Do people imagine that they should be left alone to say: 'We have believed'; and that they should not be tried? Here is a trial, then be steadfast as those of high resolve were steadfast. Beware, it is a trial from Allah so that He might love you with a great love. Allah will bestow upon you your full reward and your Lord will be pleased with you and will perfect your name. They only mock you. Say: I am one of the truthful; then wait for My Signs for a while. All praise belongs to Allah, Who has made you the Masīḥ Ibn-e-Maryam [Messiah, son of Mary]. Announce: This is the grace of Allah and I eschew every kind of title. I am one of the Muslims. They desire to put out the light of Allah with the breath of their mouths but Allah will perfect His light and will revive the faith. We intend to send down to you Signs from heaven and to scatter your enemies completely. The command of Allah the Gracious, for the vicegerent of Allah who is invested with authority. Then put your trust in Allah and construct the ark under Our supervision and direction. Those who enter into a covenant with you enter into a covenant with Allah; Allah's hand is above their hands. There are many groups who have become deserving of punishment. They plan and Allah is the Best of planners. Say: I have with me proof from Allah, then will you believe? Say: I have with me proof from Allah, then will you submit? My Lord is with me, He will show me the way. Lord, show me how You do revive the dead. Lord, forgive and show mercy from heaven. Lord, leave me not alone and You are the Best of heirs. Lord, reform the people of Muḥammad[sa]. Our Lord, judge between us and our people with truth. You are the Best of Judges. They try to frighten you with others than Him. You are under Our care. I have named you *Mutawakkil* [the one who trusts in God]. Allah praises you from His Throne. We praise you and send down blessings on you. O Aḥmad your name will come to an end but My name will not come to an end. Be in the world as if you are a stranger or a traveller. Be of the righteous and the faithful. I have chosen you and have poured My love over you. Hold fast to Unity, to Unity, O children of *Fāris* [Persia]. Give good tidings to those

who have believed that they have a standing of truth with their Lord. Do not turn away from Allah's creatures and be not tired of people and deal kindly with the Muslims. The Company of the Lounge, and how would know what the Company of the Lounge is? You see their eyes streaming with tears. They call down blessings on you: Our Lord, we have heard a crier calling to the faith. Our Lord, we have believed, then write us down among the witnesses. Wondrous is your standing and near is your reward. With you are the hosts of the heavens and of the earth. You are to Me like My Unity and My Uniqueness. The time has come that you should be helped and be recognised among people. Blessed are you, O Aḥmad, and deserving of the blessing that Allah has bestowed on you. You have a high standing in My Presence. I have chosen you for Myself and you have a standing with Me of which people have no notion. Allah would not leave you till He separates the unclean from the clean. Look at Yūsuf [Joseph] and his glory. Allah is supreme over His commands, but most people know it not. I decided to appoint a vicegerent and created Ādam so that he might establish the law and revive the faith. The book of [My] friend is the *Dhulfaqār* [sword] of 'Alī. If faith had ascended to the Pleiades a man from among *Abnā-e-Fāris* [children of Persia] would have brought it down. Its oil would well-nigh glow forth even though no fire were to touch it. The Champion of Allah in the mantle of Messengers. Say: If you love Allah, then follow me, Allah will then love you. Call down blessings on Muḥammad and the people of Muḥammad, the Chief of all mankind and the Seal of the Prophets. Allah will have mercy on you and will safeguard you Himself even if men will not safeguard you. Allah will safeguard you Himself even if no one from the dwellers of the earth will safeguard you. Ruined are the two hands of Abū Lahab and ruined is he. It did not behove him to enter into this affair but in fear. Whatever befalls you is from Allah and know that the end is for the righteous. Warn your near relatives. We shall show them a Sign from among our Signs in the matter of the widow and shall return her to you. This has been settled from Our side and We shall certainly do it. They used to reject Our Signs as false and were of the scoffers. Good tidings to you on the marriage. The truth is from your Lord, then be not of the doubters. We have married her to you. There is no changing the words of Allah. We shall return her to you. Your Lord surely accomplishes that which He determines upon. This is grace from Us so that it should be a Sign for the beholders. Two goats will be slaughtered and all that are upon the earth are

mortal. We shall show them Our Signs in the universe and in their own selves, and shall show them the punishment of the disobedient. When the help of Allah comes and the victory and the age turns to us, it will be asked: Is this not the truth? Those who have disbelieved are in patent error. I was a hidden treasure and liked to be known. The heavens and the earth were a solid mass and We split them asunder. Say: I am but a human being, it is revealed to me that your God is One God and that all good is contained in the Qur'an, to the deeper meaning of which only the pure can penetrate. I have lived a whole life among you before this, then do you not understand? Say: The only true guidance is the guidance of Allah and my Lord is with me. He will show me the way. Lord, forgive and show mercy from heaven. Lord, I am overcome, do You avenge me. My Lord, my Lord, why have you forsaken me? O 'Abdul-Qādir I am with you, hearing and seeing. I have planted the tree of My mercy and My power for you with My own hand and today you have with Us a high rank and a position of trust. I am your inevitable recourse. I shall revive you. I have breathed into you the spirit of righteousness from Myself. I have poured My love on you so that you might be nurtured under My care like a seed that puts forth its sprout, then makes it strong; it then becomes thick and stands firm on its stem. We have bestowed upon you a clear victory so that Allah might wipe out your previous and subsequent weaknesses. Then be of the grateful. Is not Allah Sufficient for His servant? Is not Allah aware of those who are grateful? Allah has accepted His servant and has cleared him from what they alleged and he has a high standing in the estimation of Allah. When his Lord manifested Himself on the mountain He broke it into bits and Allah will frustrate the plans of the disbelievers. So that We might make him a Sign for the people and a mercy from Ourself and so that We might bestow upon him glory from Ourself and thus do We reward those who do good. You are with Me and I am with you. Your secret is My secret, the secrets of the friends of Allah cannot be numbered. You are based on clear truth, of high standing in the world and in the hereafter and of those who are close to Allah. A foolish one recognises only the fatal blow. He is My enemy and your enemy, he is like a calf with an inanimate body from which proceeds a meaningless sound. Say: The command of Allah is approaching, so do not be of those who are in a hurry. The moon of the Prophets will come to you and your affair will become manifest. It is incumbent upon Us to help the believers. So on the day the truth arrives and will be laid open**

1893

وَاِنِّیْٓ اَنَا الرَّحْمَانُ نَاصِرُ حِزْبِہٖ
وَمَنْ کَانَ مِنْ حِزْبِیْ فَیُعْلٰی وَیُنْصَرُ[363]

[Karāmātuṣ-Ṣādiqīn, p. 44, Rūḥānī Khazā'in, vol. 7, p. 86]

1893

وَبَشَّرَنِیْ رَبِّیْ وَقَالَ مُبَشِّرًا
سَتَعْرِفُ یَوْمَ الْعِیْدِ وَالْعِیْدُ اَقْرَبُ[364]

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and the losers will suffer loss and will see the neglectful fallen into prostration and supplicating: Lord forgive us, we were in error. No blame is laid upon you today. May Allah forgive you and He is the Most Merciful of those who show mercy. You will die and I will be pleased with you. Peace be on you, you have proven sincere and fortunate. Then enter therein with security. [Publishers]

****** Note by Syed Abdul Hayee: The Promised Messiah[as] has identified July 30, 1893 as the date of this revelation.

[363] Note by Ḥaḍrat Mirza Bashir Ahmad[ra]: The first line of the couplet was revealed. The meaning of the couplet is:

> **[Arabic] I am the Most Gracious One, the Helper of My group,**
> and whoever is of My group, will be raised high and helped.

[364] Note by Ḥaḍrat Mirza Bashir Ahmad[ra]: The second line of the couplet was revealed. The meaning of the couplet is:

> My Lord gave me the good news and said:
>
> **[Arabic] You will recognise the day of joy which will be closest to the day of the *'Īd* [Festival].**

The Promised Messiah[as] writes about this verse:

> The day and the date of the assassination of Pundit Lekhrām were disclosed to me in an Arabic couplet set out in *Karāmātuṣ-Ṣādiqīn* published widely four years before the event. When Lekhrām was assassinated Hindu newspapers raised a great cry with reference to this couplet which was: *Wa Bashsharanī Rabbī...*This great prophecy after being published so widely was fulfilled on March 6, 1897. One unknown person cut open Lekhrām's belly, with a very

[Karāmātuṣ-Ṣādiqīn, p. 54, Rūḥānī Khazā'in, vol. 7, p. 96]

September 11, 1893

I saw in my dream that **Maḥmūd's mother** had arrived in an attractive dress at a place where Maulavī Nūr Dīn was sitting and had presented two pairs of gold bangles to Maulavī [Nūr Dīn]. Then, I saw that she was preparing a meal and Munshī Jalāl-ud-Dīn was sitting nearby. Then, a woman came whose name probably was Bhāg Bharī. She was a young woman, who had called me.

[Register of Miscellaneous Memoranda of the Promised Messiah[as], p. 216]

September 18, 1893

Rabī'ul-Awwal 7, 1311 AH, Aswaj 4, 1950 [Bikrami], Monday.

O Allah, make this dream a source of blessing for me. I saw in my dream as if somebody told me that his name was Fateḥ and Zafar and then the following words flowed from my tongue:

اَصْلَحَ اللّٰہُ اَمْرِیْ کُلَّہٗ۔[365]

Then, I saw in my dream that I was in a house which resembled a mosque. I was standing near a bookshelf and Ḥāmid 'Alī was also standing with me. Then, I saw that Maulavī 'Abdullāh Ghaznavī and my brother, Mirzā Ghulām Qādir were also sitting there. I approached them and greeted them with: *assalāmo 'alaikum* [may peace be

sharp knife on a Saturday afternoon which was the day next after the day of *'Īd* [Festival], in the city of Lahore and disappeared so completely that he has not been traced so far, though he had been staying with Lekhrām for quite some time.

[Nuzūlul-Masīḥ, pp. 182–183, Rūḥānī Khazā'in, vol. 18, p. 560]

[365] **[Arabic] May Allah set all my affairs right.** [Publishers]

upon you]. They returned the greeting with: *wa ʻalaikumus-salām* [and on you be peace too]. They added several supplicatory phrases to it, out of which the only one I remember was:

اَخَّرَكَ اللّٰهُ [366]

I do, however, recall that the meaning of the other phrases was: May God help you, may you have victory. Then, I sat down with them and told them that I had seen a dream in which I had greeted someone with: *assalāmo ʻalaikum*, and he had returned the greeting with: *wa ʻalaikumus-salāmo waẓẓafaro* [on you be peace and may you have victory].

[Register of Miscellaneous Memoranda of the Promised Messiah[as], p. 217]

October 1, 1893

Last night I saw that ants were coming out of my nose. Some of them were alive and some dead. Thereafter, blood came out and collected on the ground. Allah knows best its interpretation. I commit my affair to Him.

[Register of Miscellaneous Memoranda of the Promised Messiah[as], p. 219]

1893

Although according to the common belief of Muslims *Lailatul-Qadr*[367] is a blessed night, the verity of which God Almighty has informed me is that besides this generally accepted connotation, *Lailatul-Qadr* also denotes another time period, namely, the time when darkness spreads over the world, and there is darkness upon darkness all around. Then that darkness demands that a light should descend

[366] **[Arabic] May Allah lengthen your days.** [Publishers]

[367] Night of Destiny; see *sūrah al-Qadr* of the Holy Qur'an. [Publishers]

from heaven. Then God Almighty sends down to earth His angels of light and *Rūḥul-Qudus* [Spirit of Holiness] in a manner that befits the dignity of angels. Then *Rūḥul-Qudus* attaches itself to the reformer who, being honoured with the robe of acceptance and purification, is commissioned to call people to the truth. The angels attach themselves to all those who possess good fortune and good sense, and are eager. They draw them towards good and incite them to the doing of good. Then, the **ways of peace and good fortune are opened upon the earth. This process is continued till the faith arrives at that stage of perfection which is appointed for it.**

[Shahādatul-Qur'ān, p. 17, 1st Edition, Rūḥānī Khazā'in, vol. 6, pp. 313–314]

1893

My Lord has given me good news concerning the Arabs and has directed me to take care of them, to show them the right path, and put their affairs right.

[Hamāmatul-Bushrā, p. 7, Rūḥānī Khazā'in, vol. 7, pp. 182]

1893

اَنْتَ عَلٰی بَیِّنَۃٍ مِّنْ رَّبِّکَ رَحْمَۃً مِّنْ عِنْدِہٖ۔ وَمَآ اَنْتَ بِفَضْلِہٖ مِنْ مَّجَانِیْنَ۔
وَیُخَوِّفُوْنَکَ مِنْ دُوْنِہٖ۔ اِنَّکَ بِاَعْیُنِنَا۔ سَمَّیْتُکَ الْمُتَوَکِّلَ یَحْمَدُکَ اللّٰہُ مِنْ عَرْشِہٖ۔
وَلَنْ تَرْضٰی عَنْکَ الْیَھُوْدُ وَلَا النَّصَارٰی۔ وَیَمْکُرُوْنَ وَیَمْکُرُ اللّٰہُ وَاللّٰہُ خَیْرُ الْمَاکِرِیْنَ۔[368]

[Hamāmatul-Bushrā, p. 8, Rūḥānī Khazā'in, vol. 7, p. 183]

[368] **[Arabic] You are a mercy from your Lord with strong support in the evidence from Him. By His grace you are not mad. They seek to put you in fear of others than Him. You are under My care, I have named you *Mutawakkil* [the one who trusts in God]. Allah praises you from His Throne. The Jews and the Christians will never be pleased with you. They plan and Allah also plans and Allah is the Best of planners.** [Publishers]

1893

It has been conveyed to me that the words of the *ḥadīth* concerning the descent of ‘Īsā[as] [Jesus] near the minaret of Damascus indicate the time of his appearance inasmuch as the value of the letters of those words indicate the year of *Hijrah* in which Allah raised me. The word ‘minaret’ was chosen to indicate that the land of Damascus will be illuminated and brightened in consequence of the supplications of the Promised Messiah after having been darkened by all sorts of innovations. You are also aware that the land of Damascus has been the source of the mischief of the Christians.

[Hamāmatul-Bushrā, p. 37, Rūḥānī Khazā’in, vol. 7, p. 225]

1893

My Lord revealed to me that I should perfect the divine challenge against them (the Christians) and should expose to mankind the ignorance of the disobedient ones. That is why I have compiled this booklet [*Nūrul-Ḥaqq*].

[Nūrul-Ḥaqq, part 2, p. 61, Rūḥānī Khazā’in, vol. 8, p. 259]

1894

(A)

اِنۡ كُنۡتُمۡ فِیۡ رَیۡبٍ مِّمَّاۤ اَیَّدۡنَا عَبۡدَنَا فَاۡتُوۡا بِكِتٰبٍ مِّنۡ مِّثۡلِهٖ -369

[al-Ḥakam, vol. 6, no. 23, June 24, 1902, p.12]

(B)

When I had decided to compile this book [*Nūrul-Ḥaqq*], I received a revelation from the Lord of lords that the disbelievers and those who have declared me a disbeliever would not have the power to compile a book like it in its arrangement of prose and its poems, and containing the insights and wisdom set forth in it. Therefore, he who desires to controvert my revelation should produce the like of what I have set forth; for the Mahdī is guided towards matters to which no one else is guided. His opponent will

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369 **[Arabic] Should you be in doubt concerning Our support to Our servant, then produce a book like this one.** ** [Publishers]

** Note by Ḥaḍrat Mirza Bashir Ahmad[ra]: Pīr Sirājul-Ḥaqq Nu‘mānī narrates:

> I remember that when the Promised Messiah[as] made up his mind to write the book *Nūrul-Ḥaqq* in Arabic, he received a revelation in Masjid Mubarāk after Morning Prayer when my humble self was massaging his back, legs and neck: اِنۡ كُنۡتُمۡ فِیۡ رَیۡبٍ مِّمَّا
>
> **[Arabic] [Should you be in doubt...]**
>
> He immediately narrated this revelation to us and conveyed to us the glad tiding that no one would be able to produce the like of this book, even if the whole world were united to do so.
>
> **[al-Ḥakam, vol. 6, no. 23, June 24, 1902, p.12]**

not be able to get anywhere near him, even though he were to fly through the atmosphere.

[Nūrul-Ḥaqq, part 2, Title Page, Rūḥānī Khazā'in, vol. 8, p. 187]

(C) It has been revealed to me by my Lord that they are all like the blind and will not be able to produce the like of it and that they are false in their claims.

[Nūrul-Ḥaqq, part 2, p. 62, Rūḥānī Khazā'in, vol. 8, p. 260]

(D) Though the booklet *Nūrul-Ḥaqq* has been written as a challenge to the Christians who claim to be divines, yet some of my opponents, namely Muḥammad Ḥusain Baṭālavī and those who follow in his footsteps, like Miyāṅ Rusul Bābā, who have declared me a disbeliever and who revile me and use foul language, are not excluded from this challenge. The revelation shows conclusively that none of the disbelievers or those who have declared me a disbeliever will be able to write a refutation of the booklet *Nūrul-Ḥaqq*, because they are false, impostors, liars, ignorant and stupid.

[Itmāmul-Ḥujjah, p. 24, Rūḥānī Khazā'in, vol. 8, p. 303]

1894

Two dreams and two revelations have disclosed to me that my enemy and my opponent will fail to produce the like of it.

[Letter dated April 3, 1894,
addressed to Maulavī Asghar 'Alī, Professor Islamia College Lahore,
al-Ḥakam, vol. 7, no. 38, October 17, 1903, pp. 5–7]

1894

...I am able to say that I am like an amulet for this government, and am like a refuge to safeguard it against calamities. God has given me the good news saying:

مَا كَانَ اللّٰهُ لِيُعَذِّبَهُمْ وَاَنْتَ فِيْهِمْ

[Arabic] Allah would not chastise them while you are among them.

[Nūrul-Ḥaqq, part 1, pp. 32–33, Rūḥānī Khazā'in, vol. 8, p. 45]

1894

(A) I have seen Ḥaḍrat ʻĪsā [Jesus], on whom be peace, several times in my dreams and have met him several times in a state of vision. He has eaten with me on the same table. Once, when I saw him, I asked him about the trial which had befallen his people. He was overwhelmed with awe and recalled the greatness of Allah the Almighty, and started proclaiming His Glorification and Holiness. He pointed to the earth and said: 'I am from the earth and am innocent of the allegations attributed to me.' In short, I found him a courteous and humble man.

[Nūrul-Ḥaqq, part 1, p. 41, Rūḥānī Khazā'in, vol. 8, pp. 56–57]

(B) Of the wonders which God has bestowed upon me, one is that I have met Jesus the Messiah several times in a state of perfect wakefulness which is called a vision. I have talked to him and have ascertained from him the nature of his real claim and teaching. A major point, which is worth attention, is that Jesus the Messiah is so disgusted with the doctrines of **Atonement**, **Trinity**, and **Sonship**, as if these are the great impostures that have been fashioned against him.

This evidence of vision is not without support. I believe firmly that if a sincere seeker after truth would come and stay with me for a period and would wish to meet the Messiah in a vision, he would be able to do so through the blessings of my supplications and attention. He can also talk to him and receive his affirmation of what I have stated for I am the person in whose soul the soul of Jesus, the Messiah, resides by way of reflection.

[Tuḥfa-e-Qaiṣariyyah, p. 21, Rūḥānī Khazā'in, vol. 12, p. 273]

1894

On another occasion I saw him [Ḥaḍrat ʻĪsā, peace be upon him] standing at the threshold of my door holding a paper in his hand as if it was a letter. Then it was conveyed to me that the letter contained the names of those who love God and whom God loves and that it describes the ranks of nearness to God which they enjoy. I read this letter and discovered that towards the end there was an entry with regard to me proceeding from Allah the Almighty to the effect:

هُوَ مِنِّیْ بِمَنْزِلَةِ تَوْحِیْدِیْ وَتَفْرِیْدِیْ فَکَادَ اَنْ یُّعْرَفَ بَیْنَ النَّاسِ۔

[Arabic] He is to Me like My Unity and Uniqueness and soon will he be made well-known among people.

[Nūrul-Ḥaqq, part 1, pp. 41–42, Rūḥānī Khazā'in, vol. 8, p. 57]

1894

(A) The truth that has been shown to us by the True God, the All-Wise, and the information conveyed to us by the Knower of the Subtleties is that the weapons of the Promised Messiah are heavenly and not earthly and that all his campaigns are with a spiritual outlook and not with material weapons. He will kill his enemies with his looks and his courage, that is to say with his spiritual force and his penetrating arguments and not with arrows, lances, or swords and that his kingdom is heavenly and not earthly.

[Nūrul-Ḥaqq, part 1, p. 52, Rūḥānī Khazā'in, vol. 8, p. 72]

(B) Our Lord has revealed to us that the battles of the Promised Messiah are spiritual battles, which will take place with a spiritual outlook.

[Nūrul-Ḥaqq, part 1, p. 54, Rūḥānī Khazā'in, vol. 8, p. 75]

1894

It was revealed upon my heart that the Masīḥ[as] [Messiah] applied the term Antichrist to the Christians of the latter age. He did not apply the epithet to earlier ones though they were also astray and were given to perverting the scriptures. The clue to this is that the earlier Christians did not exert themselves so hard to mislead people as the later ones did. Indeed, they had not the power to do so.

[Nūrul-Ḥaqq, part 1, pp. 57–58, Rūḥānī Khazā'in, vol. 8, pp. 79–80]

1894

It has been revealed upon my heart that the meaning of the word *rūḥ* in the verse (يَوْمَ يَقُوْمُ الرُّوْحُ)[370] is the company of Messengers, Prophets, and Muḥaddathīn, all together, on whom *Rūḥul-Qudus* [the Spirit of Holiness] descends and who are granted the converse with Allah.

[Nūrul-Ḥaqq, part 1, p. 73, Rūḥānī Khazā'in, vol. 8, p. 98]

1894

It has been revealed to me by my Lord that you[371] will not be able to enter into this contest and that Allah will disclose your helplessness, and will humiliate you and will establish that you are held prisoner by ignorance and error, and that, even if you were supported by your people in this opinion, you would all be finally vanquished.

[Nūrul-Ḥaqq, part 1, p. 114, Rūḥānī Khazā'in, vol. 8, p. 153]

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[370] **On the day when the Spirit [and the angels] will stand**... (*al-Nabā'*, 78:39) [Publishers]

[371] Refers to Reverend 'Imādud-Dīn. [Mirza Bashir Ahmad]

1894

... I behold that the people of Mecca will enter in large numbers in the party of Allah, the Powerful, the Absolute. This is the doing of the Lord of the heavens and is strange in the eyes of the earthly people.

[Nūrul-Ḥaqq, part 2, p. 10, Rūḥānī Khazā'in, vol. 8, p. 197]

1894

The correct interpretation and the true and correct meaning [of the *ḥadīth*] is that 'the moon would be eclipsed on the first night in the month of Ramaḍān' means that it will be eclipsed on the first of the three nights in which it is full, as you well-know the expression *ayyām-e-bīḍ* [white days]…. Also, the meaning of his words that 'the sun would be eclipsed on the middle [day]' is that the solar eclipse would occur in a manner that it would split in the middle the days on which an eclipse takes place. …I have not said this on my own; rather, it is a revelation from the Lord of the worlds.

[Nūrul-Ḥaqq, part 2, pp. 13, 15, 19, Rūḥānī Khazā'in, vol. 8, pp. 201, 204, 210]

1894

Know[372] then that Allah has breathed into my heart that the eclipses of the moon and of the sun that have occurred during Ramaḍān are two awe-striking Signs which have

[372] In *Ḥaqīqatul-Waḥī*, the Promised Messiah[as] writes:

> In my book *Nūrul-Ḥaqq* pages 35–38 I have recorded my prophecy that Allah the Almighty has conveyed to me that the lunar and solar eclipses that took place in the month of Ramaḍān were precursors of the coming chastisement. Accordingly, such widespread plague broke out in this country that about three hundred thousand people have died so far.
>
> **[Ḥaqīqatul-Waḥī, p. 228, Rūḥānī Khazā'in, vol. 22, p. 239]**

been exhibited to warn those who follow Satan and have adopted the ways of injustice and transgression… If they persist in their denial, the time of the chastisement is near.

[Nūrul-Ḥaqq, part 2, p. 35, Rūḥānī Khazā'in, vol. 8, pp. 227–228]

1894

Now, I call all of them[373] as I called the Christians to this contest…and I have been informed by my Lord that they will be vanquished.

[Nūrul-Ḥaqq, part 2, last page, Title Page, Rūḥānī Khazā'in, vol. 8, pp. 271–272]

1894

God has given me the good news and said:

اِنَّ الْمَسِيْحَ الْمَوْعُوْدَ الَّذِيْ يَرْقُبُوْنَهٗ وَالْمَهْدِيَّ الْمَسْعُوْدَ الَّذِيْ يَنْتَظِرُوْنَهٗ هُوَ اَنْتَ۔ نَفْعَلُ مَا نَشَآءُ فَلَا تَكُوْنَنَّ مِنَ الْمُمْتَرِيْنَ۔[374]

[Itmāmul-Ḥujjah, p. 3, Rūḥānī Khazā'in, vol. 8, p. 275]

1894

اِنَّكَ مِنَ الْمَامُوْرِيْنَ لِتُنْذِرَ قَوْمًا مَّآ اُنْذِرَ اٰبَآؤُهُمْ وَلِتَسْتَبِيْنَ سَبِيْلُ الْمُجْرِمِيْنَ۔[375]

[Sirrul-Khilāfah, p. 8, Rūḥānī Khazā'in, vol. 8, p. 326]

1894

My Lord has made it clear to me that the Ṣiddīq [Abū Bakr[ra]] and Fārūq [‘Umar[ra]] and Uthmān[ra] were of the

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[373] The reference is to the *maulavīs* who have belied the claim of the Promised Messiah[as]. [Publishers]

[374] **[Arabic] The Promised Messiah and the Fortunate Mahdī whom they are awaiting is yourself. We do whatever We will. Be not, therefore, of the doubters.** [Publishers]

[375] **You are of the commissioned ones so that you might warn a people whose ancestors have not been warned and so that the way of the guilty ones might become manifest.** [Publishers]

righteous and the faithful, and were of those who were chosen by Allah and were singularized with the bounties of the Gracious One.

I have been informed that they were of the righteous and he who hurts them displeases Allah and is a transgressor.

[Sirrul-Khilāfah, pp. 8–9, Rūḥānī Khazā'in, vol. 8, pp. 326–327]

1894

And I have been granted the knowledge that Ṣiddīq [Abū Bakr[ra]] is the greatest in rank and the highest in station of all the Companions.

[Sirrul-Khilāfah, p. 18, Rūḥānī Khazā'in, vol. 8, p. 337]

1894

He [Ḥaḍrat Abū Bakr] may Allah be pleased with him, had cognition of the perfect degree, was meek of nature, and compassionate in temperament. He lived a life in the mantle of humility and meekness. Forgiveness, kindness and compassion abounded in him. He was recognised by the light of his forehead. He was deeply attached to the Holy Prophet[sa] and his soul had been united to the soul of the Best of Creation[sa]. He was covered by the same light which had been bestowed upon his master, the beloved of the Lord. He was enveloped by the light of the Holy Prophet[sa] and his great bounties. He was distinguished from all other men in his understanding of the Qur'an and in his love of the Chief of the Messengers[sa] and the Pride of Mankind[sa].

When the life of the hereafter and the mysteries of the Divine were manifested to him, he forsook worldly connections and physical attachments, and was coloured with the hue of his Beloved. He gave up all objectives for the sake of the One sought after. He discarded all physical

impurities and took on the colour of the One, the True, and he disappeared in the pleasure of the Lord of the worlds.

When the love of the True Divine saturated the whole of his body and soul and its impact and light began to manifest themselves in all his words and deeds and his attitudes, he was named the Ṣiddīq. He was invested with fresh and deep knowledge from the presence of the Best of Bestowers. Faithfulness became his well-established nature and natural inclination, and its effects made themselves manifest in all his doings and sayings, movings and stoppings, and in his senses and in his pure breath. He was included among those upon whom the Lord of the heavens and the earths had bestowed His favours. There is no doubt that he was a comprehensive illustration of [acting upon] the teachings of the Holy Prophet[sa]. He was a leader of those who are recipients of grace and perfection and had partaken of the nature of the Prophet.

Do not think that my statement above has any type of exaggeration. Nor is my statement merely the result of giving any benefit of doubt or apologetics or in a gush of love, but is a reality which has been disclosed to me from the presence of the Lord of Honour.

[Sirrul-Khilāfah, pp. 31–32, Rūḥānī Khazā'in, vol. 8, p. 355]

1894

(A) Divine revelation apprised me that Deputy ʻAbdullāh Ātham partook to some degree of turning to the truth by his acknowledgement of the greatness of Islam and recognising its prestige. This delayed his prophesied death and being afflicted to the utmost degree. He was in a manner afflicted,

but his greater affliction, which is called death, was delayed for a short while…God Almighty… revealed to me:[376]

اِطَّلَعَ اللّٰہُ عَلٰی ھَمِّہٖ وَغَمِّہٖ۔ وَلَنْ تَجِدَ لِسُنَّۃِ اللّٰہِ تَبْدِیْلًا۔ وَلَا تَعْجَبُوْا وَلَا تَحْزَنُوْا وَ اَنْتُمُ الْاَعْلَوْنَ اِنْ کُنْتُمْ مُّؤْمِنِیْنَ۔ وَبِعِزَّتِیْ وَجَلَالِیْ اِنَّکَ اَنْتَ الْاَعْلٰی۔ وَنُمَزِّقُ الْاَعْدَآءَ کُلَّ مُمَزَّقٍ وَّمَکْرُ اُولٰٓئِکَ ھُوَ یَبُوْرُ۔ اِنَّا نَکْشِفُ السِّرَّ عَنْ سَاقِہٖ۔ یَوْمَئِذٍ یَّفْرَحُ الْمُؤْمِنُوْنَ۔ ثُلَّۃٌ مِّنَ الْاَوَّلِیْنَ وَثُلَّۃٌ مِّنَ الْاٰخِرِیْنَ۔ وَھٰذِہٖ تَذْکِرَۃٌ فَمَنْ شَآءَ اتَّخَذَ اِلٰی رَبِّہٖ سَبِیْلًا۔

The meaning is that:

> **[Arabic] Allah has taken note of his grief and sorrow. Allah has granted him respite until the time that he reverts to his impertinence, harsh language and falsehood and forgets the favour done to him by Allah the Almighty.**

This [second sentence above] is an interpretation [of the first sentence] on the basis of the meanings inspired by God Almighty.

And then the revelation continued:

> **[Arabic] This is the way of Allah and you will not find a change or alteration in the way of Allah.**

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[376] Note by Ḥaḍrat Maulānā Jalal-ud-Din Shams[ra]: Malik Ṣalāḥ-ud-Dīn narrates from Munshī Muḥammad Ismā'īl Siālkoatī that:

> When it was the last day of the time appointed for Ātham's chastisement, the Promised Messiah[as] came to the upper floor of Masjid Mubārak and called for Maulavī 'Abdul-Karīm[ra] and said: I have received a revelation:
>
> اِطَّلَعَ اللّٰہُ عَلٰی ھَمِّہٖ وَغَمِّہٖ
>
> **[Arabic] [*Allah has taken note of his grief and sorrow.*]**
>
> I have been given to understand that 'his' refers to Ātham. This shows that he would not die within the announced period.
>
> **[Aṣḥāb-e-Aḥmad, vol. 1, p. 57]**

I was given to understand that the way of Allah is not to inflict chastisement until all the causes that invoke the wrath of Allah appear in full. Even if there is some hidden fear of God in any corner of the heart and one starts fearing the impending punishment, the punishment is averted and is postponed to a later time.

And then the revelation continued:

> **[Arabic] Therefore, do not wonder, nor grieve and you will be on top if you remain steadfast in belief.**

The last phrase above is addressed to my Community. Then the revelation continued:

> **[Arabic] By My honour and My glory, you are on top.**

The sentence above is addressed to my humble self. Then the revelation continued:

> **[Arabic] We shall crush your enemies into bits. That is, they will be humiliated and their schemes will be frustrated.**

I was given to understand that this means that I will be on top, not my enemy.

> **[Arabic] And God will not stop or halt till He exposes all the machinations of the enemy and frustrates their schemes.**

That is, the scheme that has been devised and fashioned shall be shattered, shall be cast away like carrion, and its corpse will be exhibited to the people. Then the revelation continued:

> **[Arabic] We will lay bare the real truth, that is, will expose their designs and will openly manifest the Signs of victory and on that day the believers will be pleased, both the first and the last.**

The revelation continued:

> **[Arabic] To grant respite for the reason mentioned is in accordance with God's way, which has been stated. Now, whosoever wishes may adopt the way that leads to His Lord. In it there is admonition and rebuke for those who think evil.**

I was also given to understand that those who are rightly guided, are desirous only of God's pleasure, and are not dwelling in the darkness of any kind of miserliness, prejudice, haste, or faulty judgment, will accept this statement and will find it in accord with the teachings of God. However, those who are followers of their ego or egotistical stubbornness and are not realistic, will reject it out of daring and darkness of their selves.

[Anwārul-Islām, pp. 2–3, Rūḥānī Khazā'in, vol. 9, p. 2–3]

(B) From this writing of mine, let no one imagine that whatever was to happen, has happened and that there is nothing more, for the revelation contains the following glad tidings for future, namely:

وَنُمَزِّقُ الْاَعْدَآءَ كُلَّ مُمَزَّقٍ۔ يَوْمَئِذٍ يَّفْرَحُ الْمُؤْمِنُوْنَ۔ ثُلَّةٌ مِّنَ الْاَوَّلِيْنَ وَثُلَّةٌ مِّنَ الْاٰخِرِيْنَ۔

> **That is [Arabic] The opponents will be totally crushed with the defeat and on that day the believers, both the first group and the last group, will be pleased.**

Be sure, therefore, that the days are coming when all will be fulfilled according to the revelation. The enemy will be frustrated, the opponents will be humiliated, and victory will be demonstrated on every side. Be certain that this is in **itself a victory** and is a **presage** of the victory to come.

[Anwārul-Islām, pp. 15–16, Rūḥānī Khazā'in, vol. 9, pp. 16–17]

(C) Sometimes a prophecy with a hidden meaning is vouchsafed as a trial for people so that God Almighty

might demonstrate to them the limitations of their understanding. I have already written that, as stated in a *ḥadīth* of the Holy Prophet[sa], this prophecy was meant to be a trial for the weak-hearted. It was, therefore, fulfilled in a manner which requires insight for its understanding, but it has other essential aspects which will appear later, as is indicated in the words of the prophecy **about laying bare** the real truth.

[Announcement attached to the Pamphlet Ḍiyā'ul-Ḥaqq, p. 8, Rūḥānī Khazā'in, vol. 9, p. 319]

1894

God Almighty has disclosed to me several times that this Community will be put to trial to bring out who is true in his faith and who is weak.

[Maktūbāt-e-Aḥmadiyyah, vol. 5, no. 4, p. 67, Letter no. 7, addressed to Navvāb Muḥammad 'Alī Khān]

1894

Having written this much[377], I went to sleep and saw in my dream that Maulavī Ḥakīm Nūr-ud-Dīn was reclining and a

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[377] i.e., the statement about Sa'dullāh of Ludhiana. [Mirza Bashir Ahmad]

Note by Ḥaḍrat Mirza Bashir Ahmad[ra]: Ḥaḍrat Maulānā Ḥājī Ḥāfiẓ Nūr-ud-Dīn Khalīfatul Masīḥ I[ra] writes:

> My son 'Abdul-Ḥayy is a Sign of Allah. Muḥammad Aḥmad had died. A critic from Ludhiana raised objections on that basis...I paid no attention to his critique. But my leader and Imām attended to it. Thereupon, he received a glad tiding which is recorded on page 26 of *Anwārul-Islām* [*Rūḥānī Khazā'in*, volume 9, page 27] A few years after that, this boy, 'Abdul-Ḥayy was born. In accordance with the vision he had pustules on his body. My knowledge of medicine came to naught to treat despite of being a physician. 'Abdul-Ḥayy was very restless because of these pustules, but we

child of his own was playing in his lap. That child had a good complexion, was handsome and had large eyes. I said to Maulavī [Nūr-ud-Dīn]: God has bestowed on you in place of Muḥammad Aḥmad, a son, who, in his complexion, his features and his strength, is much better than Muḥammad Aḥmad, and I thought to myself that this child must be from another wife for the first child was weak and looked ill and only half alive, whereas this one is strong and has a good complexion. Then the following verse [*al-Baqarah*, 2:107] passed through my mind; I do not recall having recited it:

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were helpless and could not do anything to help him. The vision also had a reference to the treatment for the pustules, and turmeric had been indicated as one ingredient in its treatment. With turmeric was another medication which could not be recalled. Seeing his restlessness, we thought of putting turmeric on his wounds, but the Promised Messiah[as] said: I cannot dare do that because I do not recall the other ingredient. However, we made a mistake and applied the turmeric. This made him very restless and he suffered greatly. We, therefore, had to wash off the turmeric. This increased my faith and I recognized how weak we were that we could not reach the valid conclusion by our own thinking. I also recognized that this group of the Apostles and Messengers of God is like a machine which is run by Allah the Almighty alone; they do not speak without His will. Anyway, my faith precedes these Signs. This is by the Grace of Allah that He has not left us without Signs. He showed hundreds of Signs to us.

[Tafsīr Sūrah al-Jumu'ah, Ḥaqā'iqul-Furqān, vol. 4, edition 2005, published in India, pp. 115–116]

The boy was born on February 15, 1899-five years after this prophecy and was named 'Abdul-Ḥayy. [Mirza Bashir Ahmad]

مَا نَنْسَخْ مِنْ اٰيَةٍ اَوْ نُنْسِهَا نَاْتِ بِخَيْرٍ مِّنْهَآ اَوْ مِثْلِهَا۔ اَلَمْ تَعْلَمْ اَنَّ اللّٰهَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ۔ [378]

I realised that this is the reply of God Almighty to that enemy of the faith [Sa'dullāh of Ludhiana] for he has attacked Islam by making himself a supporter of the Christians and that attack is unwarranted and full of bad faith.

...I also noticed that the child I saw in my dream had pustules on his body and someone said: Its remedy is turmeric and one other thing. واللہ اعلم [Allah knows best].

[Anwārul-Islām, p. 26 sub footnote, Rūḥānī Khazā'in, vol. 9, pp. 27–28 sub footnote]

1894

Miyāń 'Abdul-Ḥaqq[379] has not presented any revelation, but only wishful thinking concerning children. However, I have received a revelation whereby Allah the Glorious, has given me good tidings in the words:

اِنَّا نُبَشِّرُكَ بِغُلَامٍ

That is [Arabic] We give you glad tidings of a son.[380]

[Anwārul-Islām, p. 39 footnote, Rūḥānī Khazā'in, vol. 9, p. 40 footnote]

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[378] **[Arabic] Whatever Sign We abrogate or cause to be forgotten, We bring one better than that or one like thereof. Know you not that Allah has the power to do all that He wills?** [Publishers]

[379] Miyāń 'Abdul-Ḥaqq of Ghaznī, then of Amritsar, who had entered into a prayer duel with the Promised Messiah[as]. [Jalal-ud-Din Shams]

[380] As an answer to the nonsense of 'Abdul-Ḥaqq, God Almighty had vouchsafed to me a revelation, which was published in *Anwārul-Islām*, that He would bless me with a son. So all praise and gratitude be to Allah, that according to the prophecy a son was born to me on Dhī Qa'adah 27, 1312 AH, May 24, 1895 CE who was named Sharif Aḥmad.

[Last Title Page of Ḍiyā'ul-Ḥaqq, Rūḥānī Khazā'in, vol. 9, p. 323]

[Publishers' Note: Herein have been inserted the revelations of 1894 which the Promised Messiah[as] had recorded in a notebook. When Ḥaḍrat Mirza Bashīr Aḥmad[ra] compiled the first Edition of Tadhkirah in 1935, the notebook had been lost. In 1938 Ḥaḍrat Muṣleḥ-e-Mau'ūd[ra] found that notebook and he mentioned it in his Friday sermon on August 19, 1938. (See *al-Faḍl*, volume 26, number 200, dated August 31, 1938). Later the notebook was lost again, but it was found in Qadian in 1983 and is now with the Tabarrukāt Committee in Rabwah. A photocopy of the original writings of the Promised Messiah[as] has been published in Edition 4. of *Tadhkirah* published from Rabwah in 2004. All such revelations are marked with an astrick (*) before the date below.]

* *August 17, 1894*

اِنِّیْ اَنَا الْوَدُوْدُ الْکَرِیْمُ۔

[Arabic] [*Verily, I am the Most Loving, and Noble.*]

* *August 19, 1894*

اِنَّ اللّٰہَ مَعَ الَّذِیْنَ اتَّقَوْا وَّالَّذِیْنَ ھُمْ مُّحْسِنُوْنَ۔

Translation: [Arabic] Verily, Allah is with those who adopt righteousness and those who do good deeds.

[Anjām-e-Ātham, Rūḥānī Khazā'in, vol. 11, p. 54]

* *August 22, 1894*

وَفِیْ ذَالِکُمْ بَلَاءٌ مِّنْ رَّبِّکُمْ عَظِیْمٌ۔

[Arabic] [*And in it was a great tribulation from your Lord.*]

*August 25, 1894

(A)

اِنَّ النَّاسَ كَانُوْا بِاٰيَاتِنَا يَجْحَدُوْنَ۔

[Arabic] [*Verily people were denying Our Signs.*]

(B)

ظَنَّ الْمُؤْمِنُوْنَ بِاَنْفُسِهِمْ خَيْرًا۔

[Arabic] [*The believers thought well of their own people.*]

* August 26, 1894

يَوْمَئِذٍ يَّفْرَحُ الْمُؤْمِنُوْنَ۔ ثُلَّةٌ مِّنَ الْاَوَّلِيْنَ وَثُلَّةٌ مِّنَ الْاٰخِرِيْنَ۔

Translation: [Arabic] The believers will be happy that day, a group from the early and a group from the later ones.

[Anjām-e-Ātham, Rūḥānī Khazā'in, vol. 11, p. 61]

*August 26, 1894

(A)

اِنَّا نَكْشِفُ السِّرَّ عَنْ سَاقِهٖ۔

Translation: [Arabic] We will lay bare the truth.

(B)

وَلَا تَعْجَبُوْا وَلَا تَحْزَنُوْا وَاَنْتُمُ الْاَعْلَوْنَ اِنْ كُنْتُمْ مُّؤْمِنِيْنَ۔ اِنَّكَ اَنْتَ الْاَعْلٰى۔

[Arabic] Do not be in doubt and do not be sad for you will be victorious as long as you have faith and remain steadfast. Surely, victory is for you.

[Anjām-e-Ātham, Rūḥānī Khazā'in, vol. 11, p. 61]

*August 27, 1894

(A)

اِنِّیْ مَعِیَ رَبِّیْ سَیَھْدِیْنِ۔

[Arabic] [*Verily, my Lord is with me. He will guide me aright.*]

(B) I saw that *Baitullāh* is on one side and *Baitul-Muqaddas* is on the other; and I am standing in-between.

(C) I saw that a few bananas were placed in front of me and I gave one banana to Ḥāmid ʻAlī.

*August 29, 1894

لَنْ تَجِدَ لِسُنَّةِ اللّٰہِ تَبْدِیْلًا۔

Translation: [Arabic] You will find no change in the way of Allah.

[Anjām-e-Ātham, Rūḥānī Khazā'in, vol. 11, p. 61]

*August 31, 1894

(A)

اِطَّلَعَ اللّٰہُ عَلٰی ھَمِّہٖ وَغَمِّہٖ۔

Translation: [Arabic] God has noted his [Ātham's] anxiety.

[Anjām-e-Ātham, Rūḥānī Khazā'in, vol. 11, p. 61]

(B)

اِطَّلَعَ اللّٰہُ عَلٰی ھَمِّہٖ وَغَمِّہٖ۔ وَلَنْ تَجِدَ لِسُنَّةِ اللّٰہِ تَبْدِیْلًا۔
وَلَا تَعْجَبُوْا وَلَا تَحْزَنُوْا۔ وَفِیْ ذَالِكَ بَلَاءٌ مِّنْ رَّبِّكُمْ عَظِیْمٌ۔
وَاَنْتُمُ الْاَعْلَوْنَ اِنْ كُنْتُمْ مُّؤْمِنِیْنَ۔ اِنَّا نَكْشِفُ السِّرَّ عَنْ سَاقِہٖ۔ وَ
نُمَزِّقُ الْاَعْدَاءَ كُلَّ مُمَزَّقٍ۔ یَوْمَئِذٍ یَّفْرَحُ الْمُؤْمِنُوْنَ۔ ثُلَّةٌ مِّنَ الْاَوَّلِیْنَ
وَثُلَّةٌ مِّنَ الْاٰخِرِیْنَ۔ ھٰذِہٖ تَذْكِرَةٌ فَمَنْ شَاءَ اتَّخَذَ اِلٰی رَبِّہٖ سَبِیْلًا۔

Translation: [Arabic] God has noted his [Ātham's] anxiety. This is the way of God and You will find no change in the way of Allah.

And be not surprised and grieve not. [*And in that there is a great trial for you from your Lord.*] And you will be on top if you remain steadfast. And We shall expose the mystery and We shall break the enemy into bits. Believers shall be happy that day, a group from among the earlier ones and a group from the later ones. This is a reminder so let him who will adopt the way of God.

[Anjām-e-Ātham, Rūḥānī Khazā'in, vol. 11, pp. 61–62]

**September 1, 1894*

اَلْحَمْدُ لِلّٰهِ الَّذِیْ اَذْهَبَ عَنِّی الْحُزْنَ۔

Translation: [Arabic] Praise belongs to Allah Who has relieved my anxiety.

[Ḥaqīqatul-Waḥī, Rūḥānī Khazā'in, vol. 22, p. 110]

**September 2, 1894*

(A) I saw that there were several pomegranates lying beside me and I took one of them in my hand.

(B)

وَمَكْرُ اُولٰئِكَ هُوَ يَبُوْرُ۔

Translation: [Arabic] Their schemes will be frustrated.

[Anjām-e-Ātham, Rūḥānī Khazā'in, vol. 11, p. 61]

(C)

اَیْ یَهْلِكُ بَعْدَ وُجُوْدِهَا وَتَجَسُّمِهَا۔ وَیَمُوْتُ بَعْدَ حَیَاتِهَا فِیْ اَعْیُنِ النَّاسِ۔

[Arabic] [*That is, he will perish after being granted a life and body, and he will be considered dead by people, despite having been alive.*]

(D)

كَمِثْلِكَ دُرٌّ لَا يُضَاعُ۔

[Arabic] [*A pearl like you cannot be destroyed.*]

(E)

عَسٰى اَنْ تَكْرَهُوْا شَيْئًا وَّهُوَ خَيْرٌ لَّكُمْ وَعَسٰى اَنْ تُحِبُّوْا شَيْئًا وَّ
هُوَ شَرٌّ لَّكُمْ وَاللّٰهُ يَعْلَمُ وَ اَنْتُمْ لَا تَعْلَمُوْنَ۔

[Arabic] [*You may possibly hate something while it is really good for you. And you may possibly like something, while it is really not good for you. Allah knows and you do not.*]

**September 14, 1894*

وَقْتُ الْاِبْتِلَاءِ وَوَقْتُ الْاِصْطِفَاءِ وَلَا يُرَدُّ وَقْتُ الْعَذَابِ
عَنِ الْقَوْمِ الْمُجْرِمِيْنَ۔

Translation: [Arabic] It is a time for trial and a time for purification. And the time of punishment cannot be averted from befalling the guilty.

[Anjām-e-Ātham, Rūḥānī Khazā'in, vol. 11, pp. 56–57]

**September 18, 1894*

(A)

لَنْ يَّجْعَلَ اللّٰهُ لِلْكَافِرِيْنَ عَلَى الْمُؤْمِنِيْنَ سَبِيْلًا۔

Translation: [Arabic] God will never allow events to shape such that the believers can be blamed by the disbelievers.

[Anjām-e-Ātham, Rūḥānī Khazā'in, vol. 11, p. 59]

(B)

داغِ ہجرت

[Urdu] The stigma of migration.

(C)

وَمَكَرُوْا وَمَكَرَ اللّٰهُ وَاللّٰهُ خَيْرُ الْمَاكِرِيْنَ ثُمَّ يَتَقَضّٰى عَلَى الْمَاكِرِيْنَ ۔

[Arabic] [*And they planned and Allah also planned; and Allah is the Best of planners. Then He will seize those who planned.*]

(D)

زیدتہ الروائح ــــ[382] قَالُوْا سَاحِرٌ كَذَّابٌ۔[381]

(E)

اِنَّ شَانِئَكَ هُوَ الْاَبْتَرُ۔

Translation: [Arabic] Your ill-wisher is deprived of all beneficence, that is God will wipe out his name and he will die in misfortune.

[Anjām-e-Atham, Rūḥānī Khazā'in, vol. 11, p. 58]

(F)

عَسٰى اَنْ تَكْرَهُوْا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ وَعَسٰى اَنْ تُحِبُّوْا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ وَاللّٰهُ يَعْلَمُ وَاَنْتُمْ لَا تَعْلَمُوْنَ ۔

[Arabic] [*You may possibly hate something while it is really good for you. And you may possibly like something, while it is really not good for you. Allah knows and you do not.*]

(G)

وَذَرْنِيْ وَالْمُكَذِّبِيْنَ اُولِي النَّعْمَةِ ۔

Translation: [Arabic] Leave unto me the punishment of the deniers who are well-off.

[Anjām-e-Ātham, Rūḥānī Khazā'in, vol. 11, p. 55]

(H)

خُذْهَا وَلَا تَخَفْ سَنُعِيْدُهَا سِيْرَتَهَا الْاُوْلٰى۔

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[381] **[Arabic] They said: This man is a magician and a great liar.** [Publishers]

[382] The part could not be read. [Syed Abdul Ḥayee]

[Arabic] [*Hold it and fear not. We shall revert it to its former characteristics.*]

(I)

اَلْيَوْمَ اَكْمَلْتُ لَكُمْ دِيْنَكُمْ۔

[Arabic] [*This day I have perfected your faith for you.*]

September 29, 1894

O dead one[383] you will finally see how you end. O enemy of Allah, you are not fighting me, but you are fighting God Almighty. God is my witness that just now I have received the following revelation concerning you:

اِنَّ شَانِئَكَ هُوَ الْاَبْتَرُ[384]

[Majmū'a-e-Ishtihārāt, part 2, p. 79, Announcement regarding *Three Thousand Rupee Reward*, published in Anwārul-Islām, p. 12 Rūḥānī Khazā'in, vol. 9, p. 86]

**September 30, 1894*

(A)

اِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِيْنًا۔

Translation: [Arabic] We have granted you a manifest victory.

[Anjām-e-Ātham, Ruhani Khazā'in, vol. 11, p. 61]

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[383] Refers to Sa'dullāh of Ludhiana. [Mirza Bashir Ahmad]

[384] **[Arabic] The line of your enemy will be cut off.** [Publishers]

Note by Ḥaḍrat Maulānā Jalal-ud-Din Shams[ra]: This man**,** Sa'dullāh of Ludhiana, died of pneumonic plague in the first week of January 1907. Soon thereafter, his only son Maḥmūd, who was born before this revelation, died on July 12, 1926 without any children in Kaum Kalaṅ, District Ludhiana. Thus was fulfilled the prophecy of the Promised Messiah[as] about his progeny being cut off.

(B)

اَنْتَ مَعِیْ وَمَنْ مَّعَكَ۔[385]

*October 3, 1894

قَدْ جَاءَكُمُ الْفَتْحُ ۔

[Arabic] [*Victory has come to you.*]

*October 5, 1894

یَا نُوْحُ اَسِرِّ رُؤْیَاكَ ۔

Translation: [Arabic] O Nūḥ [Noah]! Keep your dream hidden.

[Anjām-e-Ātham, Rūḥānī Khazā'in, vol. 11, p. 61]

*October 11, 1894

Concerning ʻAbdullāh Ātham:

لَیُنْبَذَنَّ فِی الْحُطَمَةِ۔

Translation: [Arabic] Ātham will be cast into the consuming fire.

[Anjām-e-Ātham, Rūḥānī Khazā'in, vol. 11, p. 62]

*October 12, 1894

اِنَّ النَّصَارٰی حَوَّلُوا الْاَمْرَ۔

[Arabic] [*The Christians have perverted the facts of the matter.*]

October 1894

The saying of some ignorant Christians that whatever was to happen [as regards to ʻAbdullāh Ātham] has happened and

[385] **[Arabic] You are with Me and with those who are with you.** [Publishers]

that the matter is now closed is utter stupidity and faithlessness. How and where can they hide the fact that the first prophecy had two aspects[386]. To judge it from only one aspect would be complete dishonesty. For judging the second aspect, there is only one method to which God had drawn my attention; namely, that you [Ātham] should swear upon your life [that you did not in any way turn to the truth].

[Announcement for Reward of Three Thousand Rupee published on October 5, 1894, published in Majmū'a-e-Ishtihārāt, part 2, pp. 87–88]

**November 4, 1894*

This day, I saw [in a vision] that I have killed one snake and I have fled from another snake.

**November 5, 1894*

(A) On this day I received revelation:

بر رُوئے من انوارہا بتافت ۔[387]

(B)

بر رُوئے من انوار سعادت بتافت ۔[388]

(C)

فَبَرَّاَہُ اللّٰہُ مِمَّا قَالُوْا وَکَانَ عِنْدَ اللّٰہِ وَجِیْھًا۔

Translation: [Arabic] And Allah cleared him of what they charged. And he is an accepted one with God.

[Anjām-e-Ātham, Rūḥānī Khazā'in, vol. 11, p. 58]

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[386] The reference is to the Prophecy that Ātham would face a severe affliction within fifteen months, provided that he did not turn to the truth. [Syed Abdul Hayee]

[387] **[Persian] On my face appear the brightnesses of His light.** [Publishers]

[388] **[Persian] On my face appears the brightness of good fortune.** [Publishers]

(D)

اِنَّ مَعِیَ رَبِّیْ سَیَھْدِیْنِ-389

1894

When Ātham refused to make an affirmation on oath, I received another revelation to settle the matter to the effect that if Ātham is right in his claim that he had not in any way turned to the truth, then he will be granted life and if he is false in that claim, he will die at an early date.

[Ayyāmuṣ-Ṣulaḥ, p. 89 footnote, Rūḥānī Khazā'in, vol. 14, p. 326 footnote]

**December 5, 1894*

On December 5, 1894, I saw in a dream that first as if Maḥmūd's clothes caught fire and I put it out. Then another person caught fire and I put that out. Then my clothes caught fire and I poured water over myself and the fire was put out, but a darkish stain was left on my arm. The rest was all right. وَاُفَوِّضُ اَمْرِیْ اِلَی اللّٰہِ [And I commit my affair to Allah].

[Notebook of Revelations of Promised Messiah[as], no. 2, p. 14, August 17, 1894 to December 21, 1894]

**December 11, 1894*

Tuesday, 2:12 p.m.

I have seen a dream just now that Ḥāmid 'Alī enters my room and in his hands are two shanks of a goat that have been skinned.

So we entrust our affair with Allah and seek from Him goodness and welfare. O Allah, forgive our sins and safeguard us from every calamity and safeguard us from the humiliation of this world and the hereafter.

[Notebook of Revelations of the Promised Messiah[as], no. 2, p. 15, August 17, 1894 to December 21, 1894]

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389 **[Arabic] Verily, my Lord is with me; He will guide me aright.** [Publishers]

December 12, 1894

Wednesday:

I saw [in a dream] last night that I was at the house of Muḥammad Ḥusain Batālavī. We held prayer service there and I perceived that I led it and by mistake I recited [*sūrah*] *al-Fātiḥah* aloud..., I said: Why did you not prevent me from reciting it aloud. Then I thought that I had only called out the *takbīr* aloud, and not *sūrah al-Fātiḥah*. I do not recall whether Muḥammad Ḥusain was with us in the prayer service or whether he had observed it before we did. When we had finished the Prayer, I found that I was sitting on a bed in front of Muḥammad Ḥusain. It seemed to me that at that time he was dark of complexion and quite naked and it appeared to me that his complexion was darkish. I felt embarrassed and would not look at him....It seems that I said to him: Is it not time that you should make up with me, and incline towards peace? He replied in the affirmative and came close and embraced[390] me while I was sitting. Then I said to him: Do you overlook whatever I have said concerning you which might have hurt you. So forgive it, if you wish because I wish that there should be no ill-will or quarrel in your mind on the day that we would be raised and shall be standing before Allah the Almighty. He said: I

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[390] Note by Ḥaḍrat Maulānā Jalal-ud-Din Shams[ra]: This dream was fulfilled during the time of Ḥaḍrat Amīrul-Mu'minīn Khalīfatul Masīḥ II[aba]. He writes:

> At the time of my *Khilāfat*, Allah created remorse in his mind. Once I went to Batala and he came to see me himself. I noticed sign of great remorse on his face… Allah the Almighty also fulfilled this dream in this way that two of his sons came to Qadian for studies and took a covenant of *bai'at* at my hand.
>
> **[al-Faḍl, vol. 32, no. 168, July 20, 1944, p. 2]**

overlook all those things. Then I said to him: Bear witness that I have forgiven you all that you have said concerning me and declaring me a disbeliever and your charging me with falsehood and other things. Then I stood up and recalled my dream about this matter and said: Those of my followers who are present know that I had seen in my dream about it earlier.

Then someone called out that a person by the name of Sulṭān Baig was at his last breath; whereupon, I said: He will soon die for I had seen in my dream that we shall make up between ourselves on the day of his death.

Then I said to him: I had seen in a dream that you and I would make up on the day of the death of Bahā'-ud-Dīn. Muḥammad Ḥusain smiled and was greatly surprised and said: This is absolutely true, Bahā'-ud-Dīn has indeed died. It seemed that he was marvelling at the greatness of the news. Then the scene shifted from that place to another place in the same house. I thought of inviting him to a meal to be arranged for him. I drew nearer to him and asked him to accept my invitation for a meal and after a little hesitation he accepted and said I shall come soon. I said to him that I had seen in my dream that we would make up with each other without the intervention of a third party and so it had come about. At the time that he embraced me, it seemed that he was a small child of dark complexion.[391]

[Promised Messiah's[as] Notebook of Revelations, no. 2, 1894, p. 18]

[391] Note by Syed Abdul Ḥayee: In Sirāj-e-Munīr, the Promised Messiah[as] has mentioned this dream with some differences as following:

> I saw in a dream that I went to the house of Muḥammad Ḥusain [Batālavī] with a party of people. We held our prayer service there and I led it. A thought passed through my mind that during the *Ḍuhar* or *'Aṣr* Prayer I recited the *sūrah Fātiḥah* aloud, but then I recalled that I had not done so but

*December 21, 1894

(A)

فَاَجَاءَهَا الْمَخَاضُ اِلٰى جِذْعِ النَّخْلَةِ۔ قَالَتْ يَا لَيْتَنِيْ مِتُّ

had only called out the *takbīr* aloud. When we had finished the Prayer, I found that Muḥammad Ḥusain was sitting in front of us totally naked and it appeared to me that his complexion was dark. I felt embarrassed and would not look at him, but he came over to me and I said to him: Is it not time that you should make up with me; or, perhaps I said: Do you wish to make up with me? He replied in the affirmative and came close and embraced me. At that time he appeared to me like a small child. Then I said to him: If you would agree, I wish you to overlook whatever I have said concerning you, which might have hurt you, but remember that whatever I have said was not but out of goodwill. I fear Allah and the time when we shall all be standing before Him. He said: I overlook all those things. Then I said to him: Bear witness that I have forgiven you all that you have said concerning me and declaring me a disbeliever and your charging me with falsehood.

After this, he appeared to me at his full size and I saw him clad in white. Then I said: It has all come about as I had seen in my dream.

Then someone called out that a person of the name of Sulṭān Baig was at his last breath; whereupon I said: He will soon die for I had seen in my dream that we shall make up between ourselves on the day of that man's death. Then I addressed Muḥammad Ḥusain and said to him: I had seen in a dream that you and I would make up on the day of the death of Bahā'-ud-Dīn. Muḥammad Ḥusain was surprised at this and looked at it as a great wonderful happening and said: This is perfectly true, Bahā'-ud-Din has indeed died. Then I invited him to a meal and after a little hesitation he accepted. I said to him that I had seen in my dream that we would make up with each other without the intervention of a third party and so it had come about. This was Wednesday December. 12, 1894.

[Sirāj-e-Munīr, pp. 70–71, Rūḥānī Khazā'in, vol. 12, pp. 80–81]

قَبْلَ هٰذَا۔ فَوَقَاهُمُ اللّٰہُ مِنْ شَرِّ ذَالِكَ الْيَوْمِ۔[392]

At that time I saw [in a vision] that, in the inner courtyard, my wife was suffering greatly from the pangs of childbirth and reached my bed with great effort.

(B)

يَا مَسِيْحَ الْخَلْقِ عَدْوَانَا۔

Translation: [Arabic] O Messiah who has been sent for human welfare, help us to avert the plague.

[Ayyāmuṣ-Ṣulaḥ, p. 156, Rūḥānī Khazā'in, vol. 14, p. 403]

[392] **The pain of child-birth took her to the trunk of a date palm. Thereupon, she said: I wish I had died before this. Then Allah safeguarded them from the evil of that day.** [Publishers]

1895

March 1895

A few days ago, I saw in a dream that I was sitting somewhere and suddenly some money appeared before me. I was surprised as to its source and thought to myself that an angel of God had put the money there to provide for my needs. Then, I received the revelation:

إِنِّيْ مُرْسِلٌ إِلَيْكُمْ هَدِيَّةً

Meaning that [Arabic] I am sending you a present.

At that time it passed through my mind that the interpretation was that my sincere friend Ḥājī Seth ‘Abdur-Raḥmān personified the angel and would send the money. I noted down this dream in Arabic in my diary. This was confirmed yesterday. Allah be praised. It is a sign of [your gift] being acceptable to God and it was confirmed in a dream as well as by revelation.

[Maktūbāt-e-Aḥmadiyyah, vol. 5, part 1, p. 3, Letter dated March 6, 1895, addressed to Seth ‘Abdur-Raḥmān of Madras]

April 1895

It has been revealed to me [by Allah the Almighty] that the true faith is Islam and the true Prophet is Muṣṭafā, peace and blessings of Allah be upon him, who is the Chief spiritual leader, the unlettered one, and trustworthy Messenger. Thus, as worship is due to God alone, Who is One without associate, in the same way, obedience is due to our Prophet alone, for he is unique in the fact that he is *Khātamul-Anbiyā’* [the Seal of the Prophets].

[Minanur-Raḥmān, p. 20, Rūḥānī Khazā’in, vol. 9, p. 164]

1895

(A) God turned my attention towards the investigation of languages and helped me to test several of them. God, then taught me that Arabic is the mother of all languages, is comprehensive of the qualities of different languages, and is the true language of man revealed by Allah the Almighty. It is the culmination of the creation of man, which has been disclosed by the Best of Creators.

[Minanur-Raḥmān, p. 22, Rūḥānī Khazā'in, vol. 9, p. 166]

(B) I have been taught the secrets of languages and their true place and I have been provided with knowledge of the relationship between words and their secrets. In the same way, high mysteries and great points have been disclosed to me.

[Minanur-Raḥmān, pp. 38–39, Rūḥānī Khazā'in, vol. 9, pp. 182–183]

1895

It has been disclosed to me that this verse[393] has reference to the qualities of the Arabic language and indicates that it is the mother of languages. The Qur'an is the mother of all revealed books and Mecca is the mother of the whole earth.

[Minanur-Raḥmān p. 39, Rūḥānī Khazā'in, vol. 9, p. 183]

May 24, 1895[394]

(A) When he[395] was born, I had seen in my vision a star in the sky on which was written:

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[393] The reference is to the verse: لِّتُنْذِرَ أُمَّ الْقُرٰى وَمَنْ حَوْلَهَا [**to enable you to warn the Mother of towns and those around her** (*al-An'ām*, 6:93)]. [Mirza Bashir Ahmad]

[394] This dream was narrated by the Promised Messiah[as] in 1907. However, since he has mentioned that he saw it at the time of the birth of Sāḥibzādah Mirzā Sharīf Aḥmad, it has been recorded here accordingly. [Mirza Bashir Ahmad]

مُعَمَّرُ اللّٰہِ۔[396]

[al-Ḥakam, vol. 11, no. 1, Jan 10, 1907, p. 1]

(B) At that time, I saw in a vision that a rupee descended from the sky and was placed in my hand on which was written:

مُعَمَّرُ اللّٰہِ۔[397]

[Badr, vol. 6, no. 1, 2, January 10, 1907, p. 3]

1895

Being a diabetic, I was apprehensive about my eyesight for one of the consequences of diabetes is that eyesight can be affected and cataract can set in. On this account, I supplicated and received the revelation:

نَزَلَتِ الرَّحْمَةُ عَلٰی ثَلٰثٍ اَلْعَیْنِ وَعَلَی الْاُخْرَیَیْنِ

That is [Arabic] Mercy will descend upon three organs, the eye, and two others organs.

In this revelation, the eye is expressly mentioned and the other two organs are not specified. It is commonly said that the proper functioning of life requires that the eye, the ear and intelligence should be preserved. The fulfilment of this revelation can be judged from the fact that I have been suffering from diabetes for eighteen years and doctors and physicians know what a threat this disease constitutes for eyesight. Then what is the power which informed me in advance that I would be exempted from the operation of this rule and then proved it accordingly? **[Nuzūlul-Masīḥ, p. 214, Rūḥānī Khazā'in, vol. 18, pp. 592–593]**

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[395] Ḥaḍrat Ṣāḥibzādah Mirzā Sharīf Aḥmad[ra]. [Mirza Bashir Ahmad]

[396] **[Arabic] Bestowed with life from Allah.** [Publishers]

[397] *Ibid*.

December 1895

A few days ago on Jamādī'uth-Thānī, 1313 AH, Saturday, December 7, 1895, I had seen in my dream that my three sons were sitting together and addressing them I said: There is a difference only of one day between you and me. I interpreted this to mean that it was the soul of the fourth son that was speaking through me.

[Register of Miscellaneous Memoranda from the Promised Messiah[as], p. 204]

1896

January 27, 1896

I saw as if our mosque, namely the mosque located near the bazaar, had been demolished. It has been demolished by someone who has also demolished a house belonging to us, whereupon I said: 'This was a mosque, but we commit the matter to Allah'.[398]

[Register of Miscellaneous Memoranda [from the Promised Messiah[as]], p. 219]

March 16, 1896

On the 29th of Ramaḍān, Monday, March 16, 1896 exactly at 1 a.m., I saw Imām 'Alī Shāh in my dream as if I had first gone to visit him in his house and then he accompanied me to my house with a company of about ten men. He enquired from me: What is your way? I answered him in Persian:

آنچہ در ذکر لَآ اِلٰہَ اِلَّا اللّٰہُ مے کردید آں نظر اجمالی بود و ناقص۔ و آنچہ ما مے کنیم آں نظر مبسوط است و محیط۔ بہ بینید ایں طریق است کہ کارِ شما مثل غنچہ بود و ہمہ اجزاء منغفتہ

> **[Persian] [*In the matter of the repetition of* لَآ اِلٰہَ اِلَّا اللّٰہُ*-There is no God except Allah; your practice was limited and defective and our practice is wide and comprehensive. Look, what you did was like a bud and all its components were hidden.*]**

And I illustrated this with closing my hand like a bud. Then I said:

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398 This vision was fulfilled in a way when, during the night between 23 and 24 May, 2018, the opponents demolished the dome and minarates of Baitul-Mubārak mosque and the adjoining historical house of Ḥakīm Husām-ud-Dīn, in Sialkot, Pakistan. [Publisher]

وکارِ ما ہمہ شگفتہ است و مثلِ گل۔ و در ذکرِ ما نظر بر ہمہ تفاصیل نفی غیر عبور مے کند۔ و ایں چنیں شکل است۔

[Persian] [*And what we do is like a blooming flower and our remembrance envisions all the details of repudiation of the false deities, and it is shaped like this.*]

I illustrated this by opening my hand wide like a blooming flower and said:

بہ بینید ایں چنیں است لَآ اِلٰـہَ اِلَّا اللّٰہُ۔ ایں نفی بر ہمہ اجزاء از رُوئے تفصیل است۔

[Persian] [*Look, the credo: لَآ اِلٰہَ اِلَّا اللّٰہُ-'There is no God except Allah'; is like this. This negates everything in detail.*]

When I said that, he experienced a great pleasure as if he had learned a new and splendid point of view. I noticed his pleasure from the expression on his face. He presented me with a rupee. I thought to myself: I had at one time given him two rupees out of which he has presented me with one. Then while still standing in the lane to the north of our house he asked me: When will you go to Gurdaspur? I answered him:

نمے دانم. قدمے بر زمین استوار نمے شود تا خدا نخواہد۔

[Persian] [*I do not know, not a step can be firmly taken unless God so wills.*]

Then I left him standing in the lane. واللّٰہ اعلم بالصواب. I wrote down these few lines immediately thereafter at 2 a.m.

[Register of Miscellaneous Memoranda [from the Promised Messiah[as]], p. 205]

March 22, 1896

Today, March 22, 1896, I received the revelation:

يَآ اَهْلَ الْمَدِيْنَةِ جَآءَكُمْ نَصْرٌ مِّنَ اللّٰهِ وَفَتْحٌ قَرِيْبٌ ۔[399]

[Register of Miscellaneous Memoranda [from the Promised Messiah[as]], p. 205]

1896

God the Almighty says to me:

مَیں اس زمانہ کے لئے تجھے گواہ کی طرح کھڑا کروں گا

[Urdu] I shall call you like a witness for this age.

How fortunate is then the person concerning whom I might be able to bear good witness.

[Maktūbāt-e-Aḥmadiyyah, vol. 5, no. 4, p. 129, Letter dated April 6, 1896, addressed to Navvāb Muḥammad ʻAlī Khān]

1896

يَا عِيْسَى الَّذِىْ لَا يُضَاعُ وَقْتُهٗ۔ اَنْتَ مِنِّىْ بِمَنْزِلَةٍ لَّا يَعْلَمُهَا الْخَلْقُ۔
اَنْتَ مِنِّىْ بِمَنْزِلَةِ تَوْحِيْدِىْ وَتَفْرِيْدِىْ۔ فَحَانَ اَنْ تُعَانَ وَتُعْرَفَ بَيْنَ النَّاسِ۔
هُوَالَّذِىْ اَرْسَلَ رَسُوْلَهٗ بِالْهُدٰى وَدِيْنِ الْحَقِّ لِيُظْهِرَهٗ عَلَى الدِّيْنِ كُلِّهٖ۔
لَا تَبْدِيْلَ لِكَلِمَاتِ اللّٰهِ۔ قُلْ اِنِّىْٓ اُمِرْتُ وَاَنَا اَوَّلُ الْمُؤْمِنِيْنَ ۔ اَلرَّحْمٰنُ
عَلَّمَ الْقُرْاٰنَ لِتُنْذِرَ قَوْمًا مَّآ اُنْذِرَ اٰبَآؤُهُمْ وَلِتَسْتَبِيْنَ سَبِيْلُ الْمُجْرِمِيْنَ۔
اِنَّا كَفَيْنَاكَ الْمُسْتَهْزِئِيْنَ ۔ قُلْ عِنْدِىْ شَهَادَةٌ مِّنَ اللّٰهِ فَهَلْ اَنْتُمْ
مُّؤْمِنُوْنَ۔ قُلْ عِنْدِىْ شَهَادَةٌ مِّنَ اللّٰهِ فَهَلْ اَنْتُمْ مُّسْلِمُوْنَ۔ اِنَّ مَعِىَ رَبِّىْ
سَيَهْدِيْنِ۔ قُلْ اِنْ كُنْتُمْ تُحِبُّوْنَ اللّٰهَ فَاتَّبِعُوْنِىْ يُحْبِبْكُمُ اللّٰهُ۔ هَلْ اُنَبِّئُكُمْ
عَلٰى مَنْ تَنَزَّلُ الشَّيَاطِيْنُ تَنَزَّلُ عَلٰى كُلِّ اَفَّاكٍ اَثِيْمٍ۔ يُرِيْدُوْنَ اَنْ يُّطْفِـُٔوْا
نُوْرَ اللّٰهِ بِاَفْوَاهِهِمْ وَاللّٰهُ مُتِمُّ نُوْرِهٖ وَلَوْ كَرِهَ الْكَافِرُوْنَ۔ سَنُلْقِىْ فِىْ
قُلُوْبِهِمُ الرُّعْبَ۔ اِذَا جَآءَ نَصْرُ اللّٰهِ وَالْفَتْحُ وَانْتَهٰٓى اَمْرُ الزَّمَانِ اِلَيْنَآ

[399] **[Arabic] O dwellers of the town, there has come to you help from Allah, and victory is near.** [Publishers]

اَلَيْسَ هٰذَا بِالْحَقِّ ۔ اِنِّیْ مَعَكَ ۔ كُنْ مَّعِیَ اَیْنَمَا كُنْتَ ۔ كُنْ مَّعَ اللّٰهِ حَیْثُمَا
كُنْتَ ۔ كُنْتُمْ خَیْرَ اُمَّةٍ اُخْرِجَتْ لِلنَّاسِ ۔ اِنَّكَ بِاَعْیُنِنَا یَرْفَعُ اللّٰهُ ذِكْرَكَ ۔
وَ یُتِمُّ نِعْمَتَهٗ عَلَیْكَ فِی الدُّنْیَا وَالْاٰخِرَةِ ۔ یَا اَحْمَدُ یَتِمُّ اسْمُكَ وَلَا یَتِمُّ
اسْمِیْ ۔ اِنِّیْ رَافِعُكَ اِلَیَّ ۔ اَلْقَیْتُ عَلَیْكَ مَحَبَّةً مِّنِّیْ ۔ شَانُكَ عَجِیْبٌ وَّ اَجْرُكَ
قَرِیْبٌ ۔ اَلْاَرْضُ وَالسَّمَآءُ مَعَكَ كَمَا هُوَ مَعِیْ ۔ اَنْتَ وَجِیْهٌ فِیْ حَضْرَتِیْ ۔ اِخْتَرْتُكَ
لِنَفْسِیْ ۔ اَنْتَ وَجِیْهٌ فِی الدُّنْیَا وَحَضْرَتِیْ ۔ سُبْحَانَ اللّٰهِ تَبَارَكَ وَتَعَالٰی ۔ زَادَ
مَجْدَكَ ۔ یَنْقَطِعُ اٰبَآؤُكَ وَیُبْدَءُ مِنْكَ ۔ نُصِرْتَ بِالرُّعْبِ وَ اُحِیْیْتَ بِالصِّدْقِ
اَیُّهَا الصِّدِّیْقُ نُصِرْتَ ۔ وَقَالُوْا لَاتَ حِیْنَ مَنَاصٍ ۔ اٰثَرَكَ اللّٰهُ عَلَیْنَا وَلَوْ كُنَّا
كَارِهِیْنَ ۔ رَبَّنَا اغْفِرْ لَنَآ اِنَّا كُنَّا خَاطِئِیْنَ ۔ لَا تَثْرِیْبَ عَلَیْكُمُ الْیَوْمَ یَغْفِرُ اللّٰهُ
لَكُمْ وَهُوَ اَرْحَمُ الرَّاحِمِیْنَ ۔ وَمَا كَانَ اللّٰهُ لِیَتْرُكَكَ حَتّٰی یَمِیْزَ الْخَبِیْثَ
مِنَ الطَّیِّبِ ۔ وَاللّٰهُ غَالِبٌ عَلٰٓی اَمْرِهٖ وَلٰكِنَّ اَكْثَرَ النَّاسِ لَا یَعْلَمُوْنَ ۔ اِذَا جَآءَ نَصْرُ اللّٰهِ
وَالْفَتْحُ وَتَمَّتْ كَلِمَةُ رَبِّكَ هٰذَا الَّذِیْ كُنْتُمْ بِهٖ تَسْتَعْجِلُوْنَ ۔ اَرَدْتُّ اَنْ اَسْتَخْلِفَ
فَخَلَقْتُ اٰدَمَ ۔ سَوَّیْتُهٗ وَنَفَخْتُ فِیْهِ مِنْ رُّوْحِیْ ۔ یُقِیْمُ الشَّرِیْعَةَ وَیُحْیِ الدِّیْنَ
وَلَوْ كَانَ الْاِیْمَانُ مُعَلَّقًا بِالثُّرَیَّا لَنَالَهٗ ۔ سُبْحَانَ الَّذِیْٓ اَسْرٰی بِعَبْدِهٖ لَیْلًا ۔ خَلَقَ
اٰدَمَ فَاَكْرَمَهٗ ۔ جَرِیُّ اللّٰهِ فِیْ حُلَلِ الْاَنْبِیَآءِ ۔ اِنَّ الَّذِیْنَ كَفَرُوْا وَصَدُّوْا عَنْ
سَبِیْلِ اللّٰهِ رَدَّ عَلَیْهِمْ رَجُلٌ مِّنْ فَارِسَ ۔ شَكَرَ اللّٰهُ سَعْیَهٗ ۔ كِتَابُ الْوَلِیِّ ذُوالْفَقَارِ
عَلِیٌّ ۔ یَكَادُ زَیْتُهَا یُضِیْٓءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ ۔ خُذُوا التَّوْحِیْدَ التَّوْحِیْدَ یَا اَبْنَآءَ
الْفَارِسِ ۔ اِنَّآ اَنْزَلْنَاهُ قَرِیْبًا مِّنَ الْقَادِیَانِ وَبِالْحَقِّ اَنْزَلْنَاهُ وَبِالْحَقِّ نَزَلَ وَكَانَ
اَمْرُ اللّٰهِ مَفْعُوْلًا ۔ اَمْ یَقُوْلُوْنَ نَحْنُ جَمِیْعٌ مُّنْتَصِرٌ ۔ سَیُهْزَمُ الْجَمْعُ وَیُوَلُّوْنَ
الدُّبُرَ ۔ یَا عَبْدِیْ لَا تَخَفْ اِنِّیْ اَسْمَعُ وَاَرٰی ۔ اَلَمْ تَرَ اَنَّا نَاْتِی الْاَرْضَ نَنْقُصُهَا
مِنْ اَطْرَافِهَا ۔ اَلَمْ تَرَ اَنَّ اللّٰهَ عَلٰی كُلِّ شَیْءٍ قَدِیْرٌ ۔ صَلِّ عَلٰی مُحَمَّدٍ وَّ اٰلِ
مُحَمَّدٍ سَیِّدِ وُلْدِ اٰدَمَ وَخَاتَمِ النَّبِیِّیْنَ ۔ اِنَّكَ عَلٰی صِرَاطٍ مُّسْتَقِیْمٍ ۔ فَاصْدَعْ
بِمَا تُؤْمَرُ وَاَعْرِضْ عَنِ الْجَاهِلِیْنَ ۔ وَقَالُوْا لَوْلَا نُزِّلَ عَلٰی رَجُلٍ مِّنَ قَرْیَتَیْنِ
عَظِیْمٍ ۔ وَقَالُوْٓا اَنّٰی لَكَ هٰذَا اِنَّ هٰذَا لَمَكْرٌ مَّكَرْتُمُوْهُ فِی الْمَدِیْنَةِ ۔ وَاَعَانَهٗ عَلَیْهِ

قَوْمٌ اُخْرُوْنَ ۔ يَنْظُرُوْنَ اِلَيْكَ وَهُمْ لَا يُبْصِرُوْنَ ۔ اِعْلَمُوْٓا اَنَّ اللّٰهَ يُحْيِ الْاَرْضَ
بَعْدَ مَوْتِهَا ۔ وَمَنْ كَانَ لِلّٰهِ كَانَ اللّٰهُ لَهٗ ۔ اِنَّ اللّٰهَ مَعَ الَّذِيْنَ اتَّقَوْا وَّالَّذِيْنَ هُمْ
مُّحْسِنُوْنَ ۔ قَالُوْٓا اِنْ هٰذَآ اِلَّا اخْتِلَاقٌ قُلْ اِنِ افْتَرَيْتُهٗ فَعَلَيَّ اِجْرَامٌ شَدِيْدٌ ۔
اِنَّكَ الْيَوْمَ لَدَيْنَا مَكِيْنٌ اَمِيْنٌ ۔ وَاِنَّ عَلَيْكَ رَحْمَتِيْ فِي الدُّنْيَا وَالدِّيْنِ ۔ وَاِنَّكَ
مِنَ الْمَنْصُوْرِيْنَ ۔ يَحْمَدُكَ اللّٰهُ مِنْ عَرْشِهٖ ۔ يَحْمَدُكَ اللّٰهُ وَيَمْشِيْ اِلَيْكَ ۔ اَلَآ
اِنَّ نَصْرَاللّٰهِ قَرِيْبٌ ۔ كَمِثْلِكَ دُرٌّ لَّا يُضَاعُ ۔ بُشْرٰى لَكَ يَا اَحْمَدِيْ ۔ اَنْتَ مُرَادِيْ وَمَعِيْ ۔
اِنِّيْ نَاصِرُكَ ۔ اِنِّيْ حَافِظُكَ ۔ اِنِّيْ جَاعِلُكَ لِلنَّاسِ اِمَامًا ۔ اَكَانَ لِلنَّاسِ عَجَبًا ۔ قُلْ
هُوَ اللّٰهُ عَجِيْبٌ ۔ يَجْتَبِيْ مَنْ يَّشَآءُ مِنْ عِبَادِهٖ ۔ لَا يُسْئَلُ عَمَّا يَفْعَلُ وَهُمْ
يُسْئَلُوْنَ ۔ وَتِلْكَ الْاَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ ۔ وَقَالُوْٓا اِنْ هٰذَآ اِلَّا اخْتِلَاقٌ ۔ اِذَا
نَصَرَاللّٰهُ الْمُؤْمِنَ جَعَلَ لَهُ الْحَاسِدِيْنَ فِي الْاَرْضِ ۔ قُلِ اللّٰهُ ثُمَّ ذَرْهُمْ فِيْ
خَوْضِهِمْ يَلْعَبُوْنَ ۔ لَا تُحَاطُ اَسْرَارُ الْاَوْلِيَآءِ ۔ تَلَطَّفْ بِالنَّاسِ وَتَرَحَّمْ عَلَيْهِمْ ۔
اَنْتَ فِيْهِمْ بِمَنْزِلَةِ مُوْسٰى ۔ وَاصْبِرْ عَلٰى مَا يَقُوْلُوْنَ ۔ وَذَرْنِيْ وَالْمُكَذِّبِيْنَ اُولِي النَّعْمَةِ ۔
اَنْتَ مِنْ مَّآئِنَا وَهُمْ مِّنْ فَشَلٍ ۔ وَاِذَا قِيْلَ لَهُمْ اٰمِنُوْا كَمَآ اٰمَنَ النَّاسُ ۔ قَالُوْٓا اَنُؤْمِنُ
كَمَآ اٰمَنَ السُّفَهَآءُ اَلَآ اِنَّهُمْ هُمُ السُّفَهَآءُ وَلٰكِنْ لَّا يَعْلَمُوْنَ ۔ قُلْ اِنْ كُنْتُمْ تُحِبُّوْنَ اللّٰهَ
فَاتَّبِعُوْنِيْ يُحْبِبْكُمُ اللّٰهُ ۔ قِيْلَ ارْجِعُوْٓا اِلَى اللّٰهِ فَلَا تَرْجِعُوْنَ ۔ وَقِيْلَ اسْتَحْوِذُوْا فَلَا
تَسْتَحْوِذُوْنَ ۔ اَلْحَمْدُ لِلّٰهِ الَّذِيْ جَعَلَكَ الْمَسِيْحَ ابْنَ مَرْيَمَ ۔ اَلْفِتْنَةُ هٰهُنَا فَاصْبِرْ
كَمَا صَبَرَ اُولُوالْعَزْمِ ۔ تَبَّتْ يَدَآ اَبِيْ لَهَبٍ وَّتَبَّ مَا كَانَ لَهٗٓ اَنْ يَّدْخُلَ فِيْهَآ اِلَّا
خَآئِفًا ۔ وَمَآ اَصَابَكَ فَمِنَ اللّٰهِ ۔ اَلَآ اِنَّهَا فِتْنَةٌ مِّنَ اللّٰهِ لِيُحِبَّ حُبًّا جَمًّا حُبًّا مِّنَ اللّٰهِ
الْعَزِيْزِ الْاَكْرَمِ ۔ عَطَآءً غَيْرَ مَجْذُوْذٍ ۔ وَقْتُ الْاِبْتِلَآءِ وَقْتُ الْاِصْطِفَآءِ ۔ وَلَا يُرَدُّ
وَقْتُ الْعَذَابِ عَنِ الْقَوْمِ الْمُجْرِمِيْنَ ۔ وَلَا تَهِنُوْا وَلَا تَحْزَنُوْا وَاَنْتُمُ الْاَعْلَوْنَ
اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ۔ وَعَسٰٓى اَنْ تُحِبُّوْا شَيْئًا وَّهُوَ شَرٌّ لَّكُمْ وَعَسٰٓى اَنْ تَكْرَهُوْا شَيْئًا
وَّهُوَ خَيْرٌ لَّكُمْ وَاللّٰهُ يَعْلَمُ وَاَنْتُمْ لَا تَعْلَمُوْنَ ۔ كُنْتُ كَنْزًا مَّخْفِيًّا فَاَحْبَبْتُ اَنْ
اُعْرَفَ ۔ اِنَّ السَّمٰوٰتِ وَالْاَرْضَ كَانَتَا رَتْقًا فَفَتَقْنٰهُمَا ۔ وَاِنْ يَّتَّخِذُوْنَكَ اِلَّا هُزُوًا ۔
اَهٰذَا الَّذِيْ بَعَثَ اللّٰهُ ۔ قُلْ اِنَّمَآ اَنَا بَشَرٌ مِّثْلُكُمْ يُوْحٰٓى اِلَيَّ اَنَّمَآ اِلٰهُكُمْ اِلٰهٌ وَّاحِدٌ
وَّالْخَيْرُ كُلُّهٗ فِي الْقُرْاٰنِ ۔ وَلَقَدْ لَبِثْتُ فِيْكُمْ عُمُرًا مِّنْ قَبْلِهٖ اَفَلَا تَعْقِلُوْنَ ۔ وَقَالُوْٓا اِنْ
هٰذَآ اِلَّا افْتِرَآءٌ ۔ قُلْ اِنَّ هُدَى اللّٰهِ هُوَ الْهُدٰى ۔ اَلَآ اِنَّ حِزْبَ اللّٰهِ هُمُ الْغَالِبُوْنَ ۔
اِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِيْنًا لِّيَغْفِرَ لَكَ اللّٰهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَاَخَّرَ ۔ اَلَيْسَ اللّٰهُ بِكَافٍ

عَبْدَهٗ۔ فَبَرَّاَهُ اللّٰهُ مِمَّا قَالُوْا وَكَانَ عِنْدَ اللّٰهِ وَجِيْهًا۔ وَاللّٰهُ مُوْهِنُ كَيْدِ الْكَاذِبِيْنَ۔ وَلِنَجْعَلَهٗٓ اٰيَةً لِّلنَّاسِ وَرَحْمَةً مِّنَّا۔ وَكَانَ اَمْرًا مَّقْضِيًّا۔ قَوْلَ الْحَقِّ الَّذِىْ فِيْهِ تَمْتَرُوْنَ۔ يَآ اَحْمَدُ فَاضَتِ الرَّحْمَةُ عَلٰى شَفَتَيْكَ۔ اِنَّآ اَعْطَيْنٰكَ الْكَوْثَرَ۔ فَصَلِّ لِرَبِّكَ وَانْحَرْ۔ اِنَّ شَانِئَكَ هُوَ الْاَبْتَرُ۔ يَاْتِىْ قَمَرُ الْاَنْبِيَآءِ وَاَمْرُكَ يَتَاَتّٰى۔ يَوْمَ يَجِيْٓءُ الْحَقُّ وَ يُكْشَفُ الصِّدْقُ وَيَخْسَرُ الْخَاسِرُوْنَ۔ اَقِمِ الصَّلٰوةَ لِذِكْرِىْ۔ اَنْتَ مَعِىْ وَاَنَا مَعَكَ سِرُّكَ سِرِّىْ۔ وَضَعْنَا عَنْكَ وِزْرَكَ الَّذِىْٓ اَنْقَضَ ظَهْرَكَ۔ وَرَفَعْنَا لَكَ ذِكْرَكَ۔ يُخَوِّفُوْنَكَ مِنْ دُوْنِهٖ۔ اَئِمَّةُ الْكُفْرِ۔ لَا تَخَفْ اِنَّكَ اَنْتَ الْاَعْلٰى۔ غَرَسْتُ لَكَ بِيَدِىْ رَحْمَتِىْ وَقُدْرَتِىْ۔ لَنْ يَّجْعَلَ اللّٰهُ لِلْكٰفِرِيْنَ عَلَى الْمُؤْمِنِيْنَ سَبِيْلًا۔ يَنْصُرُكَ اللّٰهُ فِىْ مَوَاطِنَ۔ كَتَبَ اللّٰهُ لَاَغْلِبَنَّ اَنَا وَرُسُلِىْ۔ لَا مُبَدِّلَ لِكَلِمَاتِهٖ۔ اَللّٰهُ الَّذِىْ جَعَلَكَ الْمَسِيْحَ ابْنَ مَرْيَمَ۔ قُلْ هٰذَا فَضْلُ رَبِّىْ وَاِنِّىْٓ اُجَرِّدُ نَفْسِىْ مِنْ ضُرُوْبِ الْخِطَابِ۔ يَا عِيْسٰٓى اِنِّىْ مُتَوَفِّيْكَ وَرَافِعُكَ اِلَىَّ وَجَاعِلُ الَّذِيْنَ اتَّبَعُوْكَ فَوْقَ الَّذِيْنَ كَفَرُوْٓا اِلٰى يَوْمِ الْقِيٰمَةِ۔ نَظَرَ اللّٰهُ اِلَيْكَ مُعَطِّرًا۔ وَقَالُوْٓا اَتَجْعَلُ فِيْهَا مَنْ يُّفْسِدُ فِيْهَا قَالَ اِنِّىْٓ اَعْلَمُ مَا لَا تَعْلَمُوْنَ۔ وَقَالُوْا لِكِتَابٌ مُّمْتَلِئٌ مِّنَ الْكُفْرِ وَالْكَذِبِ۔ قُلْ تَعَالَوْا نَدْعُ اَبْنَآءَنَا وَاَبْنَآءَكُمْ وَنِسَآءَنَا وَنِسَآءَكُمْ وَاَنْفُسَنَا وَاَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَّعْنَةَ اللّٰهِ عَلَى الْكَاذِبِيْنَ۔ سَلَامٌ عَلٰٓى اِبْرَاهِيْمَ صَافَيْنَاهُ وَ نَجَّيْنَاهُ مِنَ الْغَمِّ۔ تَفَرَّدْنَا بِذٰلِكَ۔ يَا دَاوٗدُ عَامِلْ بِالنَّاسِ رِفْقًا وَّاِحْسَانًا۔ تَمُوْتُ وَاَنَا رَاضٍ مِّنْكَ۔ وَاللّٰهُ يَعْصِمُكَ مِنَ النَّاسِ۔ كَذَّبُوْا بِاٰيَاتِىْ وَكَانُوْا بِهَا يَسْتَهْزِءُوْنَ۔ فَسَيَكْفِيْكَهُمُ اللّٰهُ وَيَرُدُّهَآ اِلَيْكَ۔ اَمْرٌ مِّنْ لَّدُنَّا اِنَّا كُنَّا فَاعِلِيْنَ۔ زَوَّجْنَاكَهَا۔ اَلْحَقُّ مِنْ رَّبِّكَ فَلَا تَكُوْنَنَّ مِنَ الْمُمْتَرِيْنَ۔ لَا تَبْدِيْلَ لِكَلِمَاتِ اللّٰهِ اِنَّ رَبَّكَ فَعَّالٌ لِّمَا يُرِيْدُ۔ اِنَّا رَآدُّوْهَآ اِلَيْكَ۔ يَوْمَ تُبَدَّلُ الْاَرْضُ غَيْرَ الْاَرْضِ۔ اِذَا نُفِخَ فِى الصُّوْرِ فَلَآ اَنْسَابَ بَيْنَهُمْ۔ اِنَّمَا يُؤَخِّرُهُمْ اِلٰٓى اَجَلٍ مُّسَمًّى اَجَلٍ قَرِيْبٍ۔ يَاْتِىْ قَمَرُ الْاَنْبِيَآءِ وَاَمْرُكَ يَتَاَتّٰى۔ هٰذَا يَوْمٌ عَصِيْبٌ۔ تَوَجَّهْتُ لِفَصْلِ الْخِطَابِ۔ اِنَّا رَآدُّوْهَآ اِلَيْكَ۔ اِنِ اسْتَجَارَكَ فَاَجِرْهَا۔ وَلَا تَخَفْ سَنُعِيْدُهَا سِيْرَتَهَا الْاُوْلٰى۔ اِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِيْنًا۔ يَا نُوْحُ اَسِرَّ رُؤْيَاكَ۔ وَقَالُوْا مَتٰى هٰذَا الْوَعْدُ۔ قُلْ اِنَّ وَعْدَ اللّٰهِ حَقٌّ۔ اَنْتَ مَعِىْ وَاَنَا مَعَكَ۔ وَلَا يَعْلَمُوْنَ اِلَّا الْمُسْتَرْشِدُوْنَ۔ لَا تَيْئَسْ مِنْ رَّوْحِ اللّٰهِ۔ اُنْظُرْ اِلٰى يُوْسُفَ وَاِقْبَالِهٖ۔ اِطَّلَعَ اللّٰهُ عَلٰى هَمِّهٖ وَغَمِّهٖ۔ وَلَنْ تَجِدَ لِسُنَّةِ اللّٰهِ تَبْدِيْلًا۔ وَلَا تَعْجَبُوْا وَلَا تَحْزَنُوْا وَاَنْتُمُ الْاَعْلَوْنَ اِنْ كُنْتُمْ مُّؤْمِنِيْنَ۔ وَبِعِزَّتِىْ وَجَلَالِىْ اِنَّكَ

اَنْتَ الْاَعْلٰی۔ وَنُنَزِّقُ الْاَعْدَآءَ كُلَّ مُمَزَّقٍ۔ وَمَكْرُاُولٰٓئِكَ هُوَ يَبُوْرُ۔ اِنَّا نَكْشِفُ السَّرَّعَنْ سَاقِهٖ۔ يَوْمَئِذٍ يَّفْرَحُ الْمُؤْمِنُوْنَ۔ ثُلَّةٌ مِّنَ الْاَوَّلِيْنَ وَثُلَّةٌ مِّنَ الْاٰخِرِيْنَ۔ وَهٰذَا تَذْكِرَةٌ فَمَنْ شَآءَ اتَّخَذَ اِلٰى رَبِّهٖ سَبِيْلًا۔ اِنَّ النَّصَارٰى حَوَّلُوا الْاَمْرَ۔ سَنَرُدُّهَا عَلَى النَّصَارٰى۔ لَيُنْبَذَنَّ فِى الْحُطَمَةِ۔ اِنَّا نُبَشِّرُكَ بِغُلَامٍ حَلِيْمٍ مَّظْهَرِ الْحَقِّ وَالْعَلَآءِ كَاَنَّ اللّٰهَ نَزَلَ مِنَ السَّمَآءِ۔ اِسْمُهٗ عَمَانُوَايِل۔ يُوْلَدُ لَكَ الْوَلَدُ۔ وَيُدْنٰى مِنْكَ الْفَضْلُ۔ اِنَّ نُوْرِىْ قَرِيْبٌ۔ قُلْ اَعُوْذُ بِرَبِّ الْفَلَقِ مِنْ شَرِّ مَا خَلَقَ۔ عِجْلٌ جَسَدٌ لَّهٗ خُوَارٌ۔ فَلَهٗ نَصَبٌ وَّعَذَابٌ۔

[Arabic] ‘O ‘Īsā whose time will not be wasted, you have a standing with Me of which the people have no notion. You are to Me like My Unity and Uniqueness. So the time has come that you should be recognised by people and be helped. He is the One God Who has sent His Messenger with guidance and the religion of truth so that He might make this religion prevail over every religion.

No one can change the prophecies vouchsafed by Allah. Say: I have been commissioned and I am the first of believers. He is the Most Gracious One, Who has taught the Qur’an, so that you might warn a people whose ancestors have not been warned and so that the way of the guilty ones might become manifest. We suffice you against the scoffers. Say: I have with me a testimony from Allah, will you then believe? Say: I have with me a testimony from Allah, will you then accept? My Lord is with me, He will soon show me the way. Say: If you love Allah, then come and follow me, Allah will also love you. Shall I tell you on whom do the satans descend? They descend upon every sinning liar. They desire to put out Allah's light with the breath of their mouths and Allah will perfect His light, though the disbelievers might resent it. We shall soon put fear in their hearts.

When the help and victory from Allah comes and the age will turn to us it will be asked: Was not this the truth? I am with you. Be you with Me wherever you might be. Be with Allah wherever you might be. You are the best people raised for the benefit of mankind. You are under Our sight. Allah will exalt your name and will perfect His bounty upon you in this life and in the hereafter. O Aḥmad, your name will come to an end but My name will not come to an end. I am about to raise you towards Me. I have poured My love on you. Wondrous is your status and near is your reward. The heaven and the earth are with you as they are with Me.[400] You have a high standing in My presence. I have chosen you for Myself. You have a high standing in this world and in the Hereafter. Holy is Allah, Who is the Source of Blessings, and very High. He has increased your rank. From now on, the name of your forefathers will be cut off and God will begin with you. You have been helped with prestige and have been revived with truth, O *Ṣiddīq* [Truthful One], you have been helped and the opponents will say: 'There is no way of escape left. Allah has preferred you to us even though we disliked it. Our Lord, forgive us, we were in error.' 'O you who have returned with repentance no blame will lie upon you this day. Allah will forgive you and He is the Most Merciful of those who show mercy.' Allah will not leave you till He has demonstrated the difference between the clean

[400] هُوَ expressed in the singular form, has been used here to represent the creation of Allah as it constitutes one entity. Such an expression occurs frequently in the Holy Qur'an.

[Anjām-e-Ātham, p. 52 footnote, Rūḥānī Khazā'in, vol.11, p. 52 footnote]

and the unclean. Allah is Supreme over His decree but most people know it not. When the help of Allah comes and the victory, and the words of your Lord are fulfilled it will be said: This is what you had desired to be hastened. I determined to appoint a vicegerent and so created Ādam. I perfected him and breathed into him My Spirit. He will establish the Law and will revive the faith.

Had faith been hanging with the Pleiades he would have brought it down. Holy is He Who took His servant on a night journey. He created Ādam and honoured him. The Champion of Allah in the mantle of the Prophets. Those who have disbelieved and obstructed people from the way of Allah were refuted by a man of Persian origin. Allah appreciates his effort. The book of this friend of Allah is like the *Dhulfaqār* [sword] of ‘Alī. Its oil would well nigh glow forth even if no fire were to touch it. Adhere to Unity, adhere to Unity, O Children of Persia. We have sent him down close to Qadian and have sent him down with the truth and to meet a real need. Allah's command was bound to be fulfilled. Do they say: ‘We are an avenging host?’ All of them will be scattered and they will turn their backs. Fear not, My servant, I hear and see. See you not that We are gradually reducing the earth from its borders? See you not that Allah has power to do all that He wills? Call down blessings on Muḥammad and the people of Muḥammad. He is the Chief of mankind and Seal of the Prophets. You are on the straight path; so convey clearly that which you are commanded and turn away from the ignorant ones. They ask: ‘Why was not it sent down on some great personage of the two

large towns?'[401] They ask: 'Whence have you obtained this? This is a plan that you have devised in the town and other people have helped you in it.' They look at you but do not see you. O people! Know well that the earth was dead and Allah is reviving it afresh. Allah is for one who is for Allah. Allah is with those who are righteous and those who do good. They have said: 'This is but imposture.' Say: If I have invented it, this heavy burden is on me.

You have a position of high rank and trust with Us this day. My mercy is on you in the world and in matters of faith and you are of those who are helped. Allah praises you from His Throne. Allah praises you and is walking towards you. Hearken, the help of Allah is near. A jewel like you is not wasted. Good tidings for you My Aḥmad. You are My purpose and are with Me. I am your Helper. I am your Guardian. I will make you leader of men. Is it a matter of wonder for people? Say: Allah is Wonderful. He chooses whom He wills from among His servants. He is not called to account for what He does and these others are called to account. These are days that We revolve among the people. They say: 'This is certainly an imposture.' When Allah helps a believer He creates those in the earth who are envious of him. Say: Allah has sent down this revelation; and then leave them being beguiled by their sport. No one can comprehend the

401 That is, the claim of being *Mahdi-e-Mau'ūd* [the Promised Guided one] has been made by a man from a small village in the Punjab. Why was the Promised Guided One not raised in Mecca or Medina, which are the Centre of Islam?

[Ḥaqīqatul-Waḥī, p. 82 footnote, Rūḥānī Khazā'in, vol. 22, p. 85 footnote]

mysteries of the friends of Allah. Deal kindly with people and have mercy on them.

You are among them in the position of Mūsā [Moses]. Then be steadfast against whatever they say and leave up to Me the punishment of those who reject from among those who were favoured. You are from Our water and they are from *fashal*.[402] When it is said to them: Believe as the good people have believed, they retort: 'Shall we believe as the ignorant and foolish ones have believed?' Take note, they are the foolish ones but they know it not. Say: If you love Allah, then follow me, Allah will then love you. It was said: Turn towards Allah; but you do not turn. And it was said: Overcome your doubts: but you overcome them not. All praise is to Allah, Who has made you Messiah, son of Mary. There is mischief here, then be steadfast like those of high resolve. Ruined are the two hands of Abū Lahab and ruined is he. It was not for him to jump into this affair except with fear. Whatever afflicts you is from Allah. It is a trial from Allah so that He should

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[402] In the revelation: 'You are from Our water and they are from فَشَل (*fashal*)'; by water is meant the water of faith, steadfastness, righteousness, loyalty, sincerity, and the love of God which is bestowed only by God. فَشَل (*fashal*) means cowardice, which proceeds from Satan and is at the root of all faithlessness and viciousness. When steadfastness is lost a person leans towards sin. Thus cowardice proceeds from Satan and the water of righteous doctrine and pure conduct proceeds from God Almighty. When a child is conceived, if it is fortunate and destined to be righteous it is taken under the protection of *Rūḥul-Qudus* [Spirit of Holiness] and if it is unfortunate and is destined to be vicious it is under the shadow of Satan. Satan has a part in it, and metaphorically it is called the progeny of Satan. And those who belong to God are attributed to Him; they have, in earlier scriptures, been metaphorically called sons of God.

[Anjām-e-Ātham, pp. 56–57 footnote, Rūḥānī Khazā'in, vol. 11, pp. 56–57 footnote]

love you with a great love... Love from Allah, the Almighty, the Noble; a bounty unlimited. It is a time of trial and a time of distinction. The time of torment will not be turned away from the guilty people. O the Community of this appointed one, slacken not and grieve not, you will be on top if you are believers. It might be that you like something and it might prove harmful for you, and it might be that you dislike something and it might prove good for you. Allah knows all and you do not know.

I was a hidden treasure and I desired to be known. The heavens and the earth were a solid mass and We split them asunder. They are given to mock you, saying: 'Is this the one who has been raised by Allah?' Say: I am but a human being like you. It is revealed to me that your God is One God and that all good is contained in the Qur'an. I have spent a whole lifetime among you before this; are you not well informed of my affairs? They say: 'This is but imposture.' Say: The guidance of Allah is the true guidance, without any error, and take note, it is the party of Allah who will triumph. We have bestowed upon you a clear victory so that Allah might suppress all your past and future sins. Is Allah not sufficient for His creatures? Allah cleared him of all their allegations and he has a high standing with Allah. Allah will render their plan ineffective. And We shall make him a Sign for the people and an example of Our mercy... That was a matter decreed. This is the word of truth, which people doubt.

Mercy flows from your lips, O Aḥmad. We have bestowed abundance of verities, points of wisdom, and blessings upon you, and have granted you a pious progeny; then supplicate

your Lord and offer sacrifice. He who talks ill of you is deprived of blessings, that is, God will leave no trace of him and he will die frustrated.[403] The moon of the Prophets will come and you will achieve your objective. On that day the truth will arrive and truthfulness will be demonstrated and the loss of the losers will be obvious.

Observe Prayer for My remembrance. You are with Me and I am with you; your secret is My secret. We have removed from you the burden, which had well-nigh broken your back and have exalted your name. They frighten you with those beside God; they are the leaders of disbelief. Be not afraid, you will be on top. I have planted for you the trees of My mercy and My power with My own hand. Allah will never let it happen that the disbelievers should be able to blame the believers. Allah will help you in diverse places.

Allah has decreed from eternity that: I and My messengers shall prevail. No one can change His words. Allah is He Who has made you the Messiah, son of Mary. Say: This is the grace of God and I do not desire any titles. O ʻĪsā! I shall cause you to die and shall raise you towards Me and shall place those who follow

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[403] The revelation إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ [The line of your enemy shall be cut off] was conveyed to my humble self from Allah the Almighty when Saʻdullāh, a convert to Islam from Hinduism, sent me a poem full of vile abuse. This progeny of the Hindus used such words concerning me as cannot be used unless he was vicious by nature and had a corrupt heart. I received the revelation إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ when I read his announcement and pamphlet. If the revelation concerning this vile person is not fulfilled and he does not die frustrated, humiliated, and disgraced, then it might be concluded that I am not from God.

[Anjām-e-Ātham, pp. 58–59 footnote, Rūḥānī Khazā'in, vol. 11, pp. 58–59 footnote]

you above those who deny you till the Day of Judgment. Allah has looked at you fragrantly. People said: 'O God! Will you appoint such a trouble-maker as vicegerent?' God said: I know that which you do not know. People said: 'This is a book full of disbelief and falsehood.' Say to them: Come, let us gather together with our and your sons, women, and people, and then let us pray fervently and call down the curse of Allah upon the liars. Peace be on Ibrāhīm (that is, my humble self). We gave him Our hearty friendship and delivered him from sorrow. This pertained only to Us, and We did it. O Dāwūd [David], treat people kindly and benevolently. You will die in a condition that I am pleased with you. Allah will safeguard you against the mischief of people. They gave the lie to My Signs and mocked at them.

So Allah will suffice you against them and will bring her back to you. This is Our decree and We are determined to enforce it. After returning, We married her. This Commandment is from your Lord, then be not of the doubters. There is no changing the words of Allah. Your Lord surely carries out that which He determines. He shall bring her back to you. On that day the earth will change into another earth. When the trumpet is blown there will be no relationship left between them. God grants them respite till a specified term which is near. The moon of the Prophets will come and all of your affair will be achieved. This is a hard day. Today I have addressed Myself to making the judgment. We shall bring her back to you. If she should seek refuge with you then give her refuge and be not afraid; We shall restore her to her previous quality. We have granted you a clear victory.

O Nūḥ [Noah]! Keep your dream secret. People asked: 'When will this promise be fulfilled?' Say: Allah's promise is true promise. You are with me and I am with you, and this verity is known only to those who are rightly guided. Despair not of Allah's mercy. Look at Yūsuf [Joseph] and his glory. Allah has taken note of his, that is Ātham's, grief and therefore He has postponed the chastisement. This is the way of Allah and you will not find a change in the way of Allah. Do not be surprised and do not grieve. You will be on top if you remain steadfast in faith. By My honour and My glory you will surely be on top. We shall break the enemies into bits and their plan will come to naught. We shall lay bare the secret and on that day the believers will be happy, a group from among the earlier ones and a group from among the later ones. This is a reminder and let him who wishes, adopt the way to his Lord. The Christians have changed the reality and We shall bring back humiliation and defeat upon them. Ātham will be thrown into the exterminating fire. We give you good tidings of a gentle son, who will be a manifestation of truth and exaltation as if Allah had descended from heaven. His name is Emmanuel, which means God is with us. A son will be granted to you and grace of God will come close to you. My light is near. Proclaim: I seek the protection of the Lord from the mischievous creation. He is a lifeless calf from which proceeds a meaningless sound; (this refers to Lekhrām); for him is pain and torment, that is, in this very world.

Revelation in Persian and Urdu:

بخرام کہ وقتِ تو نزدیک رسید و پائے محمدیاں برمنارِ بلند ترمحکم افتاد۔ خدا تیرے سب کام درست کردے گا اور تیری ساری مُرادیں تجھے دے گا۔ مَیں اپنی چمکار دکھلاؤں گا۔ اپنی قدرت نمائی سے تجھ کو اُٹھاؤں گا اور تیری برکتیں پھیلاؤں گا یہاں تک کہ بادشاہ تیرے کپڑوں سے برکت ڈھونڈیں گے۔ دُنیا میں ایک نذیر آیا پر دُنیا نے اس کو قبول نہ کیا۔ لیکن خدا اُسے قبول کرے گا اور بڑے زور آور حملوں سے اُس کی سچّائی ظاہر کردے گا۔

[Persian] [*Tread joyfully that your time has arrived and the feet of the Muslims have been planted firmly on a high tower*]. [Urdu] God will set all your affairs right and will bestow on you all that you desire. I shall manifest My flash and shall raise you with My power and shall spread your blessings till kings shall seek blessings from your garments. A Warner came into the world and the world accepted him not but God shall accept him and will demonstrate his truth with powerful assaults[404].

[Anjām-e-Ātham, pp. 51–62, Rūḥānī Khazā'in, vol. 11, pp. 51–62]

1896

It has been put in my mind that I should write this letter[405] in Arabic and translate it into Persian and should, thus, take its readers through the real meadows and should propagate the message in the Islamic tongues so that this propagation should reach the point of perfection for seekers after truth.

[Anjām-e-Ātham, pp. 74–75, Rūḥānī Khazā'in, vol. 11, pp. 74–75]

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[404] Some of these revelations were received about twenty years ago and have been revealed repeatedly in different order and slight variation of words.

[Anjām-e-Ātham, p. 51, Rūḥānī Khazā'in, vol. 11, p. 51]

[405] The reference is to the letter included in *Anjām-e-Ātham* pages. 73–282, *Rūḥānī Khazā'in*, volume 11, pages 73–282. [Jalal-ud-Din Shams]

1896

يَا اَحْمَدِیْ اَنْتَ مُرَادِیْ وَمَعِیْ۔ یَحْمَدُکَ اللّٰہُ مِنْ عَرْشِہٖ ۔[406]

[Anjām-e-Ātham, p.77, Rūḥānī Khazā'in, vol. 11, p.77]

1896

اَنْتَ عِیْسَی الَّذِیْ لَا یُضَاعُ وَقْتُہٗ۔ کَمِثْلِکَ دُرٌّ لَّا یُضَاعُ۔ جَرِیُّ اللّٰہِ فِیْ حُلَلِ الْاَنْبِیَآءِ۔[407]

[Anjām-e-Ātham, p. 77, Rūḥānī Khazā'in, vol. 11, p. 77]

1896

اِنِّیْ مُرْسِلُکَ اِلٰی قَوْمٍ مُّفْسِدِیْنَ۔ وَاِنِّیْ جَاعِلُکَ لِلنَّاسِ اِمَامًا۔
وَاِنِّیْ مُسْتَخْلِفُکَ اِکْرَامًا کَمَا جَرَتْ سُنَّتِیْ فِی الْاَوَّلِیْنَ۔ [408]

[Anjām-e-Ātham, p. 79, Rūḥānī Khazā'in, vol. 11, p. 79]

1896

اِنَّکَ اَنْتَ مِنِّی الْمَسِیْحُ ابْنُ مَرْیَمَ۔ وَاُرْسِلْتَ لِیَتِمَّ مَا وَعَدَ مِنْ قَبْلُ
رَبُّکَ الْاَکْرَمُ۔ اِنَّ وَعْدَہٗ کَانَ مَفْعُوْلًا وَّھُوَ اَصْدَقُ الصَّادِقِیْنَ۔ [409]

[Anjām-e-Ātham, p. 80, Rūḥānī Khazā'in, vol. 11, p.80]

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[406] **[Arabic] O My Aḥmad, you are My purpose and you are with Me. Allah praises you from His Throne.** [Publishers]

[407] **You are the 'Īsā whose time shall not be wasted. A pearl like you is not wasted. The Champion of Allah in the mantle of the Prophets.** [Publishers]

[408] **[Arabic] I am sending you to a disorderly people, and I have made you a leader of men. I appoint you a *Khalīfah* with honour as has been My way with the earlier people.** [Publishers]

[409] **[Arabic] You certainly are the Messiah, son of Mary, from Me; and you have been sent so that the promise made aforetime by your Lord of Honour may be fulfilled. His promise is bound to be fulfilled. He is the Truest of the true.** [Publishers]

1896

اِنَّكَ اَنْتَ هُوَ فِيْ حُلَلِ الْبُرُوْزِ۔ وَهٰذَا هُوَالْوَعْدُ الْحَقُّ الَّذِيْ كَانَ
كَالسِّرِّ الْمَكْنُوْنِ۔ فَاصْدَعْ بِمَا تُؤْمَرُ وَلَا تَخَفْ اَلْسِنَةَ الْجَاهِلِيْنَ وَكَذٰلِكَ جَرَتْ
سُنَّةُ اللّٰهِ فِي الْمُتَقَدِّمِيْنَ۔ [410]

[Anjām-e-Ātham, p. 80, Rūḥānī Khazā'in, vol. 11, p. 80]

1896

يَا اَحْمَدُ اُجِيْبُ كُلَّ دُعَآئِكَ اِلَّا فِيْ شُرَكَآئِكَ۔[411]

[Anjām-e-Ātham, p. 181, Rūḥānī Khazā'in, vol. 11, p. 181]

October 1, 1896

Yesterday I received one hundred rupees sent by your dear self. **It is a divine wonder that nearly seven hours before the arrival of this amount, God, the Lord of Honour and Glory, had informed me of it.** It is enough of a recompense for you for this service of yours that God Almighty is pleased with you. Once His pleasure is won it matters not if the world goes to pieces. I have received such a vision and revelation concerning you twice. فالحمد للہ۔ الحمد للہ [So Allah be praised, Allah be praised.]

[Maktūbāt-e-Aḥmadiyyah, vol. 5, part 1, p. 5, Letter dated October 2, 1896, addressed to Seth 'Abdur-Raḥmān of Madras]

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[410] **[Arabic] It is indeed you who have appeared (as Jesus) in the mantles of spiritual manifestation. This is the true promise which has remained a hidden secret. Then convey clearly that which you are commanded and be not afraid of that which the ignorant ones utter. Thus has been the way of Allah with the earlier peoples.** [Publishers]

[411] **[Arabic] O Aḥmad, I shall accept all your supplications but not those in the matter of your collaterals.** [Publishers]

December 21, 1896

A paper written by me on the qualities and miracles of the Holy Qur'an will be read in the Great Conference of Religions to be held in Lahore Town Hall on December 26, 27, and 28, 1896. This paper is above the reach of human faculties and is a divine Sign having been prepared with His special support…. God the All Knowing, has informed me by revelation that **this paper will tower above all others.** It contains such light of truth, wisdom and insight as shall confound the followers of other faiths who might be present and listen to it from beginning to end. They will not be able to match its qualities from their own books whether they are Christians, Āryas, Sanātan Dharmists or any others, for God has decreed that the light of His Holy Book be manifested that day.

I saw **in a vision** that a hand from the unseen touched my palace and immediately there burst forth a bright light which spread all round. My hands were also lit up by it. Then someone who was standing next to me called out:

اَللّٰہُ اَکْبَرُ۔ خَرِبَتْ خَیْبَرُ[412]

The interpretation is that by the palace is meant my heart which is the place of descent and manifestations of lights and those lights are the learning contained in the Holy Qur'an. By Khaibar are meant all other religions which have been corrupted and which have got mixed up with paganism and falsehood and wherein man is deified or divine attributes are degraded from their perfect station. Thus I was informed that by the wide publication of this paper the falsehood of false creeds will become patent and

[412] **[Arabic] Allah is Great; ruined is Khaibar.** [Publishers]

the truth of the Holy Qur'an will begin to spread through the earth till it spreads all-around.

Then my mind moved from a vision towards the reception of revelation and the revelation came:

إِنَّ اللّٰهَ مَعَكَ ۔ إِنَّ اللّٰهَ يَقُوْمُ أَيْنَمَا قُمْتَ

That is [Arabic] Allah is with you. Allah takes His stand wherever you stand.

This is a metaphor for the expression of divine support.[413]

[Announcement of December 21, 1896, 'A Glad Tiding for Seekers of Truth', Majmū'a-e-Ishtihārāt, vol. 2, pp. 293–294]

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[413] This revelation was widely published in an announcement of December 21 and within a couple of days all and sundry had been informed that my paper will be acclaimed above all others, and so it happened. In the Conference itself, representatives of other faiths came to the platform and testified to that effect. *The Civil and Military Gazette, the Punjab Observer** and several other papers wrote emphatically that my paper was the best of all.

[Nuzūlul-Masīḥ, p. 195, Rūḥānī Khazā'in, vol. 18, p. 573]

*** Dated: January 2–9, 1897, See: *Tārīkh-e-Aḥmadiyyat,* volume 2, page 403. [Publishers]**

Note by Ḥaḍrat Mirza Bashir Ahmad[ra]: Secretary of the Conference Dhanpat Rāi, B.A., L.L.B. Pleader Chief Court Punjab writes in the report of the Conference of Great religions (*Dharam Mahotsū*):

> There was a break of half an hour after Pandit Gordhan Dās's speech, but since a speech was to be delivered after the break by a well-known advocate of Islam, most of the audience remained in their seats. Well before 1:30 the spacious building of Islamia College started getting filled up quickly and it was full in just a few minutes. There was a crowd of about seven to eight thousand. Several respected and scholarly men of different religions, communities and societies were present. Even though chairs, tables and room were provided, hundreds of men could not do anything but stand. And among the admirers standing were Chiefs, respected leaders of Punjab, accomplished scholars—barristers, lawyers, professors, extra assistants and doctors. In short, all kinds of men from various branches of high society were present there. The extent to which these

When I completed writing the paper, it was revealed to me from Allah the Almighty:

مضمون بالا رہا

[Urdu] The paper has been declared supreme.

[Ḥaqīqatul-Waḥī, p. 279, Rūḥānī Khazā'in, vol. 22, p. 291]

1896

I have on several occasions met in vision, in a state of complete wakefulness, some persons who had been dead. I saw that the bodies of some of the evildoers and the erring ones were so black as if they had been compounded of smoke.

[Islāmī Uṣūl kī Philosophy, p. 146, Rūḥānī Khazā'in, vol. 10, p. 405]

1896

I was delighted a few days ago to receive the cheering revelation from God Almighty:

اِنِّیْ مَعَ الْاَفْوَاجِ اٰتِیْکَ بَغْتَۃً

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respected people had sympathies with this noble cause was apparent from the fact that these people gathered like this and then stood, at that time, for four to five hours with patience and forbearance... Even though the committee had assigned only two hours for this essay, the participants of the conference generally developed such interest in it that the moderators allowed, with pleasure and fervour, the proceedings of the conference to continue until this essay was finished. This decision of theirs was exactly in line with the wishes of the organizers and participants of the conference; because the participants and the moderators thanked Maulavī Abū Yūsuf Mubārak 'Alī with a loud applause when, after the elapsing of the assigned time, he gave his time to this essay as well… The essay was finished in about four hours and carried a sustained interest and popularity from the beginning to the end.

[See Report on the Conference of Great Religions, pp. 79–80]

Translation: [Arabic] I shall come to you suddenly with My hosts.

This appears to be an indication of some great Sign.

[Maktūbāt-e-Aḥmadiyyah, vol. 5, part 1, p. 7, Letter dated January 3, 1897, addressed to Seth ʻAbdur-Raḥmān of Madras]

1897

January 1, 1897

(A) My Lord has cheered me with the news of a fourth son by His mercy, saying that:[414]

إِنَّهُ يَجْعَلُ الثَّلٰثَةَ اَرْبَعَةً .....

Thereafter in a vision between waking and sleeping I was again shown a visible representation of this event. The spirit of the fourth son moved within me in the vision and called his brothers saying:

بَيْنِيْ وَبَيْنَكُمْ مِيْعَادُ يَوْمٍ مِّنَ الْحَضْرَةِ[415]

I imagine that he indicated a complete year or some other term which is known to the Lord of the worlds.

[Anjām-e-Ātham, pp. 182–183, Rūḥānī Khazā'in, vol. 11, pp. 182–183]

(B) The same boy[416] spoke to me before his birth on January 1, 1897 by way of a revelation addressing his brothers and said: There is a term of one day between you and me.

[Tiryāqul-Qulūb, p. 41, Rūḥānī Khazā'in, vol. 15, p. 217]

(C) According to the revelation received by me after my *mubāhalah* [with ʻAbdul-Ḥaqq], God bestowed a son upon me by whose birth the number of my sons from my second wife became three. Not only this, but **I received repeated**

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[414] [**Arabic] He will convert the three into four….** [Publishers]

[415] **[Arabic] There is a term of one day between you and me appointed by God.** [Publishers]

[416] That is, Mubārak Aḥmad, the fourth son. [Mirza Bashir Ahmad]

revelations regarding the birth of a fourth son.[417] I wish to assure ‘Abdul-Ḥaqq that he will not die till after he learns of the fulfilment of this revelation. Now if he has any pretentions let him pray that this prophecy might be averted.

[Appendix Anjām-e-Ātham, p. 58, Rūḥānī Khazā’in, vol. 11, p. 342]

1897

God Almighty… has indicated to me concerning a son whose name is Mubārak Aḥmad that ‘Abdul-Ḥaqq will not die till after that son is born…. Another name of this boy on the basis of a dream is Daulat Aḥmad.

[Ishtihār Mi‘yārul-Akhyār, p. 5, Majmū‘a-e-Ishtihārāt, vol. 3, p. 272]

1897

I am anxious every moment that the Christians and we should somehow come to a settlement. My heart is rent asunder because of the mischief caused by **the worship of a dead man.…**I would have expired long ago under the burden of this grief had not my Lord, the Strong and Powerful, comforted me with the assurance that in the end **God’s Unity will be victorious**. Other gods will be destroyed and false gods will be cut off from their godheads. The worship of Mary will die off and the death of her son will now be definitely established. **God the Almighty says:** If I were to will so, I would cause Mary and her son Jesus and all that are on the earth to perish. He has now determined to put an end to the wrongful worship

[417] To affirm my truth and to falsify all my opponents, and to warn ‘Abdul-Ḥaqq Ghaznavī, God Almighty fulfilled the prophecy concerning the birth of a fourth son on Wednesday June 14, 1899, that is to say, the blessed fourth son was born on that day.

[Tiryāqul-Qulūb, p. 43, Rūḥānī Khazā’in, vol. 15, p. 221]

of both. So now both of them will die and no one will be able to save them. All those evil faculties which were prone to accept false gods will also perish. **There will be a new earth and a new heaven.** The days are approaching when the sun of truth will rise from the West and Europe will recognise the **True God**. Thereafter the door of repentance will be closed, for those who wish to enter will have entered eagerly and only those will remain outside whose hearts are by nature sealed, and who are in love, not with light, but with darkness.

The time is near when all religions will perish except Islam. All weapons will be broken except the heavenly weapon of Islam for it will neither be broken nor will it be blunted till it has broken all Antichrist tendencies to bits. The time is near that the true Unity of God, which is perceived within their nature even by those who dwell in the desert or are completely unaware of any teaching, will spread through all regions. On that day there will remain no artificial atonement nor an artificial god. **A single stroke of God will frustrate** all the plans of disbelief, not by any sword, nor by any gun, but by bestowing light on eager souls and by illumining the pure hearts. Then will there be an understanding of all that which I say.

[al-Ishtihāru Mustaiqinan bi-Waḥyillāhil-Qahhār, Announcement dated January 14, 1897, Majmūʻa-e-Ishtihārāt, vol. 2, pp. 304–305]

February 1, 1897

During the pre-natal stage of my daughter, Mubārakah, there was some concern because of miscalculation [of the expected delivery date]. The anxiety mounted and there was concern that there might be an undiagnosed health problem. I prayed in the court of Allah the Almighty and was granted the revelation:

آید آں روزے کہ مستخلص شود

[Persian] [*The day of deliverance is coming soon.*]

It was conveyed to me that a daughter would be born. Accordingly, a daughter was born on Ramaḍān 27, 1314 AH and was named Mubārakah.

[Nuzūlul-Masīḥ, p. 202, Rūḥānī Khazā'in, vol. 18, p. 580]

1897

During my wife's pregnancy, God Almighty gave me the glad tiding of the birth of a daughter and said concerning her:

تُنَشَّأُ فِی الْحِلْیَۃِ

That is [Arabic] She will be brought up among ornaments.

This was an indication that she would not die young, nor would she experience privation.

Thereafter a daughter was born, who was named Mubārakah Begum.

[Ḥaqīqatul-Waḥī, p. 217, Rūḥānī Khazā'in, vol. 22, p. 227]

February 1897

(A) One Shia gentleman who called himself by the title of Sheikh Najafī arrived some time ago in Lahore and raised a storm of opposition and demanded a Sign from me. I promised him in my announcement of February 1, 1897, that within forty days God Almighty would show him some Sign. It is a bounty of God that before the expiry of forty days the Sign of the death of Lekhrām Peshāwarī was fulfilled. Thereupon, Sheikh Najāfī made haste to disappear from Lahore.

[Nuzūlul-Masīḥ, p. 209, Rūḥānī Khazā'in, vol. 18, p. 587]

(B) Ḥaḍrat [Ḥājī Sheikh Muḥammad Raḍā Ṭehrānī, Najafī, alias] Sheikhul-Islām [who is a Shia] promised in his letter that he was ready to show a Sign within forty minutes. Well then let him announce a prophecy and we shall give him, not forty minutes, but forty hours. Thereafter if no Sign appears on our side within forty days and he shows a Sign within forty hours, or, indeed within forty days, we shall believe in his spiritual eminence and we shall give up our own claim. But if within the period specified a Sign appears on my side and none appears from his side, this would be the proof of my righteousness[418] and of his falsehood.

[Ishtihār Wājibul-Iẓhār of February 1, 1897, p. 3 footnote, Majmū'a-e-Ishtihārāt, vol. 2, p. 323 footnote]

February 1897

On one occasion I saw [a vision] about the same Lekhrām that there was a spear the head of which shone brightly.

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[418] Shiekh Najafī had in his letter promised to show a Sign within forty minutes and in my announcement of February 1, 1897, I promised a Sign within forty days…. It is God's bounty that after thirty five days from February 1, 1897, that is to say within forty days, the Sign of the death of Lekhrām Peshāwarī occurred…. Now on our side the Sign has appeared and Najafī's falsehood has been established. Even so, to make things easier for him, we are quite willing that as he claimed he should ascend to one of the minarets of the *Shāhi Masjid* [Royal Mosque] in Lahore and throw himself down from it. While Sheikh Najadī [the Satan]* has been granted respite**, there would be a sudden end to Shiekh Najafī. If he still does not [come forward to] show his Sign, then: لَعْنَةُ اللّٰهِ عَلَى الْكَاذِبِيْنَ [curse of Allah be on the liars.]

[Announcement of March 10, 1897, Majmū'a-e-Ishtihārāt, vol. 2, p. 339]

* The Persian-English Dictionary defines Sheikh Najadī as 'devil'. [Munawar Ahmed Saeed]

** The reference is to *sūrah al-A'rāf*, 7:16: 'Allah the Almighty said to *Iblīs*: 'You are of those who are given respite.' [Syed Abdul Hayee]

Lekhrām's head lay near it and had been strung on to the spear and it was said: He will never come to Qadian again. (In those days Lekhrām was in Qadian. This [vision] took place one month before his assassination.)

[al-Badr, vol. 1, no. 12, January 16, 1903, p. 90]

February 12, 1897

Maulavī Muḥammad Aḥsan Amrohavī[ra] writes: on Ramaḍān 9, 1314 AH, the Promised Messiah[as] saw in a dream that his servant Pīrā was at the door calling: Take this letter, it is from Maulavī Sayyed Muḥammad Aḥsan. When the Promised Messiah[as] took this letter, he found a lot of writing in it, but he noticed only the word (*Al 'Ārif*). When he took the letter into the house the full phrase *Miskul-'Ārif* became visible. Then he woke up.

[Miskul-'Ārif, by Maulavī Muḥammad Aḥsan Amrohavī[ra], p. 62]

1897

Some time ago I had received a revelation:

وَسِّعْ مَكَانَكَ۔ يَأْتُوْنَ مِنْ كُلِّ فَجٍّ عَمِيْقٍ

That is [Arabic] Enlarge your house; people will come to you from very distant lands.

Accordingly I have seen this prophecy fulfilled [through the coming of visitors] from Peshawar to Madras. However, the revelation had been repeated, which is an indication that the prophecy will be fulfilled in greater strength and greater numbers. وَاللّٰهُ يَفْعَلُ مَا يَشَآءُ لَا مَانِعَ لِمَآ اَرَادَ [Allah does whatever He wills and no one can obstruct that which He determines upon.]

[Announcement of February 17, 1897, Majmū'a-e-Ishtihārāt, vol. 2, p. 327]

1897

Having been informed by God, the All-Knowing and All-Aware, I had disclosed in my announcement of March 12, 1897 that the death of Sir Sayyed Aḥmad Khān K.C.S.I. was approaching. I had expressed my regret that I had not had the opportunity of meeting him even once and had invited his attention to the announcement saying that this was the substitute for a meeting. One year after the announcement Sayyed [Aḥmad Khān] died.

[Nuzūlul-Masīḥ, pp. 191–192, Rūḥānī Khazā'in, vol. 18, pp. 569–570]

1897

I assure you[419] that I have been favoured with a revelation in clear words that **the Hindus will once more turn to Islam with great eagerness**.

[Announcement of March 12, 1897, Majmū'a-e-Ishtihārāt, vol. 2, p. 341]

March 15, 1897

Just now, while writing this, I have received a revelation, as following:

سلامت بر تو اے مَردِ سلامت

Translation: [Persian] Security for you, O man of security[420].

[Sirāj-e-Munīr, p. 29 footnote, Rūḥānī Khazā'in, vol. 12, p. 31 footnote *and* Announcement of March 15, 1897, Majmū'a-e-Ishtihārāt, vol. 2, p. 356 footnote]

[419] Refers to Sir Sayyed Aḥmad Khān. [Mirza Bashir Ahmad]

[420] This revelation was vouchsafed to the Promised Messiah[as] when, after the death of Lekhrām, he was receiving repeated threats of murder by the Aryas. [Mirza Bashir Ahmad]

1897

(A) Concerning Sheikh Muḥammad Ḥusain of Batala.… I have been apprised three times that he will turn back from his present position of error and that Allah will open his eyes. وَاللّٰہُ عَلٰی کُلِّ شَیْءٍ قَدِیْرٌ [Allah has power to do all that He wills.]

[Sirāj-e-Munīr, p. 78, Rūḥānī Khazā'in, vol. 12, p. 80]

(B) It is possible that Muḥammad Ḥusain's end might be in accord with the verse اٰمَنْتُ اَنَّہٗ لَآ اِلٰہَ اِلَّا الَّذِیْٓ اٰمَنَتْ بِہٖ بَنُوْٓا اِسْرَآءِیْلَ[421] because some of my dreams support this interpretation.

[Announcement of March 15, 1897, Majmū'a-e-Ishtihārāt, vol. 2, p. 356, Sirāj-e-Munīr, p. 26 footnote, Rūḥānī Khazā'in, vol. 12, p. 31]

(C) A vision which has been vouchsafed to me by God Almighty shows that he will believe in the end. I do not know, however, whether his believing will be only like that of Pharaoh[422] when he said اٰمَنْتُ اَنَّہٗ لَآ اِلٰہَ اِلَّا الَّذِیْٓ اٰمَنَتْ بِہٖ بَنُوْٓا اِسْرَآءِیْلَ[423], or

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[421] I believe that there is no God but He in Whom the children of Israel believe. (*sūrah Yūnus*, 10:91) [Publishers]

[422] Note by Ḥaḍrat Maulānā Jalal-ud-Din Shams[ra]: The Promised Messiah said: Actually, Muḥammad Ḥusain was an intelligent person but I perceived that from the very start he suffered from a degree of egotism. God Almighty designed to purge him and bring out [his evil] in this manner. There is one of my revelations entered in *Barāhīn-e-Aḥmadiyyah* in which he was named Pharaoh. He was also to say at the end, اٰمَنْتُ اَنَّہٗ لَآ اِلٰہَ اِلَّا الَّذِیْٓ اٰمَنَتْ بِہٖ بَنُوْٓا اِسْرَآءِیْلَ [I believe that there is no God but He in whom the children of Israel believe]. For him also the time for: اٰمَنْتُ بِالَّذِیْ [I believe in Him in whom...] is fixed.

The Promised Messiah[as] was asked: To what would this good fortune be due? He answered: This is known to Allah alone; but he wrote a good review of *Barāhīn-e-Aḥmadiyyah* and wrote it very sincerely. He was so devoted to me at the time that he would dust my shoes and put them in front of me and on one occasion he took me to his house so that it might be blessed. On another occasion he insisted upon pouring out the water while I made ablutions. In short, he used to express great sincerity. On several occasions he expressed the wish that he should come and settle in Qadian, but each time I told him that the time was

whether he will believe like the righteous. واللہ اعلم [Allah knows best].

[Istiftā', Urdu, p. 22 footnote, Rūḥānī Khazā'in, vol. 12, p. 130]

1897

It has been made clear to me that the doors of independent prophethood are totally closed after the Seal of the Prophets, on whom be the peace and blessings of Allah. Now no independent prophet, whether old or new, can appear.

[Sirāj-e-Munīr, p. 3, Rūḥānī Khazā'in, vol. 12, p. 5]

1897

[In the revelation:]

نَفَخْتُ فِيْكَ مِنْ لَّدُنِّيْ رُوْحَ الصِّدْقِ[424]

The significance of the word لَدُنْ has been conveyed to me in a vision when an angel told me that this position to which you have been exalted is a position where it rains all the time and does not stop for a moment.

[Sirāj-e-Munīr, p. 74, Rūḥānī Khazā'in, vol. 12, p. 76]

1897

I saw in a vision that the earth addressed me and said:

يَا وَلِيَّ اللّٰهِ كُنْتُ لَا أَعْرِفُكَ

not yet. Thereafter he encountered this trial. It may be that God has appointed a good end for him in return for his earlier devotion.

[al-Ḥakam, vol. 7, no. 2, January 17, 1903, pp. 7–8]

[423] I believe that there is no God but He in Whom the children of Israel believe. (*sūrah Yūnus*, 10:91) [Publishers]

[424] **[Arabic] I have breathed into you the spirit of truth from Myself.** [Publishers]

That is [Arabic] O friend of Allah! I had not recognised you.

[Sirāj-e-Munīr, p. 78, Rūḥānī Khazā'in, vol. 12, p. 80]

1897

God the Almighty has informed me that if anyone enters the arena against me in answer to the announcements[425] that I have issued challenging the Āryas, the Christians and the Sikhs, God will help me against him.

[Sirāj-e-Munīr, p. 79, Rūḥānī Khazā'in, vol. 12, p. 81]

1897

My God addressed me and said:

اَلْاَرْضُ وَالسَّمَآءُ مَعَكَ كَمَا هُوَ مَعِیْ۔ قُلْ لِّیَ الْاَرْضُ وَالسَّمَآءُ قُلْ لِّیْ سَلَامٌ۔ فِیْ مَقْعَدِ صِدْقٍ عِنْدَ مَلِیْكٍ مُّقْتَدِرٍ۔ اِنَّ اللّٰهَ مَعَ الَّذِیْنَ اتَّقَوْا وَّالَّذِیْنَ هُمْ مُّحْسِنُوْنَ۔ یَاْتِیْ نَصْرُ اللّٰهِ۔ اِنَّا سَنُنْذِرُ الْعَالَمَ كُلَّهٗ۔ اِنَّا سَنَنْزِلُ۔ اَنَا اللّٰهُ لَآ اِلٰهَ اِلَّآ اَنَا۔

That is [Arabic] The heaven and the earth are[426] with you as they are with Me. Say: The heaven and the earth are for me. Say: There is security for me in the seat of truth with the Omnipotent King. Allah is with those who are righteous and who are established on the principle of doing good to Allah's creation. The help of Allah is coming. We shall warn the whole world. We shall descend upon the earth.

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[425] The reference is to the Announcements of March 15 and 22 and April 5, 11, 16, 18 and 27, 1897 in which all those who charged that the Promised Messiah[as] had any responsibility for the murder of Lekhrām were invited to a manner of deciding the matter conclusively. None of them dared to come forward. [Mirza Bashir Ahmad]

[426] The singular form هُوَ has been used because it denotes the entire creation [as a single entity].

[Sirāj-e-Munīr, p. 74 footnote, Rūḥānī Khazā'in, vol. 12, p. 83]

I Alone am the Perfect and True God. There is no God beside Me.

[Sirāj-e-Munīr, pp. 81–82, Rūḥānī Khazā'in, vol. 12, pp. 83–84]

1897

God has informed me that of the religions which have spread in the world through Prophets and have been firmly established and hold sway over a part of the world and have achieved a long life and have survived for a long time, none was, in its origin, false, nor was any of those Prophets false.

[Tuḥfah-e-Qaiṣariyyah, p. 4, Rūḥānī Khazā'in, vol. 12, p. 256]

1897

He[427] had a private interview with me and requested me to make a particular supplication for the Sulṭān of Turkey and also desired to know what was destined for him for future in the heavenly decree. I told him in very clear words that: **the government of the Sulṭān was not in a good position and that through my vision I did not find his advisors in a good position[428] either; and added my belief that in view of this the end would not be good.**

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[427] Ḥusain Kāmī, vice-consul of Turkey, who came to Qadian and met the Promised Messiah[as] in 1897. [Mirza Bashir Ahmad]

[428] About two or three months ago I had learnt from a respectable Turkish gentleman that the said Ḥusain Kāmī had been dismissed from his office on account of an offence and that his property had been confiscated. I did not publish this, considering that it was a statement of one individual and that he might be mistaken. Today I have learnt in detail from the issue of October 22, 1899 of Nayyar Āṣafī of Madras that the prophecy I had made concerning Ḥusain Kāmī has been clearly fulfilled. He disregarded the admonition I made to him in privacy: Repent so that you might receive a good reward. I had also published it in the Announcement of May 24, 1897. He arrived at an evil end because he disregarded it. I am sure he now recalls that admonition… I set out below the letter … printed in Nayyar Āṣafī.

Unfortunately for the vice-consul, he resented my telling him this. I emphasised it in several ways that the Turkish Government was in default in the estimation of God in many respects and that God desires true righteousness, purity and sympathy with human beings. The present condition of Turkey calls for a complete demolition. **Repent so that you might receive a good reward**.[429] I feel that he resented all this, which was again evidence that the

Letter from Constantinople:

It seems that the amount which the Muslims of India had collected during the last two years for the immigrants of Crete and for the wounded of the forces in Greece and which had been paid to the Turkish vice-consul in India, has not been remitted in its entirety to Constantinople. The reason for this belief is that Ḥusain Bek Kāmī, Turkish vice-consul in Karachi, had received about 1600 rupees from Maulavī Inshā'Allah editor *Vakīl* Amritsar and Maulavī Maḥbūb Ālam editor *Paisa Akhbar* Lahore, which they had collected from various places, but he embezzled the whole of it and did not remit a penny to Constantinople. God be thanked, however, that when Salīm Pāsha, member of the relief committee got to know of it, he worked diligently for the recovery of the amount and finally succeeded in recovering it through a sale of the property of Ḥusain Bek Kāmī. He also reported the fact of this embezzlement to the Higher officials which resulted in the dismissal of Ḥusain Bek Kāmī from his post. …

Ḥāfiẓ 'Abdur-Raḥmān Hindī of Amritsar, Sikka Jadīdah, Vakālah Ṣāleh Effendi, Cairo, Egypt.

[Announcement of November 18, 1899, Majmū'a-e-Ishtihārāt, vol. 3, pp. 189–190]

[429] In that statement [which I told the vice-consul] there were two prophesies; (1) Your conduct, as a nation, is not good and you lack the noble attributes of honesty and integrity; and (2) If you do not reform personally you will fare ill and will come to a bad end. I had added in my announcement: It would have been better if he had not visited me. It was most unfortunate for him that he spoke ill of me after he had left me. That is why he resented my admonition and reviled me.

[Nuzūlul-Masīḥ, p. 187, Rūḥānī Khazā'in, vol. 18, pp. 565–566
***See also* Tiryāqul-Qulūb, p. 118, Rūḥānī Khazā'in, vol. 15, p. 409]**

Turkish Government was not in a good state. His going back speaking ill of me is further evidence of the coming decline. I also explained my claim of being the **Promised Messiah and Mahdī** to him and told him that I had been raised by God and that it was nonsense to think as the general run of Muslims think that a blood-thirsty Messiah or Mahdī will appear for the renaissance of Islam. I warned him that:

God Almighty has determined that whoever, from among the Muslims, keeps away from me will be cut off, whether he is a King or a commoner.

I imagine that all this was most disagreeable to him but none of it was my own thinking. I told him only that which God had revealed to me….

I again wish to emphasise to the readers that I had no desire to meet the vice-consul…. It was at his insistence that I agreed to receive him in Qadian. **But Allah the Glorious, a false utterance concerning Whom amounts to being stained with His curse, knows that He, Who knows the Unseen, had informed me in advance that the vice-consul was, by nature, insincere** and so it came out.

[Announcement of May 24, 1897, Majmū'a-e-Ishtihārāt, vol. 2, pp. 415–418]

June 1897

اَرَدْتُّ اَنْ اَسْتَخْلِفَ فَخَلَقْتُ اٰدَمَ خَلِيْفَةَ اللّٰهِ السُّلْطَانَ ۔[430]

[Announcement of June 7, 1897, Majmū'a-e-Ishtihārāt, part 2, p. 423]

[430] **[Arabic] I determined on the appointment of a Vicegerent and so created Ādam, the Vicegerent of Allah, with royal authority.** [Publishers]

June 9, 1897

I had proposed for a religious purpose and as a token of gratitude to God to submit a book bearing the title '*Tuḥfah-e-Qaiṣariyyah*' as a present to the **Empress of India**. **I perceived from a dream, which I saw last night that I might possibly not be successful in this purpose of mine**. A **revelation** also indicates a trial for our Community. But the end is all good and safe.

[Maktūbāt-e-Aḥmadiyyah, vol. 5, part 1, p. 8, Letter dated June 9, 1897, addressed to Seth 'Abdur-Raḥmān of Madras]

June 25, 1897

I have been deeply concerned to note that the issue of June 15, 1897 of [the newspaper] *Chaudhawīṅ Ṣadī* has sought to humiliate, disgrace, and mock me, taking the excuse of the matter of the Sultān of Turkey.…. I do not consider that I am called upon to waste my time in refuting whatever has been written, for He who takes account of everything is watching. But it is necessary to mention one interesting aspect of this affair. When the article in *Chaudhawīṅ Ṣadī* was read to me, my soul was moved towards supplicating for retribution at the point where this paper states that when an eminent personality had read the announcement (of my humble self) he instantly recited a Persian couplet:
چوں خدا خواہد کہ پردہ کس دَرَدْ میلش اندر طعنۂ پاکاں برد [meaning that 'When God desires to expose someone, He inclines him towards speaking ill of the righteous.'] **I made every effort to counter this movement of my soul and tried that this inclination of mine should be expelled from my mind, but I did not succeed. I, therefore, concluded that this was a direction from God.** Then I supplicated concerning the person for whom the word eminent personage has been used in the paper **and I know that my supplication has**

been granted. The terms of the supplication were: Lord, if You know that I am a liar and that I have not been raised by You and that, as stated in the article, I am accursed and rejected by You, and that I am a liar, and that I have no relationship with You nor have You any relationship with me, then I beseech You most humbly to destroy me. But if You know that I have been raised and sent by You and am the Promised Messiah, then do You **expose this person**[431]

[431] Note by Ḥaḍrat Mirza Bashir Ahmad[ra]: Allah be praised that this prophecy was fulfilled very magnificently and the eminent personage referred to in *Chaudhawīn Ṣadī* wrote very humbly and meekly to be forgiven. He wrote:

> My lord and master, السلام علیکم ورحمۃ اللہ وبرکاتہ [peace be on you and the mercy of Allah and His blessings]. A sinner confessing his sin presents himself (through this letter) at the blessed place Qadian and begs for your mercy. You have granted respite to this sinner from July 1, 1897 to July 1, 1898. I hereby confess myself guilty against you in the heavenly Kingdom. (I have perceived that as your supplication was heard so this my humble entreaty has also been heard and that I have been forgiven and acquitted by your holy self)…. At this moment I stand before you as a guilty sinner and ask your forgiveness (I have no hesitation in appearing personally but in view of certain circumstances beg to be excused). It is possible that I might present myself before July 1898.
>
> I am hoping that you might be moved from the Holy Presence of Allah to grant me pardon نَسِيَ وَلَمْ نَجِدْ لَهُ عَزْمًا [He forgot, and We found in him no resolve to disobey]
>
> It is also a legal principle that an offence that has not been committed deliberately is compoundable and forgivable. فَاعْفُوْا وَاصْفَحُوْا إِنَّ اللّٰهَ يُحِبُّ الْمُحْسِنِيْنَ۔ [Then forgive and thereby bring about an improvement in me for Allah loves the benevolent.] I am your guilty one:
>
> (signature of the eminent personage)**
>
> (Rawalpindi October, 29, 1897)
>
> **[Kitābul-Bariyyah, pp. 87–91, Rūḥānī Khazā'in, vol. 13, pp. 113–117]**

who has been referred to in the article as an eminent personage. Should he, however, come to Qadian and repent in public then do forgive him, for You are Merciful and Gracious.

This was the supplication that I made about the personage. I do not know who this eminent personage is—or where he lives nor which religion or people he belongs to—who has proclaimed me as a liar and has prophesied my exposure, nor have I any need to know all this. But his words have hurt me and I have been moved to make this supplication and have begged for a decision from God Almighty between July 1, 1897 and July 1, 1898.

[From Announcement of June 25, 1897, Majmū'a-e-Ishtihārāt, vol. 2, pp. 437–438]

July 1897

In July 1897 when my friend Mirzā Ya'qūb Baig appeared in the final examination for surgery and I supplicated on his behalf, I received the revelation:

تم پاس ہو گئے ہو

[Urdu] You have passed.

This meant that he had passed, for in the case of sincere friends who are so close as to reach the point of unification such phrases are sometimes employed….

The Promised Messiah[as] wrote in reply:

> **May God Almighty forgive the fault of this eminent personage and be pleased with him. I am pleased with him and forgive him.**

[From Announcement of November 20, 1897, Majmū'a-e-Ishtihārāt, vol. 2, p. 482]

****** Note by Maulānā Abdul Latif Bahawalpuri: This eminent personage was Khwājah Jahāńdād Chief of Gakhkhar, resident of District Rawalpindi. (See *al-Ḥakam*, volume 47, number 23–24, dated June 21/28, 1943 page 4)

Eventually he passed his examination very well.

[Nuzūlul-Masīḥ, p. 223, Rūḥānī Khazā'in, vol. 18, p. 601]

July 29, 1897

Last night I saw in a dream that lightning was proceeding towards my house from the West. It was not accompanied by any sound, nor did it cause any damage. Rather, it was proceeding like a bright star slowly towards my house and I was watching it from a distance. When it arrived near, my feeling was that it was lightning but my eyes saw it only as a small star, which had been perceived as lightning by my heart.

Then my mind moved from this vision to the reception of revelation and the revelation came:

مَا هٰذَآ اِلَّا تَهْدِيْدُ الْحُكَّامِ

It meant that [Arabic] what I saw did not amount to anything[432] except a threatening official process. Nothing more would come out of it.

Thereafter I received the revelation:

قَدِ ابْتُلِيَ الْمُؤْمِنُوْنَ

Translation: [Arabic] The believers were put to a trial.

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[432] Referring to his earlier notebook, Ḥaḍrat Muftī Muḥammad Ṣadiq[ra] has given the date August 21, 1897 as the time of the following four revelations: (۱) مَا هٰذَآ اِلَّا تَهْدِيْدُ الْحُكَّامِ (۲) صادق آں باشد کہ ایام بلا۔ (۳) يَأْتِيْكَ نُصْرَتِيْ (۴) اِبْرَاء

Allah knows best.

Moreover, he has cited two more revelations: (۱) اِنِّيْ مَعَ اللّٰهِ الْعَزِيْزِ الْاَكْبَرِ (۲) اَنْتَ مِنِّيْ وَاَنَا مِنْكَ۔ for the same date. (See *Dhikr-e-Ḥabīb*, 2nd edition, Majlis Anṣārullāh, page 221). [Jalal-ud-Din Shams]

that is, on account of the case[433] that would be instituted against me, my Community would be tried.
Then I received the revelation:

[433] Note by Ḥaḍrat Mirza Bashir Ahmad[ra]: The reference is to the murder charge against the Promised Messiah[as] brought about by Martyn Clark. The Promised Messiah[as] writes:

> This case started in this manner. A man of the name of ‘Abdul-Ḥamīd was incited by the Christians to make a statement before the District Magistrate of Amritsar that he had been sent by me to murder Dr. Henry Martyn Clark a Christian missionary. Thereupon the District Magistrate Amritsar issued a warrant for my arrest. On August 1, hearing this, my opponents gathered at the Batala and Amritsar station platforms and on the roads leading thereto, to witness my disgrace. But by Allah's grace it so happened that somehow that warrant miscarried and in the meantime the District Magistrate of Amritsar realised his lack of jurisdiction in the case and sent a telegram, on August 6, to the District Magistrate of Gurdaspur that the execution of the warrant should be stopped. This telegram surprised everyone at Gurdsapur as they had received no intimation of any warrant. When the record was received by the District Magistrate of Gurdaspur he summoned me to his court and treated me with great courtesy, providing me with a chair close to him. The name of this District Magistrate was Captain M. W. Douglas. He was a wise, intelligent and just man and realised immediately that the whole case was false and without foundation, and that is why I have compared him to Pilate at another place, but in his courage and justice he was much better than Pilate. By the further grace of Allah it so happened that ‘Abdul-Ḥamīd himself confessed that he had been put up by the Christians to make his original statement which was entirely false. The District Magistrate, being convinced of the truth of this, wrote a strong order discharging me and congratulated me with a smile. فَالْحَمْدُ لِلّٰهِ عَلٰى ذَالِكَ- [Allah be praised for all this.]
>
> **[Nuzūlul-Masīḥ, pp. 198–199, Rūḥānī Khazā’in, vol. 18, pp. 576–577]**

For a detailed account, see *Kitābul-Bariyyah*, pages 1–104, *Rūḥānī Khazā’in*, volume 13, pages 19–122.

لَيَعْلَمَنَّ اللّٰهُ الْمُجَاهِدِيْنَ مِنْكُمْ وَ لَيَعْلَمَنَّ الْكَاذِبِيْنَ[434]

These words are addressed to my Community. They purport to say that God does so to demonstrate who strives sincerely in the way of His appointed one, and who is false in his covenant of allegiance. Thus, indeed, it came to pass. One group exerted themselves sincerely and with full sympathy in the matter of this case and the other case which was decided in the court of Mr. Douie, and held back from no kind of sacrifice which was needed and proved their truth through their suffering; and there was another group who took no part in all this, for them the door was closed which was opened for the sincere ones.

Then I received the revelation:

صادق آں باشد کہ ایام بلا ٭ مے گذارد با محبت با وفا

That is [Persian] he alone is true in the sight of Allah who spends the time of trial in love and fidelity.

Thereafter my mind was inspired with a [Persian] couplet which was not verbal revelation but the meaning of which was conveyed to my mind as having been revealed. It was:

گر قضارا عاشقے گردد اسیر ٭ بوسد آں زنجیر را کز آشنا

That is [Persian] If by chance a lover is put in bondage he kisses the chain which is imposed on account of the beloved.

Thereafter I received the revelation:

اِنَّ الَّذِیْ فَرَضَ عَلَیْكَ الْقُرْاٰنَ لَرَآدُّكَ اِلٰی مَعَادٍ اِنِّیْ مَعَ الْاَفْوَاجِ اٰتِیْكَ بَغْتَةً. یَاْتِیْكَ نُصْرَتِیْ اِنِّیْٓ اَنَا الرَّحْمٰنُ ذُوالْمَجْدِ وَالْعُلٰی۔

[434] **[Arabic] Allah will surely distinguish those from among you who strive and He will surely distinguish those who are liars.** [Publishers]

Translation: [Arabic] The All-Powerful God Who made the Qur'an obligatory on you will bring you back, meaning that matters will conclude with safety and farewell. I shall come to you suddenly with My hosts (who are angles). I am the Gracious One. I alone am particularized with Majesty, and the Highness. That is, I alone will prevail.

Then I received the revelation meaning that:

مخالفوں میں پھوٹ اور ایک شخص متنافس کی ذلت اور اہانت اور ملامتِ خلق۔

[Urdu] Disagreement among your opponents and the humiliation and disgrace and the reproaches of people upon one who is prone to rivalry.[435]

The final result was conveyed in the revelation:

اِبْرَآء

Meaning [Arabic] Clearance.

Then came the revelation:

وَفِيْهِ شَيْءٌ

Meaning [Arabic] There will be acquittal, but there is something in it.

(This was a reference to the notice that was written after the acquittal that the debate should be conducted without acrimony.)

This was followed by the revelation:

بَلَجَتْ اٰيَاتِيْ

435 Note by Ḥaḍrat Maulānā Jalal-ud-Din Shams[ra]: This is the rendering of the revelation as published. The Promised Messiah[as] says: 'The revealed words were much harsher regarding Batālavī; I have given a paraphrase in milder words.' (*Kitābul-Bariyyah*, Title Page, *Rūḥānī Khazā'in*, volume 13, page 1)

Meaning [Arabic] My Signs will be lit up and more and more proof in their support will become available.

(So it came to pass. In the case decided by Mr. J. R. Drummond in September 1899, ‘Abdul-Ḥamīd, the accused in that case, confessed over again that his first statement against me had been false.)

And this was followed by a revelation:

لِوَآءُ فَتْحٍ۔

That is [Arabic] The standard of victory;

and then came the revelation:

اِنَّمَآ اَمْرُنَا اِذَآ اَرَدْنَا شَيْئًا اَنْ نَّقُوْلَ لَهٗ كُنْ فَيَكُوْنُ

That is [Arabic] For Our commandments, Our method is that when We determine upon something We direct it: Be, and it is.

[Tiryāqul-Qulūb, p. 91, Rūḥānī Khazā’in, vol. 15, pp. 341–343]

(B) Three months before the institution of the case[436] I had received the following revelation about this tribulation[437]:

تُبْتَلَى الْمُؤْمِنُوْنَ۔ مَا هٰذَآ اِلَّا تَهْدِيْدُ الْحُكَّامِ۔ اِنَّ الَّذِيْ فَرَضَ عَلَيْكَ الْقُرْاٰنَ لَرَآدُّكَ اِلٰى مَعَادٍ۔ اِنِّيْ مَعَ الْاَفْوَاجِ اٰتِيْكَ بَغْتَةً۔ يَاْتِيْكَ نُصْرَتِيْ۔ اِنِّيْٓ اَنَا الرَّحْمٰنُ ذُو الْمَجْدِ وَالْعُلٰى۔ مخالفوں میں پھوٹ ..... اور ایک شخص متنافس کی ذلّت اور اہانت اور ملامتِ خلق۔ (اور اخیر حکم) اِبْرَآء بے قصور ٹھہرانا۔ بَلَجَتْ اٰيَاتِيْ۔

Meaning that [Arabic] You and your fellow believers will be tried with inquiry from the

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436 That is, the case of charge of murder against the Promised Messiah[as] brought by Rev. Martyn Clarke. [Mirza Bashir Ahmad]

437 That is, about the tribulation which is prophesied in *Barāhīn-e-Aḥmadiyyah*, page 516, *Rūḥānī Khazā’in*, volume 1, pages 615–616, published eighteen years before this case.

The translation is a rendering of the explanatory translation, in Urdu, given by the Promised Messiah[as] himself. [Abdul Latif Bahawalpuri]

officials, but it will only be an official threatening process, and nothing more. God, who has assigned you to serve the Qur'an, will again bring you back to Qadian. I shall come to help you suddenly with My angels. My help will come to you. I am the Majestic, the High, the Most Gracious.

[Urdu] I shall cause disagreement between your opponents. (This is an indication that in the end 'Abdul-Ḥamīd, Reverend Gray, and Padre Nūr Dīn would give mutually contradicting statements). The sentence متنافس کی ذِلّت اور اہانت اور ملامتِ خلق **[438] refers to Muḥammad Ḥusain Batālavī and indicates how in the matter of entitlement to a chair, and to diverse types of humiliation in the matter of evidence supporting the false allegation of the Christian priests, he was destined to face insult and humiliation.**

And the end result would be:

[Arabic] You will be discharged and declared innocent and My Sign will be lit up.

[Kitābul-Bariyyah, Title page, Rūḥānī Khazā'in, vol. 13, p. 1]

(C) One part of this revelation was fulfilled when disagreement arose between our opponents, that is to say, between 'Abdul-Ḥamīd and those who had put him up, when 'Abdul-Ḥamīd confessed that he had been tutored by them and had made an utterly false statement. … Another part of the revelation was fulfilled in this manner: Maulavī Muḥammad Ḥusain appeared as a witness on behalf of the Christians against me. He was surprised to see that contrary to his expectations I had been granted great honour. Seeing me so honoured he immediately asked for a chair himself

[438] [Urdu] Humiliation and disgrace and the reproaches of people upon one who is prone to rivalry. [Publishers]

but the District Magistrate rebuked him and told him that he could not be provided a chair. Therefore, it was a divine Sign that what he wished to do to me [humiliation] was inflicted upon himself.

[Nuzūlul-Masīḥ, pp. 199–200, Rūḥānī Khazā'in, vol. 18, pp. 577–578]

October 1897

In the beginning of October 1897, I was shown that I had appeared as a witness before an English Judge who asked me the name of my father but did not administer an oath to me, as is customary.

[Nuzūlul-Masīḥ, p. 221, Rūḥānī Khazā'in, vol. 18, pp. 599]

October 8, 1897

Then on October 8, 1897, I saw in a dream that a constable had brought summons for my appearance in Court[439]. I related this dream to the people in the mosque and it happened accordingly. A constable brought summons which showed that the editor of *Nāẓimul-Hind*, Lahore, had cited me as a witness in his case…. Accordingly, I went to Multan to make my statement and it so happened that the presiding officer forgot to put me on oath and started recording my statement.

[Nuzūlul-Masīḥ, p. 221, Rūḥānī Khazā'in, vol. 18, p. 599]

1897

اس عاجز کو اپنے الہامات میں خدا تعالیٰ نے مخاطب کر کے فرماتا ہے کہ تو مجھ سے اور میں

[439] The reference is to the case for which the Promised Messiah[as] went to Multan as a witness on October 29–30. [Mirza Bashir Ahmad]

تجھ سے ہوں اور زمین و آسمان تیرے ساتھ ہیں جیسا کہ میرے ساتھ ہیں اور تو ہمارے پانی میں سے ہے اور دوسرے لوگ خشکی سے اور تو مجھ سے ایسا ہے جیسا کہ میری توحید اور تو مجھ سے اس مقام اتحاد میں ہے جو کسی مخلوق کو معلوم نہیں۔ خدا اپنے عرش سے تیری تعریف کرتا ہے۔ تو اُس سے نکلا اور اُس نے تمام دُنیا سے تجھ کو چُنا۔ تو میری درگاہ میں وجیہہ ہے۔ مَیں نے اپنے لئے تجھ کو پسند کیا۔ تُو جہان کا نور ہے۔ تیری شان عجیب ہے۔ میں تجھے اپنی طرف اُٹھاؤنگا۔ اور تیرے گروہ کو قیامت تک غالب رکھوں گا۔ تو برکت دیا گیا۔ خدا نے تیری مجد کو زیادہ کیا۔ تو خدا کا وقار ہے۔ پس وہ تجھے ترک نہیں کریگا۔ تو کلمۃ الازل ہے پس تو مٹایا نہیں جائے گا۔ میں فوجوں کے سمیت تیرے پاس آؤنگا۔ میرا لوٹا ہوا مال تجھے ملیگا۔ میں تجھے عزت دُونگا۔ اور تیری حفاظت کرونگا۔ یہ ہوگا یہ ہوگا یہ ہوگا اور پھر انتقال ہوگا۔ تیرے میرے کامل انعام ہیں۔ لوگوں کو کہدے کہ اگر تم خدا سے پیار کرتے ہو تو آؤ میرے پیچھے چلو تا خدا بھی تم سے پیار کرے۔ میری سچائی پر خدا گواہی دیتا ہے پھر کیوں تم ایمان نہیں لاتے۔ تو میری آنکھوں کے سامنے ہے۔ مَیں نے تیرا نام متوکل رکھا۔ خدا عرش سے تیری تعریف کرتا ہے۔ ہم تیری تعریف کرتے ہیں اور تیرے پر درود بھیجتے ہیں۔ لوگ چاہیں گے کہ اس نور کو بُجھا دیں مگر خدا اس نور کو جو اُس کا نور ہے کمال تک پہنچائیگا۔ ہم اُنکے دِلوں میں رُعب ڈالیں گے۔ ہماری فتح آئے گی اور زمانہ کا کاروبار ہم پر ختم ہوگا اُسدن کہا جائے گا کہ کیا یہ حق نہ تھا۔ میں تیرے ساتھ ہوں جہاں تو ہے۔ جس طرف تیرا مُنہ اُس طرف خدا کا مُنہ۔ تجھ سے بیعت کرنا ایسا ہی جیسا کہ مجھ سے۔ تیرا ہاتھ میرا ہاتھ ہے۔ لوگ دُور دُور سے تیرے پاس آئیں گے اور خدا کی نصرت تیرے پر اتریگی۔ تیرے لئے لوگ خدا سے الہام پائیں گے اور تیری مدد کریں گے۔ کوئی نہیں جو خدا کی پیشگوئیوں کو ٹال سکے۔ اے احمد تیرے لبوں پر رحمت جاری کی گئی اور تیرا ذکر بلند کیا گیا۔ خدا تیری حجت کو روشن کریگا۔ تو بہادر ہے۔ اگر ایمان ثریا میں ہوتا تو تُو اُسکو پالیتا۔ خدا کی رحمت کے خزانے تجھے دیئے گئے۔

تیرے باپ دادے کا ذکر منقطع ہو جائیگا اور خدا ابتدا تجھ سے کریگا۔ میں نے ارادہ کیا کہ اپنا جانشین بناؤں تو میں نے آدم کو یعنے تجھے پیدا کیا ہے۔ آوا ہَن {خدا تیرے اندر اتر آیا} خدا تجھے ترک نہیں کرے گا اور نہ چھوڑے گا جب تک کہ پاک اور پلید میں فرق نہ کرے۔ میں ایک چھپا ہُوا خزانہ تھا۔ پس میں نے چاہا کہ پہچانا جاؤں۔ تو مجھ میں اور تمام مخلوقات میں واسطہ ہے۔ میں نے اپنی روح تجھ میں پھونکی۔ تو مدد دیا جائیگا اور کسی کو گریز کی جگہ نہیں رہیگی۔ تو حق کیساتھ نازل ہُوا اور تیرے ساتھ نبیوں کی پیشگوئیاں پوری ہوئیں۔ خدا نے اپنے فرستادہ کو بھیجا تا اپنے دین کو قوت دے اور سب دینوں پر اُسکو غالب کرے۔ اُسکو خُدا نے قادیاں کے قریب نازل کیا اور وہ حق کیساتھ اُترا اور حق کیساتھ اُتارا گیا۔ اور ابتدا سے ایسا ہی مقرر تھا۔ تم گڑھے کے کنارے پر تھے خدا نے تمہیں نجات دینے کیلئے اُسے بھیجا۔ اے میرے احمد تو میری مراد اور میرے ساتھ ہے۔ میں نے تیری بزرگی کا درخت اپنے ہاتھ سے لگایا۔ میں تجھے لوگوں کا امام بناؤنگا اور تیری مدد کرونگا۔ کیا لوگ اس سے تعجب کرتے ہیں کہ خُدا عجیب ہے چُن لیتا ہے جسکو چاہتا ہے۔ اور اپنے کاموں سے پوچھا نہیں جاتا۔ خدا کا سایہ تیرے پر ہوگا اور وہ تیری پناہ رہیگا۔ آسمان بندھا ہُوا تھا اور زمین بھی۔ ہم نے دونوں کو کھولدیا۔ تو وہ عیسٰی ہے جس کا وقت ضائع نہیں کیا جائے گا۔ تیرے جیسا موتی ضائع نہیں ہوسکتا۔ ہم تجھے لوگوں کے لئے نشان بنائیں گے۔ اور یہ امر ابتدا سے مقدر تھا۔ تو میرے ساتھ ہے۔ تیرا بھید میرا بھید ہے۔ تو دُنیا اور آخرت میں وجیہ اور مقرب ہے۔ تیرے پر انعام خاص ہے۔ اور تمام دُنیا پر تجھے بزرگی ہے۔ بخرام کہ وقت تو نزدیک رسید و پائے محمدیاں بر منار بلند تر محکم افتاد۔ میں اپنی چمکار دکھلاؤنگا اپنی قُدرت نمائی سے تجھ کو اُٹھاؤنگا۔ دُنیا میں ایک نذیر آیا پر دُنیا نے اُسکو قبول نہ کیا لیکن خدا اُسے قبول کریگا۔ اور بڑے زور آور حملوں سے اُسکی سچائی ظاہر کردیگا۔ اُس کے لئے

وہ مقام ہے جہاں انسان اپنے اعمال کی قوت سے پہنچ نہیں سکتا تو میرے ساتھ ہے۔ تیرے لئے رات اور دن پیدا کیا گیا۔ تیری میری طرف وہ نسبت ہے جس کی مخلوق کو آگاہی نہیں۔ اے لوگو تمہارے پاس خدا کا نور آیا۔ پس تم منکر مت ہو۔

Allah the Almighty has addressed my humble self in His revelations and said: **[Urdu][440] You are from Me and I am from you. The heaven and earth are with you as they are with Me. You are from Our water and the others are from dryness and you are to Me as My Uniqueness and you are to Me in a state of communion that is not known to anyone in the creation. God praises you from His throne. You have proceeded from Him and He has chosen you out of the whole world. You have a high station in My presence. I have chosen you for Myself. You are the light of the world. Wonderful is your status.**

I shall raise you to Myself, and shall grant dominance to your Community up to the Day of Judgment. You have been blessed and God has raised your status. You are God's dignity, so He will not forsake you. You are the eternal word, so you will not be wiped out. I shall come to you with My hosts. My property, which had been plundered, will be bestowed on you. I shall honour you and guard you. This will happen, this will happen, this will happen, and thereafter will you be moved to the other

[440] Promised Messiah[as]'s Note: These revelations of mine have been published in my books—*Barāhīn-e-Aḥmadiyyah, Ā'īna-e-Kamālāt-e-Islām, Izāla-e-Auhām, Tuḥfa-e-Baghdād,* etc. I have been publishing them for the last twenty five years.

[Kitābul-Bariyyah, p. 75, Rūḥānī Khazā'in, vol. 13, p. 100 footnote.]

world. My perfect bounties have been bestowed upon you. Announce to the people: If you love God, then come and follow me, so that God may also love you. [Say] God bears witness to my truth, then why do you not believe? You are in My presence, I have named you *Mutawakkil* [the one trusting in God]. God praises you from His throne. We praise you and send blessings upon you. People will wish to extinguish this light, but God will bring this light—which is His light—to perfection. We will put awe in their hearts. Our victory shall arrive and the purpose of the age will end with us. On that day it will be said: 'Was not this the truth?' I am with you, wherever you may be. The direction of God is in the same way as is your direction. Pledging allegiance to you is the same as pledging it to Me. Your hand is My hand. People will come to you from distant lands and the victory from God will descend upon you. For your sake, people will be granted revelation from God and will assist you. No one can avert the prophecies of God.

O Aḥmad mercy has been made to flow from your lips and your name has been exalted. God will illumine your reasoning. You are brave. If faith had ascended to Pleiades, you would have brought it down from it. Upon you have been bestowed the treasures of God's mercy. The mention of your forefathers will be cut off, and God will begin from you. I determined to appoint a vicegerent, so I created Adam, that is you. [Sanskrit] *Āwāhan* (God has manifested Himself in you).

[Urdu] God will not forsake you, not abandon you, until he makes a distinction between the pure and the impure. I was a hidden treasure; so, I determined to be

recognized. You are a means of establishing relationship between Me and the world. I have breathed my soul into you. You will be helped and there will be no way of escape left for any one. You have come down with the truth and the prophecies of the Prophets have been fulfilled in you. God sent his apostle to strengthen His faith and to make it prevail upon all other faiths. God sent him down near Qadian. He descended with truth and was sent with the truth, and it had been so ordained from eternity. You were on the brink of a pit of fire, God sent him to save you. O My Aḥmad, you are My purpose and are with Me. I have planted the tree of your greatness with My own hand. I shall appoint you as the leader of people. Do people wonder at this? Say: God is Wonderful, He chooses whom He wills and He is not called to account for that which He does. God's shade will be upon you and He will ever be protecting you. Heaven and earth were both closed; We opened them. You are the 'Īsā whose time shall not be wasted. A jewel like you cannot be wasted. We shall make you a Sign for people, and this had been determined since eternity. You are with Me. Your secret is My secret. You are honoured and granted nearness in this world and in the Hereafter. On you is the special favour, and you have been exalted over the rest of the world.

[Persian] Tread joyfully, for your time has come and the feet of the Muslims have been placed firmly upon a high tower.

[Urdu] I shall exhibit My flash and shall raise you with My power. A Warner came to the world, but the world accepted him not. But God will accept him and will demonstrate his truthfulness with mighty signs. He has a station

where no man can arrive through his own efforts. You are with Me. I have created the night and day for you. You have a relationship with me of which people have no notion. O people, the light of God has come to you, so do not reject it.

[Kitābul-Bariyyah, part 1, pp.75–77, First Edition, Rūḥānī Khazā'in, vol. 13, pp. 100–103]

1897

مَیں تجھے برکت دوں گا اور بہت برکت دوں گا یہاں تک کہ بادشاہ تیرے کپڑوں سے برکت ڈھونڈیں گے۔

[Urdu] I shall bless you and bless you greatly; so much so that kings will seek blessings from your garments.

[Kitābul-Bariyyah, part 1, p. 148 footnote, Rūḥānī Khazā'in, vol. 13, p. 179]

November 1897

al-Ḥakam reports that:

Ḥuḍūr Ḥujjatul-Islām [The Promised Messiah[as]] saw in a dream that plague had invaded Qadian. But he was given to understand that this would only mean itching. [Mentioning the dream] he said: Qadian will be safeguarded and protected against the disastrous plague, but perhaps itching might spread here.

Based on the above, he came to the conclusion that (a remedy which is likely to induce itching might prove helpful in cases of plague).

(The parenthetical observation is based on reasoning and deliberation; it is not a revealed statement).

[al-Ḥakam, vol. 1, no. 5, November 23, 1897, p. 4]

December 1897

In these very days[441] I have seen in a vision that some of my friends will not be alive at this time next year. I cannot say to whom this vision applies, but I know that I have been shown this vision so that everyone, on their own, should remain ever-prepared for the journey to the hereafter.

[Report of the Jalsah Sālānah [Annual Convention] 1897, p. 62]

[441] During the days of *Jalsah Sālānah* [the Annual Convention] of 1897. [Mirza Bashir Ahmad]

1898

Sheikh Ya‘qūb ‘Alī Editor *al-Ḥakam* writes:

I am aware that during the recent famine my master and Imām [the Promised Messiah], may peace and blessings of Allah be on him, was very concerned about his Jamā‘at that it has several members with large families and most of them are poor, and would find themselves in great difficulties. Thereupon he received the revelation:

فَوَرَبِّ السَّمَآءِ وَالْاَرْضِ اِنَّهٗ لَحَقٌّ[442]

[al-Ḥakam, vol. 2, no. 26–27, September 6, 13, 1898, p. 11]

1898

(A) My Lord had revealed to me and promised me that He will help me till my message reaches the Easts and Wests of the earth. The oceans of truth will be stirred till the people look with wonder on the bubbles riding upon its waves.

[Lujjatun-Nūr, p. 67, Rūḥānī Khazā’in, vol. 16, p. 408]

(B) God has revealed to the Promised Messiah[as]:

مَیں تیری تبلیغ کو زمین کے کناروں تک پہنچاؤں گا

[Urdu] I shall carry your message to the ends of the earth.

Editor *al-Ḥakam* reports that:

I can see that means are becoming available for the fulfilment of this blessed revelation.

[al-Ḥakam, vol. 2, nos. 5–6, March 27 and April 2, 1897, p. 13 *and* al-Ḥakam, vol. 2, no. 24–25, August 20–27, 1897, p. 14]

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[442] **[Arabic] By the Lord of the heaven and the earth that is destined to take place.** [Publishers]

January 21, 1898

I supplicated in *Tahajjud* prayer concerning it [the plague] and received the revelation

إِنَّ اللّٰهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتّٰى يُغَيِّرُوْا مَا بِأَنْفُسِهِمْ[443]

I now consider that the revelation[444] previously received by me:

کون کہہ سکتا ہے، اے بجلی! آسمان سے مت گر

[Urdu] Who can say: O Lightning do not strike from heaven;

might be about the plague.

[al-Ḥakam, vol. 5, no. 27, July 24, 1901, p. 1]

1898

(A) Revelation:

(۱) إِنَّ اللّٰهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتّٰى يُغَيِّرُوْا مَا بِأَنْفُسِهِمْ (۲) إِنَّهٗ أَوَى الْقَرْيَةَ
(۳) إِنِّيْ مَعَ الرَّحْمٰنِ إِتْيَانُكَ بَغْتَةً (۴) إِنَّ اللّٰهَ مُوْهِنُ كَيْدِ الْكَافِرِيْنَ۔ [445]

[Letter written by Maulavī ʻAbdul-Karīm dated February 1, 1898, al-Badr, vol. 11, nos. 4–5, November 16, 1911, p. 3]

(B) Prior to this[446], I have also received a revelation concerning the plague as following:

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[443] **[Arabic] Allah does not bring about a change in the condition of a people until they bring about a change in their own selves.** [Publishers]

[444] The diary of Navvāb Muḥammad ʻAlī Khān[ra] shows that the date of this revelation is January 14, 1898. (See *Aṣḥāb-e-Aḥmad*, volume 2, page 525) [Jalal-ud-Din Shams]

[445] **(1) [Arabic] Allah does not bring about a change in the condition of a people until they bring about a change in their own lives. (2) He will give shelter to the town [after it has suffered a little]. (3) I shall come to you suddenly with My attribute of *Raḥmān* [the Gracious] (4) Allah will frustrate the plans of the disbelievers.** [Publishers]

اِنَّ اللّٰہَ لَا یُغَیِّرُ مَا بِقَوْمٍ حَتّٰی یُغَیِّرُوْا مَا بِاَنْفُسِھِمْ۔ اِنَّہٗ اَوَی الْقَرْیَۃَ۔

This means that till the disease of sinfulness is removed from the hearts, the visible epidemic will not be removed.

[Announcement concerning 'the Plague', February 6, 1898, Majmū'a-e-Ishtihārāt, vol. 3, p. 5]

(C)

اِنَّ اللّٰہَ لَا یُغَیِّرُ مَا بِقَوْمٍ حَتّٰی یُغَیِّرُوْا مَا بِاَنْفُسِھِمْ۔ اِنَّہٗ اَوَی الْقَرْیَۃَ۔

This means that God has determined not to remove the affliction of plague until the people remove from their minds the thoughts that surge therein. That is to say, till they accept the commissioned one and Messenger of God. The Almighty God will guard Qadian against the plague so that you should recognise that this was so because the Messenger and Apostle of God lives in Qadian.

[Dāfi'ul-Balā', p. 5, published April 1902, Rūḥānī Khazā'in, vol. 18, p. 225]

February 2, 1898

Two days ago I received the revelation:

یَوْمَ تَاْتِیْكَ الْغَاشِیَۃُ یَوْمَ تَنْجُوْ كُلُّ نَفْسٍ بِّمَا كَسَبَتْ۔ یَوْمَ نَجْزِیْ كُلَّ نَفْسٍ بِّمَا كَسَبَتْ۔ [447]

[From the letter written by Maulavī 'Abdul-Karīm February. 4, 1898, al-Ḥakam, vol. 2, no. 2 March 6, 1898, p. 1]

February 6, 1898

(A) Today, Sunday February 6, 1898, I saw in a dream that **God's angels** were planting black trees in different parts of

[446] This refers to the vision regarding the dark plants of the plague that are mentioned ahead. [Mirza Bashir Ahmad]

[447] **[Arabic] The day on which that will come which will cover up everything, on that day everyone will be granted salvation according to his conduct. On that day, We shall recompense everyone according to his conduct.** [Publishers]

the Punjab. Those trees were very ugly, black in colour, terrifying and of small size. I asked some of those who were planting them: What kind of trees are these? They answered: These are trees of **the plague which is about to spread in the country**. It remained unclear to me whether it was said that the plague would spread during the coming winter or the winter after, but it was a terrible sight which I saw.

[Announcement of Plague, February 6, 1898, Majmūʻa-e-Ishtihārāt, vol. 3, p. 5, Ayyāmuṣ-Ṣulaḥ, p. 121, Rūḥānī Khazā'in, vol. 4, p. 361]

(B) When this prophecy was published on February 6, 1898, only two districts in the Punjab were affected by the plague. But thereafter twenty-three districts were affected by it. In less than ten months, there were 316,000 cases and 218,799 persons died according to figures published by the Government.

[Nuzūlul-Masīḥ, pp. 153–154, Rūḥānī Khazā'in, vol. 18, pp. 531–532 footnote]

February 1898

I have learned through a spiritual means that this disease [the plague] and itching have the same essence and I believe that this is probably true because the remedies for itching all contain mercury or sulphur and it is imagined that such medicines might be helpful in the case of plague also. If the essence of these two disorders is the same it would not be a matter for surprise if inducing the disorder of itching would reduce the chances of being affected by the plague. This is a mystery of the spiritual methods from which I have benefited. If those who are occupied in research could pay attention to it and would take steps to spread the disorder of itching among those who are likely to be victims of the plague, it might be that the germs of plague might thereby be dissolved and the spread of the

plague might be checked. But the attention of the Government and physicians is also dependent upon the will of God. I have mentioned this purely out of human sympathy as this idea came to my mind with such force that I could not resist expressing it.

[Ayyāmuṣ-Ṣulaḥ, pp. 120–121, Rūḥānī Khazā'in, vol. 14, p. 320]

March 25, 1898

I am puzzled by some of the dreams and revelations about myself. Twice I have dreamt as if I have been afflicted by the plague and the swelling has also appeared. Last night I had the same dream and there was also a revelation which indicated some pain or tribulation. The interpreters of dreams have sometimes interpreted plague [if seen in a dream] as meaning plague, sometimes as itching, sometimes as some punishment and trouble from Government officials, and sometimes as other mischief or affliction. I do not know what the interpretation of my dream might be.

[Maktūbāt-e-Aḥmadiyyah, vol. 5, part 1, p. 13, Letter dated March 25, 1898, addressed to Seth 'Abdur-Raḥmān of Madras]

1898

When the book *Ummahātul-Mu'minīn* was published by the Christians, Anjuman-e-Ḥimāyat-e-Islām Lahore, presented a memorial to the Government that the publication of the book should be banned and its author should be prosecuted. I was much opposed to this memorial and had published clearly in my writing that this was not a good way to proceed[448]. But they did not accept my advice;

[448] *See* Announcement of May 4, 1898, *Majmū'a-e-Ishtihārāt*, volume 3, page 41. [Mirza Bashir Ahmad]

indeed, I was reviled for it. At that time I received a revelation:

سَتَذْكُرُوْنَ مَا اَقُوْلُ لَكُمْ وَاُفَوِّضُ اَمْرِیْ اِلَی اللّٰہِ[449]

That is, 'You will soon recall my words…' This was an indication that the memorial would fail of its purpose and that I commit to God the way that I had adopted, which was to refute the charges of our opponents and to deal with them. This revelation was communicated to a large number of people and it happened accordingly—that is to say, the request made by the Anjuman was turned down.

[Nuzūlul-Masīḥ, pp. 225–226, Rūḥānī Khazā'in, vol. 18, pp. 603–604]

1898

The title 'Messiah' is bestowed upon a righteous person whose touch is blessed by God….It is also applied to the Antichrist through whose evil nature and influence calamities, atheism, and faithlessness would be propagated….This is the connotation that has been conveyed to me by Allah the Almighty.

[Ayyāmuṣ-Ṣulaḥ, pp. 59–60, Rūḥānī Khazā'in, vol. 14, p. 294]

1898

On one occasion I received the revelation:

یَا مَسِیْحَ الْخَلْقِ عَدْوَانَا[450]

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[449] **[Arabic] You will soon recall my admonition; I commit my cause to Allah.** [Publishers]

[450] Publishers' Note: The Promised Messiah[as] writes about this revelation:

> **Meaning that [Arabic] O Messiah, who has been sent for the good of mankind, help us to be delivered from the plague.**
>
> **[Ayyāmuṣ-Ṣulaḥ, p. 156, Rūḥānī Khazā'in, vol. 14, p. 403]**

I consider that *‘Adwā* here means the plague.

[Ayyāmuṣ-Ṣulaḥ, p. 109, Rūḥānī Khazā’in, vol. 14, p. 346]

July 4, 1898

In *Barāhīn-e-Aḥmadiyyah*[451] wherever the revelation vouchsafed to me relates to spiritual mysteries and insights, I am mentioned by the name of Aḥmad, as for instance, in the revelation:

يَا اَحْمَدُ فَاضَتِ الرَّحْمَةُ عَلٰى شَفَتَيْكَ۔[452]

And where the blessings of the world are referred to I have been called by the name ‘Īsā, as, for instance, in the revelation:

يَا عِيْسٰى اِنِّيْ مُتَوَفِّيْكَ وَرَافِعُكَ اِلَيَّ وَمُطَهِّرُكَ مِنَ الَّذِيْنَ كَفَرُوْا وَجَاعِلُ الَّذِيْنَ اتَّبَعُوْكَ فَوْقَ الَّذِيْنَ كَفَرُوْٓا اِلٰى يَوْمِ الْقِيٰمَةِ۔[453]

In the same way is the revelation:

’میں تجھے برکت دوں گا یہاں تک کہ بادشاہ تیرے کپڑوں سے برکت ڈھونڈیں گے۔

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[451] *Barāhīn-e-Aḥmadiyyah*, part 1, page 517 sub-footnote, *Rūḥānī Khazā’in*, volume 1, page 617 sub-footnote [Publishers]

[452] **[Arabic] O Aḥmad! Mercy flows from your lips.**

[Barāhīn-e-Aḥmadiyyah, part 1, pp. 517 sub-footnote, Rūḥānī Khazā’in, vol. 1, pp. 618 sub-footnote]

[453] **[Arabic] O ‘Īsā! I shall grant you full reward or cause you to die and I shall raise you towards Me—that is, will elevate your status or will call to Myself from the world [*and shall clear you from the calumnies of the disbelievers*] and shall place those who follow you above those who reject you until the Day of Judgment—that is, your co-believers and companions will be granted ascendancy over others in authority, arguments and blessings.**

[Barāhīn-e-Aḥmadiyyah, part 4, pp. 556–557 sub-footnote 4, Rūḥānī Khazā’in, vol. 1, pp. 664–665 sub-footnote 4]

[Urdu] I shall bless you, so much so that kings shall seek blessings from your garments.

This is the mystery concerning the names of Mahdī and ‘Īsā which has been revealed to me by a divine revelation on Monday, Ṣafar 13, 1316 AH, July 4, 1898 CE.

[Ayyāmuṣ-Ṣulaḥ, p. 151, Rūḥānī Khazā’in, vol. 14, p. 398]

1898

God Almighty has revealed to me that there are many who are of my *Jamā‘at* and have not yet joined it but who are its members within God’s knowledge. I have repeatedly received with reference to them the revelation:

يَخِرُّوْنَ سُجَّدًا۔ رَبَّنَا اغْفِرْ لَنَآ اِنَّا كُنَّا خَاطِئِيْنَ

[Arabic] They will fall into prostration, supplicating: Our Lord forgive us, for we were in error.

[Ayyāmuṣ-Ṣulaḥ, p. 177, Rūḥānī Khazā’in, vol. 14, p. 426]

1898

The next season appears to be the same about which some indications were given in a revelation. The intimation creates apprehension. I advise that in these days the worldly concerns and business should be kept to the minimum. The days will be hard. As far as possible, you should admonish all your brothers. Even if they do not desist, you would have performed your duty.…Regularity in performing the Prayers is vital these days. I have been apprised that these days will be days of great calamities and death and affliction for the world….I feel that in this time of severe tribulation of which I have been warned through revelation, all my dear friends should, as far as possible, be in Qadian.

[Maktūbāt-e-Aḥmadiyyah, vol. 5, no. 4, p. 87, Letter dated July 21, 1898, addressed to Navvāb Muḥammad ‘Alī Khān]

1898

This medicine[454] has been prepared in conformity with revelation.

[Announcement: Remedy for the Plague, July 23, 1898,
Majmū'a-e-Ishtihārāt, vol. 3, p. 52, footnote]

1898

You will recall my revelation:

قادر ہے وہ بادشاہ ٹُوٹا کام بناوے

[Urdu] Mighty is the King who puts together a broken affair.

[Maktūbāt-e-Aḥmadiyyah, vol. 5, part 1, p. 18, Letter dated July 26, 1898,
addressed to Seth 'Abdur-Raḥmān of Madras]

August 1, 1898

al-Ḥakam reports that:

After the *Fajr* Prayer, the Promised Messiah[as] said: 'I saw in my dream that I took out of my mouth a piece of my molar, which had become rotten. I found that it was very clean and I kept it in my hand.' Then he added: 'In a dream if a tooth is thrown away the interpretation is fearful, otherwise it is a glad tiding.'

[al-Ḥakam, vol. 2, no. 22 and 23, August 6 and 13, 1898, p. 16]

1898

When, based on a motion initiated by my opponents, the government moved to have me assessed to income tax and I filed an objection, I was overcome with a state of vision, while I was sitting in the small mosque with some friends and we were busy compiling a statement of income and

[454] Refers to Tiryāq-e-Ilāhi [Mirza Bashir Ahmad]

expenditure. I was shown that the Hindū Taḥṣīldār[455] of Batala, before whom the matter was pending, had been transferred and his place was taken by a Muslim. Along with this vision there were some indications that presaged my victory. I related this vision immediately to those present—one of whom was Khwājah Jamāl-ud-Dīn, Inspector of Schools, Jammu and Kashmir, and there were many others. Thereafter the Hindū Taḥṣīldār was suddenly transferred and his place was taken by Miyāń Tāj-ud-Dīn as Taḥṣīldār of Batala. He made an honest inquiry and sent his report to Mr. Dixon, Deputy Commissioner Gurdāspur. By a happy co-incidence, he too was an intelligent and just official. He recorded an order to the effect that: Mirzā Ghulām Aḥmad is the head of a well-known sect and I do not have any doubt about his integrity... He accepted my objection and exempted me from any tax and closed the file of the case.[456]

[Nuzūlul-Masīḥ, pp. 228–229, Rūḥānī Khazā'in, vol. 18, pp. 606, 607]

1898

I had, by nature, a retiring disposition and did not take happily to meeting people, which bore heavily on me. My father was disappointed in me because of this and considered that I was like a guest in the house requiring only board and lodging and realized that I preferred to be left alone and was not happy in the company of people. He admonished me sharply over this and counselled me, day and night, openly and in secret, to try to make material progress and directed my attention to worldly attractions,

[455] Officer in charge of a revenue subdivision. [Publishers]

[456] On September, 17 1898 income tax exemption was granted. [Mirzā Bashīr Aḥmad]

but I was being drawn very strongly towards God. My brother was like my father in these matters and he also treated me in the same way. Allah the Almighty caused both of them to die, and did not prolong their lives and He revealed to me that:

كَذَالِكَ لِئَلَّا يَبْقٰى مُنَازِعٌ فِيْكَ وَلَا يَضُرُّكَ اِلْحَاحُ الْاَغْيَارِ

[Arabic] This is the way it should have been, so that those who bear animosity to you may be removed and you should not be hurt by their remonstrance.

[Najmul-Hudā, p. 10, Rūḥānī Khazā'in, vol. 14, pp. 51–52]

September 3, 1898

(A) *al-Ḥakam* reports that:

The Promised Messiah received a revelation… on September 3, 1898 which he had written out and posted in the Mubārak Mosque.

غَثَمَ غَثَمَ غَثَمَ لَهٗ دَفَعَ اِلَيْهِ مِنْ مَّالِهٖ دَفْعَةً۔[457]

[al-Ḥakam, no. 26 and 27, dated September 6 and 13, 1895, p. 14]

(B) A few weeks ago I received the revelation:

غَثَمَ لَهٗ۔ دَفَعَ اِلَيْهِ مِنْ مَّالِهٖ دَفْعَةً۔

I was made to understand the meaning that someone, on achieving his purpose, would send a large portion of his wealth as an offering. I noted this revelation in my diary and had it written out and posted in beautiful calligraphy on the wall of the mosque close to my home. There is no indication in the revelation of the period in which this

[457] It is stated in Lisānul-'Arab: غَثَمَ لَهٗ مِنَ الْمَالِ غَثْمَةً۔ اِذَا دَفَعَ لَهٗ دَفْعَةً۔ and stated in Aqrabul-Mawārid: غَثَمَ لَهٗ؛ دَفَعَ لَهٗ دَفْعَةً مِّنَ الْمَالِ جَيِّدَةً۔. Therefore the revelation means: [Arabic] He gave away, he gave away, he gave away to him, all at once, a major portion out of his wealth. [Mirzā Bashīr Aḥmad]

would happen, nor of any particular person who would achieve such success and express such delight.

[Maktūbāt-e-Aḥmadiyyah, vol. 5, part 1, p. 20, Letter dated October 3, 1898, addressed to Seth ʻAbdur-Raḥmān of Madras]

September 26, 1898

Last night I saw that I drank a large cup of sherbet of the utmost sweetness which I could scarcely endure. Nevertheless, I went on drinking it despite the feeling that I was inclined towards diabetes and should not drink anything so sweet in such abundance. Yet I finished the whole of it.

Sherbet means success and this was an indication of the success of Islam and my Jamāʻat.

[al-Ḥakam, vol. 2, no. 28, 29, September 20, 27, 1898, p. 3]

1898

I am the spiritual leader of the age and God is my support. He stands for me like a sharp sword. I have been informed that: **Whoever opposes me out of wickedness will be humiliated and frustrated**.

Bear witness that I have conveyed to you that with which I am charged.

[Ḍarūratul-Imām, p. 26, Rūḥānī Khazā'in, vol. 13, p. 497]

1898

God has…informed me repeatedly through revelation that: In this age no one's insight about God, nor anyone's love of God, comes up to my insight of God and my love of God.

[Ḍarūratul-Imām p. 51, Rūḥānī Khazā'in, vol. 13, p. 502]

October 3, 1898

al-Ḥakam reports that:

In the morning after *Fajr* prayer, the Promised Messiah[as] said: Last night I lied down after *Tahajjud* and, in a light slumber, I saw that I had four leaves of *Surmah Chashm-e-Āryah* in my hand and someone said: the Āryas themselves are now publishing this book.

[al-Ḥakam, vol. 2, no. 30, October 8, 1898, p. 6]

October 14, 1898

On October 14, 1898, in his Friday sermon Maulavī ‘Abdul-Karīm said that those who had disbelieved from among the Banī Israel were cursed by God by the tongue of David[as] and Jesus son of Mary. This was because they exceeded the limits of transgression and disobedience. They had given up forbidding evil and enjoining good. The great and the small among them had all been reconciled to each other’s misdeeds. That is why they were cursed by the tongue of David[as] and Jesus[as]….Now again the time has come for the dry trees to become green once more. The grace of God Almighty is descending like rain. The spiritual leader of the age has appeared with the title ‘Son of Mary.’ He has also been called David. It is necessary, therefore, for people to beware lest those, who strive against him an unholy striving and turn away from him, **should be subjected to the curse which issued from the mouths of Dāwūd[as] [David], and Masīḥ Ibn-e-Maryam[as] [Messiah son of Mary].**

When Maulānā [‘Abdul-Karīm[ra]] uttered the underlined words the Promised Messiah[as] received the revelation:

یہ لعنت ابھی وزیرآباد میں برسی ہے۔

[Urdu] This curse has just descended in Wazirabad.

[al-Ḥakam, vol. 2, no. 32, October 22, 1895, p. 56]

November 4, 1898

Today, November 4, 1898, I saw in a dream that someone sent me some money. I was very glad and was sure that fifty rupees would arrive today; accordingly fifty rupees were received from you today, November 4, 1898. فالحمدللہ وجزاکم اللہ [Allah be praised and may He reward you]. It seems that this offering of yours is acceptable to God.

[From Letters to Dr. Khalīfah Rashīd-ud-Dīn, letter dated November 4, 1898, Friday]

1898

Some days back I had seen in a dream something that portended an affliction and sorrow for you [Navvāb Muḥammad ʻAlī Khān of Maler Kotlah]. Such dreams and revelations are normally not disclosed, but I was afraid. Now it has been manifested in this manner. This was an inevitable decree which has been fulfilled.

[Maktūbāt-e-Aḥmadiyyah, vol. 5, no. 4, p. 94, Letter dated November 8, 1898, addressed to Navvāb Muḥammad ʻAlī Khān]

November 15, 1898

اِنِّیْ مَعَکُمَآ اَسْمَعُ وَاَرٰی۔ فَاصْبِرْ حَتّٰی یَاْتِیَ اللّٰہُ بِاَمْرِہٖ۔ جَزٰٓؤُا سَیِّئَۃٍ
بِّمِثْلِھَا۔ وَتَرْھَقُھُمْ ذِلَّۃٌ۔ مَالَھُمْ مِّنَ اللّٰہِ مِنْ عَاصِمٍ۔ فَاصْبِرْ حَتّٰی یَاْتِیَ اللّٰہُ
بِاَمْرِہٖ۔ اِنِّیْ مَعَکُمْ اَسْمَعُ وَاَرٰی۔ اِنِّیْ مَعَکُمَا اَسْمَعُ وَاَرٰی۔ [458]

[458] **[Arabic] I am with you both hearing and seeing. Then be steadfast till Allah's decree is issued. The recompense of evil is a penalty in proportion thereto. They will be humiliated. No one will be able to save them from Allah [Allah's chastisement]. Then be steadfast until Allah's decree is issued. I am with you hearing and seeing. I am with both of you, hearing and seeing.** [Publishers]

[Writing of the Promised Messiah[as] recorded in Register Muḥāwarātul-‘Arab][459]

November 15, 1898

اِنِّیْ مَغْلُوْبٌ فَانْتَصِرْ۔ اِنَّہٗ طَیِّبٌ مَّقْبُوْلُ الرَّحْمٰنِ۔ اِتَّقِ اللّٰہَ۔ اِنَّ اللّٰہَ مَعَ الْخَائِفِیْنَ۔[460]

[Writing of the Promised Messiah[as] recorded on the Register Muḥāwarātul-‘Arab]

November 16, 1898

اِنِّیْ مَعَ الْغَفَّارِ۔ اٰتِیْکَ بَغْتَۃً۔[461]

[Writings of the Promised Messiah[as] recorded in the Register Muḥāwarātul-‘Arab]

November 20, 1898

(A) Revelation [concerning] Navvāb Muḥammad ‘Alī Khān:

بِاَیِّ عَزِیْزٍ بَعْدَہٗ تَعْلَمُوْنَ[462]

Revelation [concerning] Maulavī Muḥammad ‘Alī:[463]

خُدا میرا بھی گُنہ بخشے۔

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[459] This Register is kept in the Khilāfat Library, Rabwah. This is the same register on which the other side contains the names of boys and girls for the purpose of arranging marriage proposals. [Abdul Latif Bahawalpuri]

[460] **[Arabic] I am overcome, so come to my help. He is holy, accepted of the Gracious One. Fear Allah, Allah is with those who fear Him.** [Publishers]

[461] **[Arabic] I shall come to you most suddenly with My attribute of the Most Forgiving.** [Publishers]

[462] **[Arabic] From which other calamity will you draw a lesson?** [Publishers]

[463] The inscriptions of both these revelations have these two names written in front of them respectively. As the first Revelation is concerning Navvāb Muḥammad ‘Alī Khān[ra], the second revelation seems to be about Maulavī Muḥammad ‘Alī. Allah knows best. [Abdul Latif Bahawalpuri]

[Urdu] May God forgive me my sin also.

[Writing of the Promised Messiah[as] recorded on the Register Muḥāwarātul-‘Arab]

(B) Previous Monday night, about 3 a.m. I received a revelation concerning you [Navvāb Muḥammad ‘Alī Khān of Maler Kotlah], which is:

فَبِاَیِّ عَزِیْزٍ بَعْدَہٗ تَعْلَمُوْنَ

These are the words of Allah the Glorious. He is addressing you saying that after experiencing this calamity, from which greater calamity will you draw a lesson.

[Letter dated November 22, 1898,
addressed to Navvāb Muḥammad ‘Alī Khān,
al-Ḥakam, vol. 7, no. 36, September 30, 1903, p. 5]

November 21, 1898

Sheikh Muḥammad Ḥusain of Batala… has left no stone unturned in bringing me into contempt and humiliating me and reviling me…. Some of my friends had suggested to him with great gentleness and courtesy that… he might settle with me by way of *mubāhalah* for if a matter cannot be settled in any other way, the last resort is the Judgment of God which is called *mubāhalah*. It was also said that from our side the term of the *mubāhalah* would be one year; and this term has been set on the basis of a revelation…. Instead of accepting this in good faith, Sheikh Muḥammad Ḥusain … prepared a filthy announcement full of abuse and had it published in the names of Muḥammad Bakhsh Ja‘far Zatallī and Abul-Ḥasan Tibbetī.

At this time, this announcement is before me and I have supplicated God Almighty that He should Himself decide between Sheikh Muḥammad Ḥusain and me. My supplication was the following:

My Lord of Glory, if I am in Your estimation so base and such a liar and impostor as Muḥammad Ḥusain of Batala

has repeatedly declared in his Journal *Ishā'atus-Sunnah*, calling me a liar, Antichrist, impostor and as he and Muḥammad Bakhsh Ja'far Zatallī and Abul-Ḥasan Tibbetī have tried their utmost to humiliate me in their announcement of November 10, 1898, then, my Lord, if in Your estimation I am as they have represented me, do You abase and humiliate me within thirteen months, that is to say, between December 15, 1898 and January 15, 1900 and proclaim the honour and high-standing of these people and thus put an end to this daily squabble. If on the other hand, my Lord and my Master, my Bountiful One, the Bestower of all those bounties which are within Your knowledge and my knowledge, I have a position of honour in Your presence, then I humbly beseech You, that within the said thirteen months, which will be counted from December 15, 1898 to January 15, 1900, do You humiliate in the eyes of the world the said Sheikh Muḥammad Ḥusain, Muḥammad Bakhsh Ja'far Zatallī and Abul-Ḥasan Tibbetī who have published this announcement in order to humiliate me. (The period of thirteen months was determined under revelation, namely one month has been added to a year.)

In short, if these people are truthful and pious and righteous in Your estimation and I am a liar and impostor, then do You bring about my humiliation and ruin within these thirteen months, but if in Your presence I have standing and honour, then do You manifest this Sign that all three might be abased, humiliated, and worthy of being named as ضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ [Those who have been humiliated] آمین ثم آمین Āmīn, again, Āmīn.

This was the supplication I made and in answer to it I received the revelation:

مَیں ظالم کو ذلیل اور رُسوا کروں گا اور وہ اپنے ہاتھ کاٹے گا۔

[Urdu] I shall humiliate and disgrace the unjust one and he will bite his hands.[464]

(By biting his hands it is meant that the unjust one, who was not in the right, wrote an unfair statement. He will be ashamed of his hands and will regret that they were employed in such a thing.)

I also received some revelations in Arabic, which are given below:

إِنَّ الَّذِيْنَ يَصُدُّوْنَ عَنْ سَبِيْلِ اللّٰهِ سَيَنَالُهُمْ غَضَبٌ مِّنْ رَّبِّهِمْ۔ ضَرْبُ اللّٰهِ اَشَدُّ مِنْ ضَرْبِ النَّاسِ۔ اِنَّمَآ اَمْرُنَآ اِذَآ اَرَدْنَا شَيْئًا اَنْ نَّقُوْلَ لَهٗ كُنْ فَيَكُوْنَ۔ اَتَعْجَبُ لِاَمْرِيْ۔ اِنِّيْ مَعَ الْعُشَّاقِ۔ اِنِّيْ اَنَا الرَّحْمٰنُ ذُوالْمَجْدِ وَالْعُلٰى۔ وَيَعَضُّ الظَّالِمُ عَلٰى يَدَيْهِ۔ وَيُطْرَحُ بَيْنَ يَدَيَّ۔ جَزَآءُ سَيِّئَةٍ بِّمِثْلِهَا۔ وَتَرْهَقُهُمْ ذِلَّةٌ۔ مَالَهُمْ مِّنَ اللّٰهِ مِنْ عَاصِمٍ۔ فَاصْبِرْ حَتّٰى يَاْتِيَ اللّٰهُ بِاَمْرِهٖ۔ اِنَّ اللّٰهَ مَعَ الَّذِيْنَ اتَّقَوْا وَّالَّذِيْنَ هُمْ مُّحْسِنُوْنَ۔ [465]

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[464] Note by Ḥaḍrat Mirzā Bashīr Aḥmad[ra]: The revelation also included the Urdu sentence وہ اپنے ہاتھ کاٹے گا [He will bite his hands] and so it happened. With one threat from the Magistrate, Muḥammad Ḥusain made a lasting pledge that he would never call the Promised Messiah[as] by the names infidel, Antichrist, and liar, even though he had written in his magazine *Ishā'atus-Sunnah* that he would continue to do so till the end of his life. The same happened to Abul-Ḥasan Tibbetī and Ja'far Zatallī. Their pens were so broken that their name was not heard again. (For details, see Announcement of December 17, 1899, *Majmū'a-e-Ishtihārāt*, volume 3, pages 214–217)

[465] **[Arabic] Those who obstruct people from the way of Allah will be subjected to the wrath of their Lord. Allah's stroke is much severer than the stroke of men. Our method is that when We determine a matter, We direct it: Be; and it is. Do you wonder at My command? I am with those who love Me. I am the Gracious, the Majestic and the High. The unjust one will bite his hands. He will be thrown before Me. The recompense of evil is a penalty proportionate thereto. They will be humiliated; no one can save them from Allah. Be steadfast until Allah's decree is issued. Allah is with those who are righteous and with those who do good.** [Publishers]

This is the Judgment of God. Its purport is that of the two sides mentioned in the announcement, that is to say myself on one side and Sheikh Muḥammad Ḥusain, Ja‘far Zatallī and Maulavī Abul-Ḥasan Tibbetī on the other, both being under the command of Allah, the one who is a liar will be humiliated. As this Judgment will be on the basis of revelation it will be a clear Sign for the seekers after truth and will open the way of guidance for them….

The summary of this revelation is that those who are reviling a truthful one in order to humiliate him and are devising projects to that end will be humiliated by God. The term is thirteen months from December 15, 1898 as has already been mentioned and the period till December 14, 1898 is a respite for repentance and turning to God. The end.[466]

[Majmū‘a-e-Ishtihārāt, vol. 3, pp. 57–62, Announcement of November 21, 1898]

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[466] In the announcement of November 21, 1898... the following revelation was set forth for the unjust and lying party:

جَزٰٓؤُا سَيِّئَةٍ بِمِثْلِهَا وَتَرْهَقُهُمْ ذِلَّةٌ۔

[Arabic] The recompense of evil is a penalty in proportion thereto and they will be humiliated.

That is to say that the unjust one will be afflicted with a penalty, the like of the evil that he did to the other side. Today that prophecy has been completely fulfilled. Maulavī Muḥammad Ḥusain had reviled me and humiliated me, he called me a disbeliever, Antichrist, liar and a perverter and had an edict prepared on those lines against me by the *maulavī* of Punjab and India. On that basis he persuaded Muḥammad Bakhsh Ja‘far Zatallī and others of Lahore to calumniate me and the members of my family. So now a similar edict has been issued against Muḥammad Ḥusain himself by the *maulavīs* of Punjab and India including his own master and teacher Nadhīr Ḥusain. They have stated that he is a liar, Antichrist, impostor, disbeliever, innovator, and that he is outside the pale of Ahl-e-Sunnat and indeed outside the pale of Islam.

[Announcement of January 3, 1899, Majmū‘a-e-Ishtihārāt, vol. 3, p. 92,
***See Also* the Announcement of December 27, 1898,**

December 21, 1898

This morning I received the revelation:

قادر ہے وہ بارگاہ ٹوٹا کام بناوے
بنا بنایا توڑ دے کوئی اُس کا بھید نہ پاوے

[Urdu] Almighty is He. He sets right a ruined project and breaks up a running one. None has access to His secret.

[Maktūbāt-e-Aḥmadiyyah, vol. 5, part 1, p. 23, Letter dated December 21, 1898, addressed to Seth ʻAbdur-Raḥmān of Madras]

December 31, 1898

The Promised Messiah[as] said: Last night I received the revelation:

اَلسُّهَيْلُ الْبَدْرِيُّ [467]

Then he said: This star is also known as the Bastard Killer, for when it rises certain types of insects are destroyed. Abul-Faḍl has said with reference to it: **The Bastard Killer rose as the blessed star.**

[al-Ḥakam, vol. 3, no. 1, January 10, 1889, p. 6]

1898

When Khwājah Jamāl-ud-Dīn, B. A., who is a member of my Jamāʻat, failed in the examination for a judicial appointment, and became a prey to disappointment, despair, and pain, I received a revelation concerning him:

سَيُغْفَرُ

That is [Arabic] God will remove his grief.

Majmūʻa-e-Ishtihārāt, vol. 3, pp.74–78]

[467] Note by Maulānā Abdul Latif Bahawalpuri: The star *Suhail* [Canopus] appears in the Arab countries after the rainy season following summer.

Soon thereafter he was appointed in the State of Jammu and Kashmir to a post which he found better than the judicial post. That is, he was promoted as the Inspector of Schools for the entire State of Jammu and Kashmir.

[Nuzūlul-Masīḥ, p. 213, Rūḥānī Khazā'in, vol. 18, p. 591]

About 1898 [468]

At one time, the eyes of my son, Bashīr Aḥmad, gave him great trouble. His eyelashes fell off and water ran constantly from his eyes. Finally, I supplicated on his behalf and received the revelation:

بَرَّقَ طِفْلِیْ بَشِیْرٌ

Meaning [Arabic] My boy Bashīr's eyes have recovered.

Within a week God Almighty bestowed healing upon him and his eyes were restored to perfect health. Before that we had tried both the Allopathic and Ayurvedic medicine for several years but none of them did any good and the condition of his eyes had gone on deteriorating.

[Nuzūlul-Masīḥ, p. 230, Rūḥānī Khazā'in, vol. 18, p. 608]

[468] According to this date, which is an estimate, Ḥaḍrat Mirza Bashir Aḥmad[ra] was five years old at the time of this revelation. However, he was suffering from eye disease up to the age of seven years. Thus this revelation seems to belong to the year 1900. [Jalal-ud-Din Shams]

1899

January 15, 1899

مَا كَانَ اللّٰهُ لِيُعَذِّبَهُمْ وَاَنْتَ فِيْهِمْ۔[469]

[Note by the Promised Messiah[as] on a page attached to the book Ta'ṭīrul-Anām][470]

January 18, 1899

غِيْضَ الْمَآءُ وَقُضِيَ الْاَمْرُ۔[471]

[Note by the Promised Messiah[as] on pages attached to the book T'aṭīrul-Anām]

February 3, 1899

(A) I saw a dream on the night of Friday, Ramaḍān 21, 1316 AH, when I perceived a great display of spiritual blessings and I imagined that it was *Lailatul-Qadr* [Night of Decree] and a steady light rain was falling.. This dream has reference to those people who constantly try to create doubts concerning me in the circles of our benign government. I saw that someone said to me: If your God is the All-Powerful God, then beseech Him that this stone which you are carrying on your head should turn into a buffalo. I then saw that I had a heavy stone on my head which I sometimes imagined to be a piece of rock and sometimes a piece of wood. On perceiving this, I threw it

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[469] **[Arabic] Allah would not chastise them while you are among them.** [Publishers]

[470] This is a book on the interpretation of dreams. The copy containing the writings of the Promised Massiah[as] is available in the Khilāfat Library, Rabwah. [Jalal-ud-Din Shams]

[471] **[Arabic] The water was made to subside and the matter was decided.** [Publishers]

immediately to the ground and then supplicated to the Almighty God that the piece of rock may be turned into a buffalo, and I was completely absorbed in this prayer. Thereafter, when I lifted up my head I saw that the stone had become a buffalo. I looked first of all at its eyes which were very big and bright. Seeing that God had turned a stone, which had no eyes, into a handsome buffalo with big and bright eyes—and it is a useful animal—I was deeply moved and recalling the power of God I immediately fell into prostration and glorified God Almighty in a loud voice in the words:

رَبِّیَ الْاَعْلٰی۔رَبِّیَ الْاَعْلٰی[472]

My voice was so loud that I felt it must have carried over a long distance. Then I said to a woman who was standing near me and whose name is Bhāno[473], and it was probably she who had asked me to make the supplication: See how Powerful our God is, who has made a stone into a buffalo and has bestowed eyes on it. While I said this to her my heart was once again deeply moved by the thought of God's power and was again filled with His praise and again I fell into prostration. Every time my heart was moved at the thought: Lord, how great is Your Majesty and how wonderful are Your acts that You have turned a lifeless stone into a buffalo and have bestowed upon it big and bright eyes through which it sees everything. Not only this, but we hope to obtain milk from it too. I was still in

[472] **[Arabic] My Lord is the High, my Lord is the High.** [Publishers]

[473] Bhāno was a sincere Aḥmadī lady who lived in Basrāwāń, close to Qadian. She was a frequent visitor of the household of the Promised Messiah[as]. [Jalal-ud-Din Shams]

prostration when I woke up. It was about 4 a.m. فَالْحَمْدُ لِلّٰہِ عَلٰی ذٰلِکَ. [Allah be praised for all this].

I interpreted this dream[474] to mean that my ruthless opponents who convey baseless and false tales concerning me to the Government will not succeed in their efforts and that as God Almighty in my dream converted a stone into a buffalo and granted it big and bright eyes, in the same way, He will bestow insight concerning me upon Government officials and they will reach the correct conclusion.. **These are God's doings and appear strange in the eyes of people.**

[Ḥaqīqatul-Mahdī, pp. 10–11, Rūḥānī Khazā'in, vol. 14, pp. 443–445]

(B) The appearance for the criminal case is now fixed for February 14, 1889. So far it seems that the magistrate is not well disposed towards me. On Friday night I saw in a dream that by virtue of my supplication a stone or a piece of wood was turned into a buffalo. Perceiving that a great Sign had appeared I fell into prostration[475] and glorified Allah in a loud voice repeating:

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[474] It appears that this dream relates to the case.* The stone or piece of wood represents the magistrate who might be seeking [to do me] harm and whose eyes are closed. The interpretation of his becoming a buffalo having big eyes seems to be that suddenly something might arise which would open his eyes.

[Maktūbāt-e-Aḥmadiyyah, vol. 5, part 3, pp. 156–157, Letter dated February 5, 1899, addressed to Chaudhry Rustam 'Alī]

* i.e. Case filed by the police against the Promised Messiah[as] in the court of Mr. Douie, Deputy Commissioner, Gurdaspur. [Publishers]

[475] The interpretation of falling into prostration in the dream also is victory over an enemy.

[Maktūbāt-e-Aḥmadiyyah, vol. 5, no. 3, p. 157, Letter dated February 5, 1899, addressed to Chaudhary Rustam 'Alī]

رَبِّیَ الْاَعْلٰی۔ رَبِّیَ الْاَعْلٰی[476]

I imagined that the interpretation is that the piece of wood or stone represents the harsh, hypocritical magistrate and his turning into a buffalo through my supplication might be an indication that it has been turned into something useful from which milk might be expected. If my interpretation is correct there is strong hope that the case will take a good turn in my favour. The interpretation of falling into prostration in a dream is given as victory over an enemy. There are other revelations also with the same indications. It is possible that this dream might be manifested on some other occasion. In any case, it is good for us whatever may be its application.

[Extracted from hand-written Letter, dated February 5, 1889, addressed to Dr. Khalīfah Rashīd-ud-Dīn, Maktūbāt-e-Aḥmadiyyah (2015 edition), vol. 4, p. 212, letter number 58]

1899

A criminal case was made up by the police against me in the court of Mr. Douie, Deputy Commissioner, Gurdaspur with the intent of having me punished. About it, God Almighty informed me that the perpetrators of this effort will be frustrated, and so it happened. I received a revelation in this context

اِنَّا تَجَالَدْنَا فَانْقَطَعَ الْعَدُوُّ وَاَسْبَابُہٗ

> **That is [Arabic] We fought with the sword and as a consequence the enemy was totally destroyed and his resources were also cut off.**

The enemy here refers to a Deputy Inspector [of Police] who had charged me falsely out of enmity. In the end, he died of the plague.

[Ḥaqīqatul-Waḥī, p. 217, Rūḥānī Khazā'in, vol. 22, p. 227]

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[476] **[Arabic] My Lord is High, my Lord is High.** [Publishers]

1899

The revelations that I received thereafter reinforce the dream[477] that I had seen and I set them out below so that when they are fulfilled people's faith might be strengthened….These revelations supporting that dream are:

اِنَّ اللّٰهَ مَعَ الَّذِيْنَ اتَّقَوْا وَّالَّذِيْنَ هُمْ مُّحْسِنُوْنَ۔ اَنْتَ مَعَ الَّذِيْنَ اتَّقَوْا۔
وَاَنْتَ مَعِيْ يَا اِبْرَاهِيْمُ۔ يَاْتِيْكَ نُصْرَتِيْ۔ اِنِّيْ اَنَا الرَّحْمٰنُ۔ يَا اَرْضُ ابْلَعِيْ
مَاءَكِ۔ غِيْضَ الْمَاءُ وَقُضِيَ الْاَمْرُ۔ سَلَامٌ قَوْلًا مِّنْ رَّبٍّ رَّحِيْمٍ۔ وَامْتَازُوا الْيَوْمَ
اَيُّهَا الْمُجْرِمُوْنَ۔ اِنَّا تَجَالَدْنَا فَانْقَطَعَ الْعَدُوُّ وَاَسْبَابُهٗ۔ وَيْلٌ لَّهُمْ اَنّٰى يُؤْفَكُوْنَ۔
يَعَضُّ الظَّالِمُ عَلٰى يَدَيْهِ وَيُوْثَقُ۔ وَاِنَّ اللّٰهَ مَعَ الْاَبْرَارِ۔ وَاِنَّهٗ عَلٰى نَصْرِهِمْ لَقَدِيْرٌ۔
شَاهَتِ الْوُجُوْهُ۔ اِنَّهٗ مِنْ اٰيَةِ اللّٰهِ وَاِنَّهٗ فَتْحٌ عَظِيْمٌ۔ اَنْتَ اِسْمِيَ الْاَعْلٰى۔ وَاَنْتَ
مِنِّيْ بِمَنْزِلَةِ مَحْبُوْبِيْنَ۔ اِخْتَرْتُكَ لِنَفْسِيْ۔ قُلْ اِنِّيْ اُمِرْتُ وَاَنَا اَوَّلُ الْمُؤْمِنِيْنَ۔

That is [Arabic] Allah is with the righteous. You are with the righteous and you are with Me; O Ibrāhīm [Abraham], My help will come to you. I am the Gracious One. O earth, swallow up your water (meaning the false tales and reports that have been spread against me). The water[478] subsided and the decree was fulfilled. You have been granted peace; the Merciful Lord has said so. Separate yourselves, O ye guilty one. We vanquished the enemy and all his resources were cut off. Ruin upon them, how they invent things! The unjust one will bite his hands and will be prevented from his mischief. Allah will be with the virtuous and He has the power to help them. Faces will be

[477] That is, the dream of February 3, 1899 mentioned earlier. [Mirza Bashir Ahmad]

[478] The date of this revelation is written as January 18, 1899 by the Promised Massiah[as] in the footnote of the book, *Ta'ṭīrul-Anām*. This book is available in Khilāfat Library, Rabwah. [Jalal-ud-Din Shams]

distorted. This is a Sign of Allah and it is a great victory. You are My name that is higher than all. You are at the station of the loved ones. I have chosen you for Myself. Say: I have been commissioned and I am the first of all the believers.

[Ḥaqīqatul-Mahdī, pp. 12–13, First Edition, Rūḥānī Khazā'in, vol. 14, p. 446]

1899

Concerning the case instituted against me in the court of Mr. Douie, District Magistrate, Gurdaspur, on the report of Munshī Muḥammad Baksh, Deputy Inspector, Batala, … God Almighty informed me, through revelation before the event, that He would safeguard me against the ill designs of my enemies and that their efforts would be frustrated.

It happened accordingly.... Before the case was instituted, God Almighty informed me through revelation that a case of that type would be filed against me. Upon this, I supplicated and, my supplication being accepted, I was discharged from the case. Before the decision of the case I also received the revelation:

تیری عزّت اور جان سلامت رہے گی اور دشمنوں کے حملے جو اسی بَدغرض کے لئے ہیں
اُن سے تجھے بچایا جائے گا۔

[Urdu] Your honour and life will remain secure and you will be safeguarded against the attacks of your enemies made with this evil intent.

[Tiryāqul-Qulūb, p. 79, First Edition, Rūḥānī Khazā'in, vol. 15, p. 309]

1899

One day about the time of *Ḍuhar* [the noon Prayer], I suddenly received the revelation:

سَرٰی فَخِذًا اَلِیْمًا

Meaning [Arabic] You will see a painful thigh.

I told him [Sheikh Ḥāmid ‘Alī] of this revelation and I left immediately along with him for the mosque to join in the service. He also got down from the stairs with me. As we descended from the stairs, we saw two young men riding their horses. They were aged about twenty years; one, a little older than the other. They reined in their horses near us and one of them said to me: This other rider is my brother. He has severe pain in his thigh and we have called to enquire about some remedy. I said to Ḥāmid ‘Alī: You be a witness that the revelation has been fulfilled within a few minutes.

[Tiryāqul-Qulūb, pp. 32–33, First Edtion, Rūḥānī Khazā’in, vol. 15, pp. 196–197]

March 10, 1899

al-Ḥakam reports that the Promised Messiah[as] said:

I saw in my dream that Mubārakah[479], (may Allah guard her) was saying in Punjābī:

مینوں کوئی نہیں کہہ سکدا کہ ایسی آئی جس نے ایہہ مصیبت پائی۔

[Punjabi] No one can say about me that she came and brought this affliction.

[al-Ḥakam, vol. 7, no. 21, June 10, 1903, p. 2]

April 13, 1899

On April 13, 1899, I received the revelation:

اِصْبِرْ مَلِيًّا سَاَهَبُ لَكَ غُلَامًا زَكِيًّا

That is [Arabic] Wait a short while, I shall soon bestow on you a pure son.

It was Thursday, Dhul-Ḥajj 2, 1316 AH. Along with it I received the revelation:

[479] Ḥaḍrat Sayyeda Navvāb Mubārakah Begum [Jalal-ud-Din Shams]

رَبِّ اَصِحَّ زَوْجَتِیْ هٰذِہٖ

That is [Arabic] O my Lord! Grant this my wife security from disease and restore her to health.

This was an indication that the birth of the child might be accompanied by some disorder[480]. I announced this revelation to all my friends who were present in Qadian and Maulavī ‘Abdul-Karīm wrote several letters to our friends informing them of it.

[Tiryāqul-Qulūb, p. 41, vol.1, Rūḥānī Khazā’in, vol. 15, pp. 216–217]

May 19, 1899

اِنَّا لَنَعْلَمُ الْاَمْرَ وَاِنَّا عَالِمُوْنَ سَیُبْدَی الْاَمْرُ وَنَنْسِفَنَّ نَسْفًا۔[481]

[Letter written by Maulavī ‘Abdul-Karīm, *See* al-Ḥakam, vol. 3, no. 22, June 23, 1899, p. 8]

June 13, 1889

(A) When the day dawned on 13th of June 1899, which was exactly two months after the revelation received on April 13, 1899, the soul of that boy spoke to me under divine direction and I heard his words as revelation:

اِنِّیْ اَسْقُطُ مِنَ اللّٰہِ وَاُصِیْبُہٗ

That is [Arabic] My time has now arrived. I shall fall upon the earth from Allah and from His hands and then shall proceed towards Him.

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[480] After the birth of the child my wife became ill as was indicated in the revelation. She is still suffering from some of the after effects but has, by the grace of Allah, recovered from the graver symptoms.

[Tiryaqul-Qulūb, p. 41, First Edition Rūḥānī Khazā’in, vol. 15, p.217]

[481] **[Arabic] We know the real matter and We indeed have knowledge. The affair will soon be manifested and We shall break all into little bits.** [Publishers]

On the following day June 14, 1899 he was born.

[Tiryāqul-Qulūb, p. 41, Rūḥānī Khazā'in, vol. 15, pp. 217]

(B) God had informed me that He would bestow another son upon me and this is the fourth son who has just been born and has been named Mubārak Aḥmad. I was informed of his birth about two years[482] previously and then again two months before his birth. I received the revelation just prior to his birth:

اِنِّیْ اَسْقُطُ مِنَ اللّٰہِ وَاُصِیْبُہٗ

That is [Arabic] I fall upon the earth from the Hand of Allah and shall proceed towards Him.

My own interpretation of this revelation is that this boy will be righteous and will face towards God and will move towards Him or that he will die early[483]. Allah alone knows which of these two interpretations is in accord with His design.

[Tiryāqul-Qulūb, p. 40, Rūḥānī Khazā'in, vol. 15, pp. 213–214]

June 1899

Thereafter[484] I received the revelation:

کَفٰی ھٰذَا[485]

[Letter written by Maulavī 'Abdul-Karīm *See* al-Ḥakam, vol. 3, no. 23, June 30, 1899, p. 7]

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[482] The promise for the birth of the fourth son was also given fourteen years before it's advent. See revelation under year 1885 on page 165. [Mirza Bashir Ahmad]

[483] Sahibzādah Mirzā Mubārak Aḥmad passed away in childhood on September 16, 1907. [Jalal-ud-Din Shams]

[484] Meaning this revelation was after اِنِّیْ اَسْقُطُ مِنَ اللّٰہِ وَاُصِیْبُہٗ [Mirza Bashir Ahmad]

[485] **[Arabic] This is enough.** [Publishers]

Publishers' Note: The indication given in this was that the Promised Messiah[as] would not have any male child born to him thereafter.

June 14, 1899

The time of delivery was near for my wife and on June 14, with the first pains, my wife's condition became serious. Her body temperature dropped and she suffered from extreme weakness. It seemed as if she would faint. I imagined at that time that perhaps she was about to leave the world. The children were all deeply overcome and the women and her mother were almost out of their senses for the crisis had arisen suddenly. Believing that she was at her last breath and yet being certain of God's power to perform wonders, I supplicated for her health and her condition changed immediately and I received the revelation:

تَحْوِيْلُ الْمَوْتِ

Indicating that [Arabic] We have postponed death and moved it for another time.

Her body temperature rose again and then she regained her full senses and the boy was born who has been named Mubārak Aḥmad.

[Maktūbāt-e-Aḥmadiyyah, vol. 5, part 1, p. 26,
Letter addressed to Seth 'Abdur-Raḥmān of Madras,
Tashḥīdhul Adhhān, vols. 2, 3, p. 116, published February–March 1908]

June 17, 1899

Maulānā 'Abdul-Karīm[ra] wrote in a letter about a dream of the Promised Messiah[as]:

The Promised Messiah[as] saw that there was fire and smoke and sparks were flying towards him but did not hurt him. In this situation he was supplicating:

يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ اَسْتَغِيْثُ۔ اِنَّ رَبِّیْ رَبُّ السَّمٰوٰتِ وَالْاَرْضِ۔[486]

**[Letter written by Maulavī ‘Abdul-Karīm[ra], June 23, 1899,
See al-Ḥakam, vol. 3, no. 22, June 23, 1899, p. 8]**

June 25, 1899

More or less two days ago I saw you [Seth ‘Abdur-Raḥmān of Madras] in my dream.

**[Maktūbāt-e-Aḥmadiyyah, vol. 5, no. 5, part 1, p. 27, Letter dated June 27, 1899,
addressed to Seth ‘Abdur-Raḥmān of Madras]**

1899

جو شخص تیری پیروی نہیں کرے گا اور تیری بیعت میں داخل نہیں ہوگا اور تیرا
مخالف رہے گا وہ خدا اور رسول کی نافرمانی کرنے والا اور جہنمی ہے۔

[Urdu] He who does not follow you and does not enter into a pledge of *bai‘at* with you and remains hostile to you, is disobedient to God and His Messenger and is destined for hell.

**[From the Letter of the Promised Messiah[as] dated June 16, 1899,
addressed to Bābū Ilāhī Bakhsh, Majmū‘a-e-Ishtihārāt, vol. 3, p. 275]**

June 30, 1899

On June 30, 1899 I received the revelation:

پہلے بیہوشی۔ پھر غشی۔ پھر موت

[Urdu] First unconsciousness, then swoon, then death.

And the indication was that this had reference to a sincere friend whose death would cause me great pain. I announced this revelation to several members of my Jamā‘at and it has been published in the *al-Ḥakam* of June 30, 1899.

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[486] **[Arabic] O Ever-Living and Self-Subsisting One, I supplicate for Your mercy. Indeed, my Lord is the Lord of the heavens and earth.** [Publishers]

Thereafter towards the end of July 1899 a very sincere friend of mine, Dr. Muḥammad Būrhey Khān, Assistant Surgeon, died suddenly in Qasur. He first lost consciousness, then suddenly entered into a swoon and then passed on from this mortal world. There was a difference of only 20–22 days between the time of his death and this revelation.

[Ḥaqīqatul-Waḥī, pp. 213–214, Rūḥānī Khazā'in, vol. 22, pp. 223–224]

1899

Maulānā 'Abdul-Karīm[ra] writes in a letter:

This morning the Promised Messiah[as] saw in a dream as if the Empress of India (may Allah preserve her) had arrived in the house of the Promised Messiah[as]. The Promised Messiah[as] told my humble self, 'Abdul-Karīm, in his dream, while I was sitting close to him, that: 'The Queen Empress had most graciously arrived in my house and had stayed for two days; some means should be found of thanking her for her graciousness.' The interpretation of the dream was that the Promised Messiah[as] would soon witness some divine help.[487]

[Letter written by Maulavī 'Abdul-Karīm[ra], al-Ḥakam, vol. 3 no. 24, July 10, 1899 p. 3]

[487] The most wonderful and interesting event of this week was… the receipt of a letter by the Promised Messiah[as] in which it is set out in detail and with full proof that in the vicinity of Jalalabad (Afghanistan) there is a platform which is known as the platform of Prophet Yūz Āsaf. The local tradition is that this Prophet came from Syria about two thousand years ago. There is a *jāgīr* attached to this platform granted by the Afghan Government….The Promised Messiah[as] was so delighted with this letter that he observed: 'God Almighty is a witness and knows that if someone had brought me millions of rupees that would not have given me so much joy as this letter has brought me'…. Thus the fulfilment of his dream of the morning was manifested at the time of *Ḍuhar*.

1899

(A) On one occasion I suffered from severe toothache which would not let me have a moment's rest. I enquired from someone whether there was a remedy for it. He said: The only remedy for toothache is to have the tooth taken out; and this I shrank from. I was sitting on the ground in my state of restlessness and there was a *chār-pa'ī* [cot] nearby. In my restlessness, I put my head on the foot of the cot and was overtaken by a light slumber. When I reverted to wakefulness, the pain had disappeared altogether and the revelation flowed from my lips:

اِذَا مَرِضْتَ فَهُوَ يَشْفِيْ

That is [Arabic] When you fall ill, He bestows healing on you. [488]

فَالْحَمْدُ لِلّٰهِ عَلٰى ذٰلِكَ [Allah be praised for this].

[Ḥaqīqatul-Waḥī, p. 235, Rūḥānī Khazā'in, vol. 22, pp. 246–247]

(B) More than a month ago Maulavī Nūr-ud-Dīn[ra] began to suffer from a severe toothache which continued for a number of days and yielded only to the tooth being taken out. The Promised Messiah[as] said:

I too once suffered from a severe toothache which made me unconscious and in this condition I received the revelation:

وَاِذَا مَرِضْتَ فَهُوَ يَشْفِيْ[489]

[Letter by Maulavī 'Abdul-Karīm[ra], al-Ḥakam, vol. 3, no. 24, July 10, 1899, p. 3]

[488] This Revelation is given here because it was determined from the statement of Maulavī 'Abdul-Karīm[ra], given in section (B), that this revelation occurred prior to July 10, 1899. [Jalal-ud-Din Shams]

[489] **[Arabic] When you fall ill, He bestows healing on you.** [Publishers]

When I came back to consciousness the pain had disappeared.

[Letter written by Maulavī ‘Abdul-Karīm[ra], al-Ḥakam, vol. 3, no. 24, July 10, 1899 p. 4]

July 6, 1899

Maulānā ‘Abdul-Karīm[ra] writes in a letter:

On the night of July 6, God Almighty showed the Promised Messiah[as] a view of paradise and hell. First he was shown paradise and every type of its fruits and bounties and he received the revelation:

يَأْتِيْكَ مِنْ كُلِّ فَجٍّ عَمِيْقٍ[490]

Then he was given a view of hell which was most repulsive and looked like a privy and the following revelation flowed from his lips: [491]

لَوْلَا فَضْلُ اللّٰهِ وَرَحْمَتُهٗ عَلَيَّ لَأُلْقِيَ رَأْسِيْ فِيْ هٰذَا الْكَنِيْفِ۔[492]

[Letter written by Maulavī ‘Abdul-Karīm[ra], al-Ḥakam, vol. 3, no. 24, July 10, 1899, p.4]

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[490] **[Arabic] These will come to you from every distant track.** [Publishers]

[491] In the *aḥādīth* of the Holy Prophet[sa] the world has been described like a rubbish heap. This revelation supports that simile and purports to say: It is Allah’s grace that He made me oblivious of worldly considerations; otherwise, I would also have been a worm of such a filthy place. [Mirza Bashir Ahmad]

[492] Note from a letter of Maulavī ‘Abdul-Karīm:

> **Meaning [Arabic] ‘Had it not been for the grace of Allah and His mercy on me, my head would have been thrown into this privy.’** This is a way of expressing Allah’s Grace. That is, Allah the Almighty has not created him for such an abode. Prior to this, he had seen several people in such a dark cave.
>
> **[Letter of Maulavī ‘Abdul-Karīm[ra], al-Ḥakam, vol. 3, no. 24, July 10, 1899,p.4]**

August 27, 1899

I have received the revelation concerning myself:

خدا نے ارادہ کیا ہے کہ تیرا نام بڑھاوے اور آفاق میں تیرے نام کی خوب چمک دکھاوے
آسمان سے کئی تخت اُترے مگر سب سے اُونچا تیرا تخت بچھایا گیا۔ دشمنوں سے ملاقات کرتے
وقت ملائکہ نے تیری مدد کی۔

[Urdu] God has determined to foster your name and to make it shine in the universe. Many thrones have descended from heaven, but your throne has been set up the highest of all. The angels[493] helped you at the time of meeting your enemies.

[Letter addressed to Seth 'Abdur-Raḥmān of Madras, Maktūbāt-e-Aḥmadiyyah, vol. 5, part 1, p.30 *and* al-Ḥakam, September 9, 1899, p. 5]

August 30, 1899

رحمتِ الٰہی کے چھپے سامان۔

[Urdu] The silent means of the provision of divine mercy.

[Quoted from Letter written by Maulavī 'Abdul-Karīm[ra], al-Ḥakam, vol. 3, no. 32, September 9, 1899, p. 5]

August 30, 1899

Maulānā 'Abdul-Karīm[ra] writes in a letter: On the same day in a dream the Promised Messiah[as] put his fingers on his pulse and said: Let us see whether it emits the sound of humiliation or of divine help. The pulse gave the sound of divine help.

[Letter written by Maulavī 'Abdul-Karīm, al-Ḥakam, vol. 3, no. 32, September 9, 1899, p. 5]

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493 Arba'īn, volume 3, page 37, Rūḥānī Khazā'in, volume 17, page 428, and Appendix *Tuḥfah-e-Golarhviyyah*, page 25, Rūḥānī Khazā'in, volume 17, page 75 show that the revelation of Allah: ملائکہ نے تیری مدد کی has another version: فرشتوں نے تیری مدد کی Meanings of both versions is the same. [Mirza Bashir Ahmad]

September 2, 1899

Just at this moment when I was writing this part of the book, I received this sentence in revelation:

رَبَّنَآ اٰمَنَّا فَاكْتُبْنَا مَعَ الشّٰهِدِيْنَ[494]

This is Saturday September 2, 1899 1 p.m., time for *Ḍuhar* Prayer.

[Tiryāqul-Qulūb, p. 59, footnote, Rūḥānī Khazā'in, vol. 15, p. 262, footnote]

September 14, 1899

On September 14, 1899 I received the revelation:

ایک عزّت کا خطاب۔ایک عزّت کا خطاب۔لَکَ خِطَابُ الْعِزَّۃِ۔ایک بڑا نشان اس کے ساتھ ہوگا۔

[Urdu] A title of honour,[495] a title of honour;
[Arabic] [*For you there is a title of honour.*]
[Urdu] There will be a great Sign with it.

These are all the words of God Almighty…. I construe these to mean that God Almighty, in order to put an end to this controversy which has become somewhat old and has attracted charges of falsehood and disbelief, will show such a Sign of blessing, mercy, grace and peace, as will be above the reach of human hands and will be entirely pure. Then observing such clear proof of truthfulness people's attitude will change and the rancour of the men of goodwill will suddenly disappear.

[Appendix Tiryāqul-Qulūb, no. 4, Rūḥānī Khazā'in, vol. 15, pp. 501–504][496]

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[494] **[Arabic] Our Lord, we have believed, then write us down among the witnesses.** [Publishers]

[495] God has named me a Prophet in order to bestow a distinction upon me and this is **a title of honour** bestowed upon me.

[Letter dated May 23, 1908 published in the Akhbār-e-'Āam of May 26, 1908]

September 18, 1899

Last night, Monday September 18, 1899, I saw in my dream that a light rain was falling steadily. I said, probably in my dream, that: 'I was about to supplicate for rain and it is raining.' I do not know whether this means that soon there will be rain or whether there will be the rain of mercy and help and victory on our Jamā'at in fulfilment of the revelation of September 13, 1899:[497]

ایک عزت کا خطاب۔ ایک عزت کا خطاب۔ لَکَ خِطَابُ الْعِزَّۃِ۔ ایک بڑا نشان اس کے ساتھ ہوگا

[Urdu] A title of honour, a title of honour.
[Arabic] [*For you there is a title of honour*.]
[Urdu] A great Sign will appear with it;

or both might happen. My dream is true and will be fulfilled and one of these two contingencies will happen. That is to say, either there will be merciful rain from the sky for the creatures of God Almighty, or some extraordinary Sign of spiritual help and victory will appear. But it will be a Sign and nothing common.

[al-Ḥakam, vol. 3, no. 36, October 10, 1899, p. 7]

September 19, 1899

On September 19, 1899, God Almighty addressed me and revealed His words to me:

اِنَّآ اَخْرَجْنَالَكَ زُرُوْعًا يَّآ اِبْرَاهِيْمُ

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[496] See also *al-Ḥakam*, volume 3, number 33, September 16, 1899, page 6. [Mirza Bashir Ahmad]

[497] In *al-Ḥakam* the date is stated as September 13, but the Promised Messiah[as] has himself stated the date of this revelation as September 14 in his book Appendix *Tiryāqul-Qulūb*, as has been recorded above. [Munawar Ahmed Saeed]

That is [Arabic] O Ibrāḥīm [Abraham]! We shall produce for you spring harvests.

Zurū‘ [the word used in the revelation] is the plural of *zara‘* which is used in Arabic for Spring harvests comprising of wheat, barley, and food grains. Thus it does not appear that this revelation will be literally fulfilled, for the days for the sowing of the spring harvest are almost over. I, therefore, interpret it as a reassurance: ‘Why need you worry, you will gather many harvests’ that is to say: We shall make provision for all your needs.

[Appendix Tiryāqul-Qulūb, no. 4, p. 2 footnote, Announcement of October 22, 1899, Majmū‘a-e-Ishtihārāt, vol. 3, p. 171 footnote, Rūḥānī Khazā’in, vol. 15, p. 504]

October 4, 1899

I have received another revelation on October 4, 1899 which is allegoric:

قیصرِ ہند کی طرف سے شکریہ

[Urdu] Thanks from the Emperor of India.

This is very surprising for I am a person living a secluded life and disinclined towards rendering any service which might be acceptable and indeed consider myself as dead before my death. Then what occasion can there be for thanking me? Such revelations are allegoric till God Himself makes their meaning manifest.

[Appendix Tiryāqul-Qulūb, no. 4, p. 2 footnote, Ruhani Khaza'in, vol. 15, p. 504, footnote *and* Announcement of October 22, 1899, Majmū‘a-e-Ishtihārāt, vol. 3, p. 171]

October 20, 1899

In a dream that I saw on October 20, 1899, I saw a boy[498] whose name was ‘Azīz and his father’s name began with Sulṭān. That boy was brought before me and was seated before me. I noticed that he was slim of body and had a fair complexion.

My interpretation of the dream is that ‘Azīz means one who is honoured; and Sulṭān, who in the dream was understood to be the boy’s father, means a conclusive reason or argument such as is self-evident and carries its appeal to the hearts on account of its shining brightness. Sulṭān derives its meaning from authority and is not applied to every kind of argument but only to such a one as takes possession of the hearts on account of its acceptability and brightness and completely rules over gentle and reasonable minds. Thus the interpretation of the dream is that a Sign which will take possession of people’s hearts will be shown and its result, or, in other words, its child, will be that I will

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[498] Note by Ḥaḍrat Mirza Bashir Ahmad[ra]: Ḥaḍrat Sheikh Ya‘qūb ‘Alī ‘Irfānī[ra] writes:

> The said dream has been published with a symbolic interpretation. He said clearly that he had seen ‘Azīz Aḥmad son of Mirzā Sulṭān Aḥmad. (*al-Ḥakam*, March 10, 1906 page 1)

This is how the dream was fulfilled. At the end of February 1906, about six years after the dream, Ḥaḍrat Mirzā ‘Azīz Aḥmad, son of Ḥaḍrat Mirzā Sulṭān Aḥmad took the pledge of allegiance at the hand of the Promised Messiah[as] and joined the Aḥmadiyyah Jamā‘at. The fact that Mirzā ‘Azīz Aḥmad is shown in the dream in relationship to Mirzā Sulṭān Aḥmad also shows that it was destined that Mirzā Sulṭān Aḥmad would join the Jamā‘at and thus become a spiritual, as well as physical, son. *Alḥamdulillah*, he took the *bai‘at* at the hand of his younger brother Ḥaḍrat Khalīfatul Masīḥ II[ra] and joined the Jamā‘at of the Promised Messiah[as].

become dear to the hearts of people and this has been shown allegorically in my dream in the shape of ‘Azīz.

[Appendix Tiryāqul-Qulūb, no. 4, p. 2 footnote, Rūḥānī Khazā’in, vol. 15, pp. 505–506 *and* Announcement of October 22, 1899, Majmū‘a-e-Ishtihārāt, vol. 3, pp. 172–173]

October 21, 1899

I have just seen a dream … on October 21, 1899 in which I saw my dear friend Muftī Muḥammad Ṣādiq….His face was very bright and shining and he was wearing a grand white robe. We were both riding in a carriage. He was lying down and I had put my hand on his back.

This is the dream. The interpretation of this dream which God Almighty has put in my mind is that truth, which I love, will be demonstrated with a brightness as was the face of Ṣādiq that I saw in my dream. Thus the time is near when I will be accounted truthful and people will perceive the brightness of truth.

[Appendix Tiryāqul-Qulūb no. 4, p. 2, Rūḥānī Khazā’in, vol. 15, pp. 504–505 *and* Announcement of October 22, 1899, Majmū‘a-e-Ishtihārāt, vol. 3, pp. 171–172]

1899

مُبشّروں کا زوال نہیں ہوتا۔ گورنر جنرل کی پیشگوئیوں کے پُورا ہونے کا وقت آ گیا۔

[Urdu] Those who convey glad tidings [from God] suffer no decline. The time of the fulfilment of the prophecies of the Governor General[499] has arrived.

[al-Ḥakam, vol. 3, no. 10, 1899, p. 6]

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499 One of the names that I have been given is حکّامِ عام, which is the equivalent of Governor General in the English language.

[al-Ḥakam, vol. 3, no. 26, July 24, 1899, p. 6]

1899

It was imperative that the Second Messiah should also not be raised to wield the sword, and his kingdom be only heavenly. And so has it happened. God has not raised me to wield the sword, nor has He ordained the *jihād* for me. Rather, He has informed me that peace and friendship will spread through me. A wild beast will be at peace with a goat and a serpent will play with children. This is what God has determined, though people might wonder at it.

[Ishtihār Wājibul-Iẓhār, pp. 2–3, Appendix Tiryāqul-Qulūb, Rūḥānī Khazā'in, vol. 15, p. 521]

1900

January 5, 1900

One of my cousins, of the name Imām-ud-Dīn, was much opposed to me. He created a difficult problem for us. He built a wall in front of our house at such a place that our way to the mosque was blocked and my visitors and guests, who used to come to see me in my sitting room or came to the mosque were obstructed, and my Jamā‘at and I were put to great trouble. In a sense, we were besieged. We were, thus, compelled to go to the Civil Court to obtain relief and filed a suit in the court of Munshī Khudā Bakhsh, District Judge. After the suit had been filed we discovered that it would be virtually impossible to win this case. The difficulties in our way were that the record of a previous case disclosed that the land on which the wall had been erected had been in the possession of Imām-ud-Dīn, the defendant, for a long time. Actually, this piece of land had belonged to a co-sharer of the name of Ghulām Jilānī but it had gone out of his possession and he had sued Imām-ud-Dīn for recovery of possession in the civil court at Gurdaspur. That suit was dismissed on account of the adverse possession of Imām-ud-Dīn who had since continued in possession of the land…

In view of these severe problems, our lawyer, Khwājah Kamāl-ud-Dīn, had also advised us that we should settle the matter by a compromise. That is to say, we might persuade Imām-ud-Dīn to remove the wall in return for some monetary compensation. I had agreed reluctantly to adopt this suggestion, but he [Imām-ud-Dīn] was not a man who could be persuaded. He was personally hostile to me.

Indeed, he was hostile to Islam itself. He had also come to know that the avenues of filing a suit successfully were blocked for us; therefore, he became more arrogant. In the end, we left the whole matter in the hands of God Almighty…. Imām-ud-Dīn intended further mischief. He used to stand in the courtyard in front of our house where our visitors used to arrive and continuously obstructed them and abused us. Moreover, he was now preparing that after our suit was dismissed, he would erect a long wall in front of our doors so that we would be completely besieged and should not be able to go in and out. These were days of great anxiety for us, so much so that it might be said about us that ضَاقَتْ عَلَيْهِمُ الْاَرْضُ بِمَا رَحُبَتْ [the earth, with all its vastness, became too straitened for them.] All this had arisen very suddenly. I supplicated the Divine and beseeched His help, whereupon, I received the revelation given later.

These revelations were not received at different times but at one time, one after the other. I recall that at that time Sayyed Faḍl Shāh of Lahore, brother of Sayyed Nāṣir Shāh, Overseer Barah Mula (Kashmir) was massaging my feet and it was noon time when the revelations relating to [this case about] the wall began to be received.

I told Sayyed [Faḍl Shāh] that the revelations were concerning the case of the wall and he should take them down as they were received. He took the pen and paper and it so happened that every time there was a slight slumber, the revelation came sentence by sentence, and flowed from my tongue as is the way of Allah.[500] When one sentence was

[500] It is worth noting that the good news contained in the revelation begins with the word *faḍl* [grace] and the name of the person who took down the revelation as it came was also *faḍl*.

[Ḥaqīqatul-Waḥī, p. 267 footnote, Rūhānī Khazā'in, vol. 22, p. 280]

completed and was written down I was again overtaken by a slumber and the next sentence of the revelation flowed from my tongue till the whole of it was completed and was written down by Sayyed Faḍl Shāh of Lahore. I was given to understand that these revelations related to the case about the wall constructed by Imām-ud-Dīn and I understood that in the end the case would be decided in our favour. Accordingly, I announced these revelations to a large number of my followers and informed them of their meaning and the occasion of their being revealed. They were published in *al-Ḥakam*[501] and I told everyone that though the case was troublesome and appeared hopeless, God Almighty would create some means whereby we would win; for this is the gist of the revelations. I will now write the revelations along with their translation:

اَلرَّحٰی تَدُوْرُ وَیَنْزِلُ الْقَضَآءُ اِنَّ فَضْلَ اللّٰہِ لَاٰتٍ وَّلَیْسَ لِاَحَدٍ اَنْ یَّرُدَّ مَا اَتٰی۔ قُلْ اِنِّیْ وَرَبِّیْٓ اِنَّہٗ لَحَقٌّ لَّا یَتَبَدَّلُ وَلَا یَخْفٰی۔ وَیَنْزِلُ مَا تَعْجَبُ مِنْہُ۔ وَحْیٌ مِّنْ رَّبِّ السَّمٰوٰتِ الْعُلٰی۔ اِنَّ رَبِّیْ لَا یَضِلُّ وَلَا یَنْسٰی۔ ظَفَرٌ مُّبِیْنٌ۔ وَاِنَّمَا یُؤَخِّرُھُمْ اِلٰٓی اَجَلٍ مُّسَمًّی۔ اَنْتَ مَعِیْ وَاَنَا مَعَکَ۔ قُلِ اللّٰہُ ثُمَّ ذَرْہُ فِیْ غَیِّہٖ یَتَمَطّٰی۔ اِنَّہٗ مَعَکَ وَاِنَّہٗ یَعْلَمُ السِّرَّ وَمَا اَخْفٰی۔ لَآ اِلٰہَ اِلَّا ھُوَ یَعْلَمُ کُلَّ شَیْءٍ وَّیَرٰی۔ اِنَّ اللّٰہَ مَعَ الَّذِیْنَ اتَّقَوْا وَّالَّذِیْنَ ھُمْ یُحْسِنُوْنَ الْحُسْنٰی۔ اِنَّآ اَرْسَلْنَآ اَحْمَدَ اِلٰی قَوْمِہٖ فَاَعْرَضُوْا وَقَالُوْا کَذَّابٌ اَشِرٌ۔ وَجَعَلُوْا یَشْھَدُوْنَ عَلَیْہِ وَیَسِیْلُوْنَ اِلَیْہِ کَمَآءٍ مُّنْھَمِرٍ۔ اِنَّ حِبِّیْ قَرِیْبٌ اِنَّہٗ قَرِیْبٌ مُّسْتَتِرٌ۔

[Arabic] The mill will revolve and divine decree will descend.

This means that the case will take on a new aspect as happens when a mill revolves rotating away the part that was visible and bringing into view the part that was not within sight...

[501] See *al-Ḥakam*, volume 4, number 3, January 24, 1900 page 10. [Mirza Bashir Ahmad]

This is the grace of Allah which has been promised; it will surely come and no one can turn it away.… Say: By my Lord, this is the truth. This decree will not change in the least nor will it remain hidden. A matter will arise which will surprise you. This is a revelation from the Lord of the high heavens. Surely my Lord does not forsake the straight path tread by His chosen servants, nor does He forget His servants who need help. So you will have a clear victory in this case but it will be delayed till the time fixed for it by God. You are with Me and I am with you. Say: All matters are in the hand of Allah; and then leave the opponent in his error and pride and arrogance…. The All-Powerful is with you and He knows all that is hidden. Indeed, even matters that are utmost secret and beyond the comprehension of man, are known to Him.… He alone is the truly worthy of worship God, there is none else worthy of worship; man should not rely upon any one else, as if this other person were worshipped by him. This is an attribute that belongs exclusively to God. He is the only One Who knows everything and sees everything. Allah is with those who are righteous and fear Him and when they do a good deed, they fully carry out all its fine requirements. They do not perform good deeds in a superficial and defective way; rather, they satisfy their minutest details and do full justice to them. Such are the ones whom God helps, because they serve His favoured paths, treading them and guiding others to them. We sent Aḥmad—that is my humble self—to his people, but they turned away and they said: 'He is a wicked liar, engaged in worldly greed', that is, profiting from such tricks. They bore witness against

him to get him arrested and they fell upon him like a fierce storm that comes down from above, but he says: My Beloved is very near to me; He is near but is hidden from the eyes of His opponents.[502]

[Haqīqatul-Wahī, pp. 266–271, Rūḥānī Khazā'in, vol. 22, pp. 278–283—excluding some explanatory remarks]

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[502] This prophecy had been published widely several months before the judgment was given in the case and was carried to far countries by the *al-Ḥakam**, in which it was printed. Then the time of judgment came…. It so happened that our lawyer Khwājah Kamāl-ud-Dīn thought of looking up the index which gives a summary of the major decisions of the record of the previous cases. When he did so, he discovered something entirely unexpected. The order in the previous case had found that the piece of land on which the wall was now constructed was in the possession not only of Imām-ud-Dīn but also of Mirzā Ghulām Murtaḍā, my father. My lawyer realized at once that this was a crucial factor in our support which would win the case for us. The Judge's attention was drawn to this and he immediately sent for the index and the previous record whereby he was satisfied of the truth of the matter and he decreed the suit against Imām-ud-Dīn with costs. Had that document not been presented, the Judge would have had to dismiss our suit and we would have been subject to every kind of trouble and inconvenience at the hands of our ill-willed enemy. This was God's doing. He does what He wills.

This revelation actually comprised of two prophecies, not one. One was that the case would be decided in our favour and the other was that a matter would come to light which had been hidden from everyone.

[Ḥaqīqatul-Waḥī, pp. 271–272, Rūhānī Khazā'in, vol. 22, pp. 283–284]

* Dated January 24, 1900, page 10 [Publishers]

Note by Hadrat Mirza Bashir Ahmad[ra]:

As *al-Ḥakam*, volume 5, number 30, dated August 17, 1901 shows the judgment in the case was pronounced by the District Judge, Gurdaspur, on August 12, 1901, whereby he directed the pulling down of the wall and issued a permanent injunction against any structure being raised on the open space and awarded one hundred rupees as damages to the plaintiff plus the costs of the case. Mirzā Imām-ud-Dīn later begged the Promised Messiah[as] to forego the recovery of damages and costs to which the Promised Messiah[as] most generously agreed.

February 28, 1900

فَلَمَّا تَجَلّٰى رَبُّهٗ لِلْجَبَلِ۔

[Handwritten script of the Promised Messiah[as]][503]

Translation: [Arabic] When his Lord manifested Himself on the mountain.

[Barāhīn-e-Aḥmadiyyah, part 4, p. 516 sub-footnote 3, Rūḥānī Khazā'in, vol. 1, p. 615 sub-footnote 3]

March 2, 1900[504]

A few months ago the Promised Messiah, on whom be peace, received the revelation:

اَلْاَمْرَاضُ تُشَاعُ وَالنُّفُوْسُ تُضَاعُ

Translation: [Arabic] Diseases will spread and people will die....

And this was followed by the revelation:

اِنَّا لِلّٰهِ وَاِنَّآ اِلَيْهِ رَاجِعُوْنَ[505][506]

[al-Ḥakam, vol. 4, no. 29, August 16, 1900, p. 10]

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[503] As recorded by the Promised Messiah[as] on a page attached to the book, *Ta'tīrul-Anām*. This book is available in the Khilāfat Library, Rabwah. [Jalal-ud-Din Shams]

[504] Miyāń Imām-ud-Dīn of Sekhwān, District Gurdaspur has recorded March 2, 1900 as the date of the revelation اَلْاَمْرَاضُ تُشَاعُ وَالنُّفُوْسُ تُضَاعُ See, *Riwāyāt-e-Ṣaḥābah*, volume 5, page 62. [Jalal-ud-Din Shams]

[505] **[Arabic] To Allah we belong and to Him shall we return.** [Publishers]

[506] Note by Ḥaḍrat Maulānā Jalal-ud-Din Shams[ra]: *al-Ḥakam* reports that:

In accordance with this revealed prophecy, cholera broke out and it is well known how many a life was lost….This revelation was received when there was no trace of cholera etc. in the Punjab.… Similarly, اِنَّا لِلّٰهِ وَاِنَّآ اِلَيْهِ رَاجِعُوْنَ 'To Allah we belong, and to Him shall we return; was also received, which indicated the death of a sincere friend of the Promised Messiah[as]. These prophecies, which were the words of Allah the All-Knowing, were fulfilled at their appointed time and some very sincere and zealous friends departed from us. Among them was Miyāń Muḥammad Akbar of Batala, who passed away according to this revelation.

[al-Ḥakam, vol. 4, no. 29, August 16, 1900 p. 10]

April 11, 1900

(A) On the morning of the day of *'Īdul-Aḍḥā*[507] [the Festival of Sacrifices] I received the revelation:

کچھ عربی میں بولو

[Urdu] Say something in Arabic.

This was communicated to several friends. I had never made a speech in Arabic before. When on that day I stood up to deliver the *'Īd* sermon in Arabic, God Almighty made a clear and eloquent Arabic address flow from my tongue which was pregnant with meaning and which is set out in the book entitled *Khuṭbah Ilhāmiyyah* [Revealed Sermon]. The address extends over several *juzw*[508] and was made spontaneously in one continuous delivery. God has called it a Sign in His revelation, for the address was delivered entirely under the influence of divine power. I do not believe that any Arabic orator, scholar or literary figure, can deliver such a speech extempore.

[Nazūlul-Masīḥ, p. 210, Rūhānī Khazā'in, vol. 18, p. 588]

(B) On the morning of April 11, 1900, the day of *'Īdul-Aḍḥā* [the Festival of Sacrifices], I received a revelation:

آج تم عربی میں تقریر کرو۔ تمہیں قوت دی گئی۔

[Urdu] Deliver an address in Arabic today, you have been bestowed the capacity.

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[507] Note by Ḥaḍrat Mirza Bashir Ahmad[ra]: *al-Ḥakam*, volume 4, number 14, April 17, 1900 writes:

Today, the morning of *'Īd*, Maulānā ['Abdul-Karīm Siālkoatī[ra]] went inside and said [to the Promised Messiah[as]]: 'I have come today especially to request you to speak, even if it be a few sentences.' The Promised Messiah[as] said: 'That is what Allah the Almighty has commanded.' He also added: 'I received a revelation last night: مجمع میں کچھ عربی فقرے پڑھو **[Urdu] Say a few sentences to the gathering in Arabic.** I had thought that it would be a different gathering, but perhaps this is the one.'

[508] A *juzw* consists of 16 pages of a bound book. [Publishers]

This was followed by the revelation:

كَلَامٌ اُفْصِحَتْ مِنْ لَّدُنْ رَبٍّ كَرِيْمٍ

That is [Arabic] This address has been made eloquent[509] by God Almighty…

Thereupon, I stood up after the *'Īd* Prayer to deliver the address in Arabic. God Almighty knows that the capacity was bestowed upon me from the unseen and the eloquent Arabic address proceeded from my mouth extempore, which was utterly beyond my capacity. I cannot imagine that, without the help of special divine revelation, a speech which extended over several *juzw* could be delivered [extempore] at such level of fluency and eloquence by anyone, unless it was first recorded on paper. This Arabic address has been named ***Khuṭbah Ilhāmiyyah***[510] and it was

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509 Note by Ḥaḍrat Maulānā Jalal-ud-Din Shams[ra]: اُفْصِحَتْ refers to the word *kalām* [speech]. Since in its import the speech is plural, the feminine construction has been employed. It is an established usage in Arabic that the word *kalām*, being a composite of several sentences, can be treated as plural. As a poet Mazāḥ 'Aqīlī says:

لَظَلَّ رَهِيْنًا خَاشِعَ الطَّرْف حَطه۔
تحلُّب جدوٰى والكلام الطرائف۔

[See Lisānul-'Arab]

510 Note by Ḥaḍrat Maulānā Jalal-ud-Din Shams[ra]: Two dreams recorded in the words of the Promised Messiah[as] have been found about this revealed sermon. Under the date April 19, 1900, the Promised Messiah[as] wrote about a dream of Miyāń 'Abdullāh of Sannour[ra] in which Miyāń 'Abdullāh Sannourī said that Munshī Ghulām Qādir (deceased) of Sannour had come there. Miyāń 'Abdullāh asked him about the gathering. He said there was a great clamour up there [in the heavens].

This dream is in exact accord with the dream of Sayyed Amīr 'Alī Shāh, because he had seen that when the Arabic address was being delivered on *'Īd* day, the Holy Prophet (may peace and blessings of Allah be upon him), Ḥaḍrat 'Īsa[as] [Jesus], Ḥaḍrat Mūsā[as] [Moses] and Ḥaḍrat Khiḍr[as] were present among the audience listening to the sermon. He was shown this as a vision while he was sitting and listening to the sermon.

[Writing of the Promised Messiah[as] on the title of the book Ta'tīrul-Anām, available in the Khilāfat Library, Rabwah]

delivered to an audience of about two-hundred. *Subḥānallāh* [Holy is Allah]. A fountain was at that time bursting forth from the unseen. I do not know whether it was I who was speaking or an angel speaking with my tongue. I knew only that I had no part in this address. Sentence after sentence issued from my mouth, already properly arranged and every sentence was a Sign for me…. This is a literary miracle exhibited by God and no one can match it.

[Haqīqatul-Waḥī, pp. 362–363, Rūḥānī Khazā'in, vol. 22, pp. 375–376]

(C) This is the book a part of which[511] was revealed to me from the Lord of mankind on the day of the *'Īd*[512] which I delivered to the audience extempore speaking under the influence of the *Rūḥul-Amīn* [The Spirit, faithful to the trust][513]. There is no doubt that it is a great Sign. It is not within the power of any human being to deliver such an address extempore.… It is a great bounty of the Divine and it is, as it were, a means of transportation for people to

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511 Pages 1–38 of First Edition, starting with يَاعِبَادَاللّٰهِ فَكِّرُوْا [*Rūhānī, Khazā'in*, vol. 16, p. 31] and ending with وَسَوْفَ يُنَبِّئُهُمْ خَبِيْرٌ [*Rūhānī Khazā'in*, vol. 16, p. 73]. [Jalal-ud-Din Shams]

512 *'Īdul-Aḍḥā* [the festival of Sacrifices] of 1317 AH., April 11, 1900. [Publishers]

513 Publishers' Note: *Anwār-ul-Uloom*, vol. 7, Page 16: Ḥaḍrat Khalīfatul Masīh II[ra] says that the Promised Messiah[as] writes in the beginning of *Khuṭbah Ilhāmiyyah* book: وَ اِنِّیْ عُلِّمْتُهَا اِلْهَاماً مِنْ رَبِّیْ وَ كَانَتْ اٰيَةً Meaning that: This sermon has been taught to me by God Almighty by revelation and is a Sign of Almighty God. *Khuṭbah Ilhāmiyyah* is the book, a part of which descended by revelation. People who live here know that the revealed part goes up to page 38 [of the original book]. The Promised Messiah[as] was commanded by revelation to deliver the speech in Arabic and that *Rūḥul-Qudus* [Spirit of Holiness] will stand beside him and put words in his mouth. Accordingly, he made that address on *'Īd* day. It consists of the first 38 pages of the book and its last sentence is: وَسَوْفَ يُنَبِّئُهُمْ خَبِيْرٌ. In short this is the sermon that descended from God Almighty by revelation.

good fortune. It is a rain of mercy from Allah after a universal famine which had brought ruin to the world. The verities and points of wisdom set forth in it are not to be found even in the most outstanding works of the wise men that have passed away. Indeed, these are truths that have been revealed to me by the Lord of the universe.

[Title Page of the Khuṭbah Ilhāmiyyah[514], first edition, Rūhānī Khazā'in, vol. 16, p. 1]

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[514] The following section gives six narrations regarding *Khuṭbah Ilhāmiyyah* [The Revealed Sermon]:

1. Ḥaḍrat Maulānā Sher 'Alī Ṣāḥib[ra] states: 'On the morning that day, the Promised Messiah[as] came out for the *'Īd* upon the steps of the stairs of the Mubārak Mosque, and said that during the night I received the revelation that I should speak some words in Arabic. So a message was sent to both Ḥaḍrat Maulavī 'Abdul-Karīm Ṣāḥib and Ḥaḍrat Maulavī Noor-ud-Din Ṣāḥib that they should come with paper, pen, and inkpot because a revelation had been received directing that some words be spoken in Arabic. The Prayer was led by Maulavī 'Abdul-Karīm Ṣāḥib and the Promised Messiah then began to deliver a sermon in Urdu, likely while sitting on a chair. After the Urdu sermon he began to deliver the sermon in Arabic while seated upon the chair. At that time there was a very special kind of appearance that enveloped him. His eyes were closed. Every sentence was delivered loudly at the start and then the sound became lower and lower. In the front, on the left, Ḥaḍrat Maulavī Ṣāḥibān [both] were writing [the spoken words down]. One from among the two did not hear a word, so he asked and Ḥaḍrat Ṣāḥib told him the word and then said that any word that is not heard properly should be asked immediately because it is possible that I myself may not remember it. He said that I continued speaking so long as the process [of descent] continued from Above, and when it came to an end I stopped. [Register Riwāyāt-e-Ṣaḥābah, narration no. 10, pp. 303-304]

2. Ḥaḍrat Maulavī Sher 'Alī Ṣāḥib stated that after the Sermon Ḥaḍrat Ṣāḥib would say that this Sermon was not from myself but words would be put into my heart from Allah, and at times some written words would appear in front of me, and so long as this continued the Sermon continued, and when the words stopped coming, the Sermon came to an end. [Sīratul-Mahdī, narration no. 156, vol. 1, pp. 148-150]

3. Ḥaḍrat Maulavī Sher 'Alī Ṣāḥib stated that Ḥuḍūr started delivering the Sermon in Arabic. At the time of delivery of this Arabic Sermon his condition and voice would be very faint and frail. While speaking his eyes were closed. During the address at one point Ḥuḍūr directed both the Maulavī Ṣāḥibān that if any word is not understood ask me at that very moment; it is possible that

afterwards I myself may not be able to tell you. The world appeared to be a strange place at that time, which I cannot express in words…He said that as the words continued to descend I kept uttering them and when this process [of descent] ended I also ended my address. He used to say that during the address, there were some times when words were seen by me in written form. [Sīratul-Mahdī, vol. 1, narration no. 623, pp. 592-593]

4. Ḥaḍrat Bhā'ī 'Abdur-Raḥmān Qadiani narrates: Sometimes Ḥaḍrat Maulavī Ṣāḥib was in need of asking because he may have lagged behind in writing or due to not understanding some word, or regarding the letters in a word; for example, whether it was an *alīf* or an *'aīn*, or a *ṣād* as opposed to a *sīn* or perhaps a *thā*, or perhaps a *ṭā* instead of a *tā* etc. etc. So when he would ask, the condition of Sayyednā Ḥaḍrat Aqdas, the Promised Messiah, peace and blessings of Allah be upon him, would be quite strange, and Ḥuḍūr would respond as if someone is speaking having been woken up from sleep or as if responding coming back from another world. And after responding about the word or the letter he would return to his earlier condition and the state of separation from the world was such that people felt that though the physical body of Ḥuḍūr was here, his divinely lit soul—having reached to the world in the heavens—was speaking by reading or having heard things from there. The motion of the blessed tongue must have been felt by Ḥuḍūr alone but the feeling was that being out of his control, it moved when it was made to move by someone else. It is difficult to put in words this situation and scene. Separation, state of being cut off from the world, drowsiness, or a condition of being totally absorbed and being separated from oneself, deprived of the senses, and being totally lost and wonderstruck—some such words may fit aptly regarding the condition that prevailed upon Ḥuḍūr at this time—apart from this, his actual state had undergone such a spiritual transformation that transcends my ability to express in words. Because it appeared that his entire body and its every particle was as if it was under the control of some other power. [Sīratul-Mahdī, vol. 2, p. 369]

5. Respected Syed Mahmood Alam Ṣāḥib[ra] states: Ḥaḍrat Maulavī Nūr-ud-Dīn Ṣāḥib used to say that when the Promised Messiah[as] delivered the *'Īdul-Aḍḥā* Sermon in Arabic, and when he was asked afterwards about his condition he said that the angels would bring one slate after another of words written in thick letters which I would look at and read out. One slate would come and when I would finish reading it out then another would come and the first would disappear. Thus, the series of these slates continued. When someone from among the writers would ask a question then the slate that had disappeared would come back, looking at which I would reply. [Register Riwāyāt-e-Ṣaḥābah, narration no. 4, p. 38]

6. Ḥaḍrat Miyāń Muhammad Yāsīn Ṣāḥib Ahmadi[ra] states: The *Khuṭbah Ilhāmiyyah* was delivered by Ḥuḍūr on the day if *'Īdul-Aḍḥā*. During the

April 11, 1900

Khuṭbah Ilhāmiyyah [The Revealed Sermon]

يَا عِبَادَ اللّٰهِ.. فَكِّرُوا فِي يَوْمِكُمْ هَذَا يَوْمِ الْأَضْحَى، فَإِنَّهُ أُودِعَ أَسْرَارًا لِأُولِي النُّهَى. وَتَعْلَمُونَ أَنَّ فِي هَذَا الْيَوْمِ يُضَحَّى بِكَثِيرٍ مِنَ الْعَجْمَاوَاتِ، وَتُنْحَرُ آبَالٌ مِنَ الْجِمَالِ وَخَنَاطِيلُ مِنَ الْبَقَرَاتِ، وَتُذْبَحُ أَقَاطِيعُ مِنَ الْغَنَمِ ابْتِغَاءَ مَرْضَاةِ رَبِّ الْكَائِنَاتِ. وَكَذَلِكَ يُفْعَلُ مِنِ ابْتِدَاءِ زَمَانِ الْإِسْلَامِ، إِلَى هَذِهِ الْأَيَّامِ. وَظَنِّي أَنَّ الْأَضَاحِي فِي شَرِيعَتِنَا الْغَرَّاءِ، قَدْ خَرَجَتْ مِنْ حَدِّ الْإِحْصَاءِ، وَفَاقَتْ ضَحَايَا الَّذِيْنَ خَلَوْا مِنْ قَبْلُ مِنْ أُمَمِ الْأَنْبِيَاءِ، وَبَلَغَتْ كَثْرَةُ الذَّبَائِحِ إِلَى حَدٍّ غُطِّيَ بِهِ وَجْهُ الْأَرْضِ مِنَ الدِّمَاءِ، حَتَّى لَوْ جُمِعَتْ دِمَاؤُهَا وَأُرِيْدَ إِجْرَاؤُهَا، لَجَرَتْ مِنْهَا الْأَنْهَارُ، وَسَالَتِ الْبِحَارُ، وَفَاضَتِ الْغُدْرُ وَالْأَوْدِيَةُ الْكِبَارُ. وَقَدْ عُدَّ هَذَا الْعَمَلُ فِي مِلَّتِنَا مِمَّا يُقَرِّبُ إِلَى اللّٰهِ سُبْحَانَه، وَحُسِبَ كَمَطِيَّةٍ تُحَاكِي الْبَرْقَ فِي السَّيْرِ وَلُمَعَانَه؛ فَلِأَجْلِ ذَلِكَ سُمِّيَ الضَّحَايَا قُرْبَانًا، بِمَا وَرَدَ أَنَّهَا تَزِيدُ قُرْبًا وَلُقْيَانًا، كُلَّ مَنْ قَرَّبَ إِخْلَاصًا وَتَعَبُّدًا وَإِيمَانًا. وَإِنَّهَا مِنْ أَعْظَمِ نُسُكِ الشَّرِيعَةِ، وَلِذَلِكَ سُمِّيَتْ بِالنَّسِيكَةِ. وَالنُّسُكُ

Sermon the voice of Ḥuḍūr was unusually very faint. And after the Prayer Ḥuḍūr, peace and blessings be upon him, said that when I had completed stating one sentence I did not know what I would say next. I would be shown what I was to say next and then I would speak. Ḥuḍūr read out this Sermon rather slowly. It appeared as if someone was teaching Ḥuḍūr what to say and then Ḥuḍūr would say those things that he was taught. At this time the condition of Ḥuḍūr appeared to be totally unusual. [Register Riwāyāt-e-Ṣaḥābah, narration no. 12, p. 102] [Publishers]

الطَّاعَةُ وَالْعِبَادَةُ فِي اللِّسَانِ الْعَرَبِيَّةِ، وَكَذَلِكَ جَاءَ لَفْظُ النُّسُكِ بِمَعْنَى ذَبْحِ الذَّبِيحَةِ. فَهَذَا الْاِشْتِرَاكُ يَدُلُّ قَطْعًا عَلَى أَنَّ الْعَابِدَ فِي الْحَقِيقَةِ، هُوَ الَّذِي ذَبَحَ نَفْسَهُ وَقَوَاهُ، وَكُلَّ مَنْ أَصْبَاهُ، لِرِضَى رَبِّ الْخَلِيقَةِ، وَذَبَّ الْهَوَى حَتَّى تَهَافَتَ وَانْمَحَى، وَذَابَ وَغَابَ وَاخْتَفَى، وَهَبَّتْ عَلَيْهِ عَوَاصِفُ الْفَنَاءِ، وَسَفَتْ ذَرَّاتِهِ شَدَائِدُ هَذِهِ الْهَوْجَاءِ. وَمَنْ فَكَّرَ فِي هَذَيْنِ الْمَفْهُومَيْنِ الْمُشْتَرِكَيْنِ، وَتَدَبَّرَ الْمَقَامَ بِتَيَقُّظِ الْقَلْبِ وَفَتْحِ الْعَيْنَيْنِ، فَلا يَبْقَى لَهُ خِفَاءٌ وَلا مِرَاءٌ، فِي أَنَّ هَذَا إِيمَاءٌ إِلَى أَنَّ الْعِبَادَةَ الْمُنْجِيَةَ مِنَ الْخَسَارَةِ، هِيَ ذَبْحُ النَّفْسِ الْأَمَّارَةِ، وَنَحْرُهَا بِمُدَى الْاِنْقِطَاعِ إِلَى اللّٰهِ ذِي الْآلَاءِ وَالْأَمْرِ وَالْإِمَارَةِ، مَعَ تَحَمُّلِ أَنْوَاعِ الْمَرَارَةِ، لِتَنْجُوَ النَّفْسُ مِنْ مَوْتِ الْغَرَارَةِ. وَهَذَا هُوَ مَعْنَى الْإِسْلامِ، وَحَقِيقَةُ الْاِنْقِيَادِ التَّامِّ. وَالْمُسْلِمُ مَنْ أَسْلَمَ وَجْهَهُ لِلّٰهِ رَبِّ الْعَالَمِينَ، وَلَهُ نَحَرَ نَاقَةَ نَفْسِهِ وَتَلَّهَا لِلْجَبِينِ، وَمَا نَسِيَ الْحَيْنَ فِي حِينٍ. فَحَاصِلُ الْكَلامِ أَنَّ النُّسُكَ وَالضَّحَايَا فِي الْإِسْلامِ، هِيَ تَذْكِرَةٌ لِهَذَا الْمَرَامِ، وَحَثٌّ عَلَى تَحْصِيلِ هَذَا الْمَقَامِ، وَإِرْهَاصٌ لِحَقِيقَةٍ تَحْصُلُ بَعْدَ السُّلُوكِ التَّامِّ. فَوَجَبَ عَلَى كُلِّ مُؤْمِنٍ وَمُؤْمِنَةٍ كَانَ يَبْتَغِي رِضَاءَ اللّٰهِ الْوَدُودِ، أَنْ يَفْهَمَ هَذِهِ الْحَقِيقَةَ وَيَجْعَلَهَا عَيْنَ الْمَقْصُودِ، وَيُدْخِلَهَا فِي نَفْسِهِ حَتَّى تَسْرِيَ فِي كُلِّ ذَرَّةِ الْوُجُودِ،

وَلَا يَهْدَأُ وَلا يَسْكُنْ قَبْلَ أَدَاءِ هَذِهِ الضَّحِيَّةِ لِلرَّبِّ الْمَعْبُودِ، وَلا يَقْنَعْ بِنَمُوذَجٍ وَقِشْرٍ كَالْجُهَلاءِ وَالْعُمْيَانِ، بَلْ يُؤَدِّي حَقِيقَةَ أَضْحَاتِهِ، وَيَقْضِي بِجَمِيعِ حَصَاتِهِ وَرُوحِ ثُقَاتِهِ، رُوحَ الْقُرْبَانِ. هَذَا هُوَ مُنْتَهَى سُلُوكِ السَّالِكِينَ، وَغَايَةُ مَقْصِدِ الْعَارِفِينَ، وَعَلَيْهِ يَخْتَتِمُ جَمِيعُ مَدَارِجِ الْأَتْقِيَاءِ، وَبِهِ يَكْمُلُ سَائِرُ مَرَاحِلِ الصِّدِّيقِينَ وَالْأَصْفِيَاءِ، وَإِلَيْهِ يَنْتَهِي سَيْرُ الْأَوْلِيَاءِ. وَإِذَا بَلَغْتَ إِلَى هذا فَقَدْ بَلَّغْتَ جُهْدَكَ إِلَى الْإِنْتِهَاءِ، وَفُزْتَ بِمَرْتَبَةِ الْفَنَاءِ، فَحِينَئِذٍ تَصِلُ شَجَرَةُ سُلُوكِكَ إِلَى أَتَمِّ النَّمَاءِ، وَتَبْلُغُ عُنُقُ رُوحِكَ إِلَى لُعَاعِ رَوْضَةِ الْقُدْسِ وَالْكِبْرِيَاءِ، كَالنَّاقَةِ الْعَنْقَاءِ، إِذَا أَوْصَلَتْ عُنُقَهَا إِلَى الشَجَرَةِ الْخَضْرَاءِ. وَبَعْدَ ذَلِكَ جَذَبَاتٌ وَنَفَحَاتٌ وَتَجَلِّيَاتٌ مِنَ الْحَضْرَةِ الْأَحَدِيَّةِ، لِيَقْطَعَ بَعْضَ بَقَايَا عُرُوقِ الْبَشَرِيَّةِ. وَبَعْدَ ذَلِكَ إِحْيَاءٌ، وَإِبْقَاءٌ وَإِذْنَاءٌ، لِلنَّفْسِ الْمُطْمَئِنَّةِ الرَّاضِيَةِ الْمَرْضِيَّةِ الْفَانِيَةِ، لِيَسْتَعِدَّ الْعَبْدُ لِقَبُولِ الْفَيْضِ بَعْدَ الْحَيَاةِ الثَّانِيَةِ. وَبَعْدَ ذَلِكَ يُكْسَى الْإِنْسَانُ الْكَامِلُ حُلَّةَ الْخِلافَةِ مِنَ الْحَضْرَةِ، وَيُصَبَّغُ بِصِبْغِ صِفَاتِ الْأُلُوهِيَّةِ، عَلَى وَجْهِ الظِّلِّيَّةِ، تَحْقِيقًا لِمَقَامِ الْخِلافَةِ. وَبَعْدَ ذَلِكَ يَنْزِلُ إِلَى الْخَلْقِ لِيَجْذِبَهُمْ إِلَى الرُّوحَانِيَّةِ، وَيُخْرِجَهُمْ مِنَ الظُّلُمَاتِ الْأَرْضِيَّةِ، إِلَى الْأَنْوَارِ السَّمَاوِيَّةِ، وَيُجْعَلُ وَارِثًا لِكُلِّ مَنْ مَضَى مِنْ

قَبْلِهِ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَأَهْلِ الْعِلْمِ وَالدِّرَايَةِ، وَشُمُوسِ الْقُرْبِ وَالْوَلَايَةِ، وَيُعْطَى لَهُ عِلْمُ الْأَوَّلِينَ، وَمَعَارِفُ السَّابِقِينَ مِنْ أُولِي الْأَبْصارِ وَحُكَماءِ الْمِلَّةِ، تَحْقِيقًا لِمَقَامِ الْوِرَاثَةِ. ثُمَّ يَمْكُثُ هَذَا الْعَبْدُ فِي الْأَرْضِ إِلَى مُدَّةٍ شَاءَ رَبُّهُ رَبُّ الْعِزَّةِ، لِيُنِيرَ الْخَلْقَ بِنُورِ الْهِدَايَةِ. وَإِذَا أَنَارَ النَّاسَ بِنُورِ رَبِّهِ أَوْ بَلَّغَ الْأَمْرَ بِقَدْرِ الْكِفَايَةِ، فَحِينَئِذٍ يَتِمُّ اسْمُهُ وَيَدْعُوهُ رَبُّهُ وَيُرْفَعُ رُوحُهُ إِلَى نُقْطَتِهِ النَّفْسِيَّةِ. وَهَذَا هُوَ مَعْنَى الرَّفْعِ عِنْدَ أَهْلِ الْعِلْمِ وَالْمَعْرِفَةِ. وَالْمَرْفُوعُ مَنْ يُسْقَى كَأْسَ الْوِصَالِ، مِنْ أَيْدِي الْمَحْبُوبِ الَّذِي هُوَ لُجَّةُ الْجَمَالِ، وَيُدْخَلُ تَحْتَ رِدَاءِ الرُّبُوبِيَّةِ، مَعَ الْعُبُودِيَّةِ الْأَبَدِيَّةِ. وَهَذَا آخِرُ مَقَامٍ يَبْلُغُهُ طَالِبُ الْحَقِّ فِي النَّشْأَةِ الْإِنْسَانِيَّةِ. فَلا تَغْفَلُوا عَنْ هَذَا الْمَقَامِ يَا كَافَّةَ الْبَرَايَا، وَلَا عَنِ السِّرِّ الَّذِي يُوجَدُ فِي الضَّحَايَا، وَاجْعَلُوا الضَّحَايَا لِرُؤْيَةِ تِلْكَ الْحَقِيقَةِ كَالْمَرَايَا، وَلَا تَذْهَلُوا عَنْ هذِهِ الْوَصَايَا، وَلَا تَكُونُوا كَالَّذِينَ نَسُوا رَبَّهُمْ وَالْمَنَايَا. وَقَدْ أُشِيرَ إِلَى هَذَا السِّرِّ الْمَكْتُومِ، فِي كَلامِ رَبِّنَا الْقَيُّومِ، فَقَالَ وَهُوَ أَصْدَقُ الْصادقِينَ: قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ. فَانْظُرْ كَيْفَ فَسَّرَ النُّسُكَ بِلَفْظِ الْمَحْيَا وَالْمَمَاتِ، وَأَشَارَ بِهِ إِلَى حَقِيقَةِ الْأَضْحَاةِ، فَفَكِّرُوا فِيهِ

يَا ذَوِي الْحَصَاةِ. وَمَنْ ضَحَّى مَعَ عِلْمِ حَقِيقَةِ ضَحِيَّتِهِ، وَصِدْقِ طَوِيَّتِهِ، وَخُلُوصِ نِيَّتِهِ، فَقَدْ ضَحَّى بِنَفْسِهِ وَمُهْجَتِهِ، وَأَبْنَائِهِ وَحَفَدَتِهِ، وَلَهُ أَجْرٌ عَظِيمٌ، كَأَجْرِ إِبْرَاهِيمَ عِنْدَ رَبِّهِ الْكَرِيمِ. وَإِلَيْهِ أَشَارَ سَيِّدُنَا الْمُصْطَفَى، وَرَسُولُنَا الْمُجْتَبَى، وَإِمَامُ الْمُتَّقِينَ، وَخَاتَمُ النَّبِيِّيْنَ، وَقَالَ وَهُوَ بَعْدَ اللّٰهِ أَصْدَقُ الصَّادِقِينَ: إِنَّ الضَّحَايَا هِيَ الْمَطَايَا، تُوصِلُ إِلَى رَبِّ الْبَرَايَا، وَتَمْحُو الْخَطَايَا، وَتَدْفَعُ الْبَلَايَا. هَذَا مَا بَلَغَنَا مِنْ خَيْرِ الْبَرِيَّةِ، عَلَيْهِ صَلَوَاتُ اللّٰهِ وَالْبَرَكَاتُ السَّنِيَّةُ، وَإِنَّهُ أَوْمَأَ فِيهِ إِلَى حِكَمِ الضَّحِيَّةِ، بِكَلِمَاتٍ كَالدُّرَرِ الْبَهِيَّةِ. فَالْأَسَفُ كُلُّ الْأَسَفِ أَنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ هَذِهِ النِّكَاتِ الْخَفِيَّةَ، وَلَا يَتَّبِعُونَ هَذِهِ الْوَصِيَّةَ، وَلَيْسَ عِنْدَهُمْ مَعْنَى الْعِيدِ، مِنْ دُوْنِ الْغُسْلِ وَلَبْسِ الْجَدِيْدِ، وَالْخَضْمِ وَالْقَضْمِ مَعَ الأَهْلِ وَالْخَدَمِ وَالْعَبِيْدِ، ثُمَّ الْخُرُوْجِ بِالزِّيْنَةِ لِلتَّغْيِيْدِ كَالصَّنَادِيْدِ. وَتَرَى الْأَطَائِبَ مِنَ الْأَطْعِمَةِ مُنْتَهَى طَرَبِهِمْ فِي هَذَا الْيَوْمِ، وَالنَّفَائِسَ مِنَ الْأَلْبِسَةِ غَايَةَ أَرَبِهِمْ لِإِرَاءَةِ الْقَوْمِ، وَلَا يَدْرُوْنَ مَا الْأَضْحَاةُ، وَلِأَيِّ غَرَضٍ يُذْبَحُ الْغَنَمُ وَالْبَقَرَاتُ. وَعِنْدَهُمْ عِيْدُهُمْ مِنَ الْبُكْرَةِ إِلَى الْعَشِيِّ، لَيْسَ إِلَّا لِلْأَكْلِ وَالشُّرْبِ وَالْعَيْشِ الْهَنِيِّ، وَاللِّبَاسِ الْبَهِيِّ، وَالْفَرَسِ الشَّرِيِّ، وَاللَّحْمِ الطَّرِيِّ. وَمَا تَرَى

عَمَلَهُمْ فِي يَوْمِهِمْ هَذَا إِلَّا اكْتِسَاءَ النَّاعِمَاتِ، وَالْمَشْطَ وَالْإِكْتِحَالَ وَتَضْمِيْخَ الْمَلْبُوسَاتِ، وَتَسْوِيَةَ الطُّرَرِ وَالذَّوَائِبِ كَالنِّسَاءِ الْمُتَبَرِّجَاتِ، ثُمَّ نَقَرَاتٍ كَنَقْرَةِ الدَّجَاجَةِ فِي الصَّلَاةِ، مَعَ عَدْمِ الْحُضُوْرِ وَهُجُوْمِ الْوَسَاوِسِ وَالشَّتَاتِ، ثُمَّ التَّمَايُلَ إِلَى أَنْوَاعِ الْأَغْذِيَةِ وَالْمَطْعُوْمَاتِ، وَمَلْءِ الْبُطُونِ بِأَلْوَانِ النِّعَمِ كَالنَّعَمِ وَالْعَجْمَاوَاتِ، وَالْمَيْلَ إِلَى الْمَلَاهِيْ وَالْمَلَاعِبِ وَالْجَهَلَاتِ، وَسَرْحِ النُّفُوسِ فِيْ مَرَاتِعِ الشَّهَوَاتِ، وَالرُّكُوبِ عَلَى الْأَفْرَاسِ وَالْعَجَلِ وَالْعَنَاسِ، وَالْجِمَالِ وَالْبِغَالِ وَرِقَابِ النَّاسِ، مَعَ أَنْوَاعٍ مِّنَ التَّزْيِينَاتِ، وَإِقْنَاءِ الْيَوْمِ كُلِّهِ فِي الْخُزَعْبِيْلَاتِ، وَالْهَدَايَا مِنَ الْقَلَايَا، وَالتَّفَاخُرَ بِلُحُومِ الْبَقَرَاتِ وَالْجَدَايَا، وَالْأَقْرَاحِ وَالْمِرَاحِ، وَالْجَذَبَاتِ وَالْجِمَاحِ، وَالضِّحْكَ وَالْقَهْقَةَ، بِإِبْدَاءِ النَّوَاجِذِ وَالثَّنَايَا، وَالتَّشَوُّقَ إِلَى رَقْصِ الْبَغَايَا، وَبُوسِهِنَّ وَعِنَاقِهِنَّ، وَبَعْدَ هَذَا نِطَاقِهِنَّ. فَإِنَّا لِلّٰهِ عَلَى مَصَائِبِ الْإِسْلَامِ، وَانْقِلَابِ الْأَيَّامِ! مَاتَتِ الْقُلُوبُ، وَكَثُرَتِ الذُّنُوبُ، وَاشْتَدَّتِ الْكُرُوبُ. فَعِنْدَ هَذِهِ اللَّيْلَةِ اللَّيْلَاءِ، وَظُلَمَاتِ الْهَوْجَاءِ، اقْتَضَى رُحْمُ اللّٰهِ ثَوْرَ السَّمَاءِ. فَأَنَا ذَلِكَ الثُّورُ، وَالْمُجَدِّدُ الْمَأْمُوْرُ، وَالْعَبْدُ الْمَنْصُورُ، وَالْمَهْدِيُّ الْمَعْهُوْدُ، وَالْمَسِيْحُ الْمَوْعُودُ. وَإِنِّيْ نَزَلْتُ بِمَنْزِلَةٍ مِّنْ رَبِّيْ لَا يَعْلَمُهَا أَحَدٌ مِّنَ النَّاسِ،

وَإِنَّ سِـرِّيْ أَخْـفَـى وَأَنْـأَى مِـنْ أَكْـثَـرِ أَهْـلِ اللّٰـهِ فَـضْـلًا عَـنْ عَـامَّـةِ الْأُنَـاسِ. وَإِنَّ مَـقَـامِـي أَبْـعَـدُ مِـنْ أَيْـدِي الْـغَـوَّاصِـيْـنَ، وَصُـعُـوْدِيْ أَرْفَـعُ مِـنْ قِـيَاسِ الْـقَـائِـسِـيْـنَ. وَإِنَّ قَـدَمِـيْ هَـذِهِ أَسْـرَعُ مِـنَ الْـقِـلَاصِ فِـيْ مَـسَـالِـكِ رَبِّ الـنَّـاسِ. فَـلَا تَـقِـيْـسُـوْنِـيْ بِـأَحَـدٍ وَّلَا أَحَـدًا بِـيْ وَلَا تُـهْـلِـكُـوا أَنْـفُـسَـكُـمْ بِـالرَّيْـبِ وَالْـعَـمَـاسِ. وَإِنِّـيْ لُـبٌّ لَا قِـشْـرَ مَـعَـهُ، وَرُوْحٌ لَا جَـسَـدَ مَـعَـهُ، وَشَـمْـسٌ لَا يَـحْـجُـبُـهَا دُخَـانُ الـشِّـمَـاسِ. وَاطْـلُـبُـوا مِثْلِي وَلَـنْ تَـجِـدُوهُ وَإِنْ تَـطْـلُـبُـوهُ بِـالـنِّـبْـرَاسِ. وَلَا فَـخْـرَ، وَلَـكِـنْ تَـحْـدِيـثٌ لِّـنِـعَـمِ اللّٰـهِ الَّـذِي هُـوَ غَـارِسٌ لِـهَـذَا الْـغِـرَاسِ.وَإِنِّـي غُـسِّـلْـتُ بِـمَـاءِ الـنُّـوْرِ، وَطُـهِّـرْتُ بِعَيْنِ الْـقُـدْسِ مِـنَ الْأَوْسَـاخِ وَالْأَدْنَـاسِ، وَسَـمَّـانِـيْ رَبِّـيْ أَحْـمَـدَ، فَـاحْـمَـدُونِـيْ وَلَا تَـشْـتِـمُونِـيْ وَلَا تُـوْصِـلُـوا أَمْـرَكُـمْ إِلَـى الْإِبْـلَاسِ. وَمَـنْ حَـمِـدَنِـيْ وَمَـا غَـادَرَ مِـنْ نَّـوْعِ حَـمْـدٍ فَـمَـا مَـانَ، وَمَـنْ كَـذَّبَ هَـذَا الْـبَـيَـانَ فَـقَـدْ مَـانَ وَأَغْـضَـبَ الـرَّحْـمَـنَ. فَـوَيْـلٌ لِـلَّـذِيْ شَـكَّ، وَفَـسَـخَ الْـعَـهْـدَ وَفَـكَّ، وَلَـوَّثَ بِـطَـائِـفٍ مِّـنَ الْـجِـنِّ الْـجَـنَـانَ. وَإِنِّـيْ جِـئْـتُ مِـنَ الْـحَـضْـرَةِ الرَّفِـيْـعَـةِ الْـعَـالِـيَـةِ، لِـيُـرِيَ بِـيْ رَبِّـيْ مِـنْ بَـعْـضِ صِـفَـاتِـهِ الْـجَـلَالِـيَّـةِ وَالْـجَـمَـالِـيَّـةِ، أَعْـنِـيْ دَفْـعَ الضَّـيْـرِ، وَإِفَـاضَـةَ الْـخَـيْـرِ، فَـإِنَّ الزَّمَـانَ كَـانَ مُـحْـتَـاجًا إِلَـى دَافِـعِ شَـرٍّ طَـغَـى، وَإِلَـى رَافِـعِ خَـيْـرٍ اِنْـحَـطَّ وَاخْـتَـفَـى. فَـاقْـتَـضَـتِ الْـعِـنَـايَـةُ الْإِلَـهِـيَّـةُ أَنْ يُـعْـطَـى الـزَّمَـانُ مَـا سَـأَلَ بِـلِـسَـانِ الْـحَـالِ، وَيُـرْحَـمَ طَـبَـقَـاتُ النِّـسَـاءِ وَالـرِّجَـالِ. فَـجَـعَـلَـنِـيْ مَـظْـهَـرَ الْـمَـسِـيْـحِ عِـيسَـى

ابْنِ مَرْيَمَ لِدَفْعِ الضَّرِّ وَإِبَادَةِ مَوَادِّ الْغِوَايَةِ، وَجَعَلَنِيْ مَظْهَرَ النَّبِيِّ الْمَهْدِيِّ أَحْمَدَ أَكْرَمَ لِإِفَاضَةِ الْخَيْرِ وَإِعَادَةِ عِهَادِ الدِّرَايَةِ وَالْهِدَايَةِ، وَتَطْهِيْرِ النَّاسِ مِنْ دَرَنِ الْغَفْلَةِ وَالْجِنَايَةِ. فَجِئْتُ فِي الْحُلَّتَيْنِ الْمَهْزُوْدَتَيْنِ الْمُصَبَّغَتَيْنِ بِصِبْغِ الْجَلَالِ وَصِبْغِ الْجَمَالِ، وَأُعْطِيْتُ صِفَةَ الْإِقْنَاءِ وَالْإِحْيَاءِ مِنَ الرَّبِّ الْفَعَّالِ، فَأَمَّا الْجَلَالُ الَّذِيْ أُعْطِيْتُ فَهُوَ أَثَرٌ لِبُرُوْزِيَ الْعِيسَوِيِّ مِنَ اللّٰهِ ذِي الْجَلَالِ، لِأُبِيْدَ بِهِ شَرَّ الشِّرْكِ الْمَوَّاجِ الْمَوْجُوْدِ فِيْ عَقَائِدِ أَهْلِ الضَّلَالِ الْمُشْتَعِلِ بِكَمَالِ الْإِشْتِعَالِ، الَّذِيْ هُوَ أَكْبَرُ مِنْ كُلِّ شَرٍّ فِيْ عَيْنِ اللّٰهِ عَالِمِ الْأَحْوَالِ، وَلِأَهْدِمَ بِهِ عَمُوْدَ الْإِفْتِرَاءِ عَلَى اللّٰهِ وَالْإِفْتِعَالِ. وَأَمَّا الْجَمَالُ الَّذِيْ أُعْطِيْتُ فَهُوَ أَثَرٌ لِبُرُوْزِي الْأَحْمَدِيِّ مِنَ اللّٰهِ ذِي اللُّطْفِ وَالنَّوَالِ، لِأُعِيْدَ بِهِ صَلَاحَ التَّوْحِيْدِ الْمَفْقُوْدِ مِنَ الْأَلْسُنِ وَالْقُلُوْبِ وَالْأَقْوَالِ وَالْأَفْعَالِ، وَأُقِيمَ بِهِ أَمْرَ التَّدَيُّنِ وَالْإِنْتِحَالِ. وَأُمِرْتُ أَنْ أَقْتُلَ خَنَازِيْرَ الْإِفْسَادِ وَالْإِلْحَادِ وَالْإِضْلَالِ، الَّذِيْنَ يَدُوْسُونَ دُرَرَ الْحَقِّ تَحْتَ النِّعَالِ، وَيُهْلِكُونَ حَرْثَ النَّاسِ وَيُخْرِبُوْنَ زُرُوْعَ الْإِيْمَانِ وَالتَّوَرُّعِ وَالْأَعْمَالِ. وَقَتْلِيْ هَذَا بِحَرْبَةٍ سَمَاوِيَّةٍ لَا بِالسُّيُوْفِ وَالنِّبَالِ، كَمَا هُوَ زَعْمُ الْمَحْرُوْمِيْنَ مِنَ الْحَقِّ وَصِدْقِ الْمَقَالِ، فَإِنَّهُمْ ضَلُّوا وَأَضَلُّوا كَثِيْرًا مِّنَ الْجُهَّالِ. وَإِنَّ الْحَرْبَ حُرِّمَتْ

عَلَيَّ، وَسَبَقَ لِيْ أَنْ أَضَعَ الْحَرْبَ وَلَا أَتَوَجَّهَ إِلَى الْقِتَالِ. فَلَا جِهَادَ إِلَّا جِهَادَ اللِّسَانِ وَالآيَاتِ وَالْاِسْتِدْلَالِ. وَكَذَلِكَ أُمِرْتُ أَنْ أَمْلَأَ بُيُوْتَ الْمُؤْمِنِيْنَ وَجُرُبَهُمْ مِنَ الْمَالِ، وَلَكِنْ لَا بِاللُّجَيْنِ وَالدَّجَّالِ، بَلْ بِمَالِ الْعِلْمِ وَالرُّشْدِ وَالْهِدَايَةِ وَالْيَقِيْنِ عَلَى وَجْهِ الْكَمَالِ، وَجَعْلِ الْإِيْمَانِ أَثْبَتَ مِنَ الْجِبَالِ، وَتَبْشِيْرِ الْمُثْقَلِيْنَ تَحْتَ الْأَثْقَالِ. فَبُشْرَى لَكُمْ، قَدْ جَاءَكُمُ الْمَسِيْحُ، وَمَسَحَهُ الْقَادِرُ وَأُعْطِيَ لَهُ الْكَلَامُ الْفَصِيحُ، وَإِنَّهُ يَعْصِمُكُمْ مِّنْ فِرْقَةٍ هِيَ لِلْإِضْلَالِ تَسِيْحُ، وَإِلَى اللّٰهِ يَدْعُوْ وَيَصِيْحُ، وَكُلَّ شُبْهَةٍ يُزِيْلُ وَيُزِيحُ. وَطُوْبَى لَكُمْ، قَدْ جَاءَكُمُ الْمَهْدِيُّ الْمَعْهُودُ، وَمَعَهُ الْمَالُ الْكَثِيْرُ وَالْمَتَاعُ الْمَنْضُوْدُ. وَإِنَّهُ يَسْعَى لِيَرُدَّ إِلَيْكُمُ الْغِنَى الْمَفْقُوْدَ، وَيَسْتَخْرِجَ الْإِقْبَالَ الْمَوْءُوْدَ. مَا كَانَ حَدِيثٌ يُفْتَرَى، بَلْ نُورٌ مِّنَ اللّٰهِ مَعَ آيَاتٍ كُبْرَى. أَيُّهَا النَّاسُ.. إِنِّيْ أَنَا الْمَسِيحُ الْمُحَمَّدِيُّ، وَإِنِّيْ أَنَا أَحْمَدُ الْمَهْدِيُّ. وَإِنَّ رَبِّيْ مَعِيَ إِلَى يَوْمِ لَحْدِيْ مِنْ يَوْمِ مَهْدِيْ. وَإِنِّيْ أُعْطِيْتُ ضِرَامًا أَكَّالًا، وَمَاءً زُلَالًا، وَأَنَا كَوْكَبٌ يَمَانِيٌّ، وَوَابِلٌ رُوْحَانِيٌّ. إِيذَائِيْ سِنَانٌ مُذَرَّبٌ، وَدُعَائِيْ دَوَاءٌ مُجَرَّبٌ. أُرِيْ قَوْمًا جَلَالًا، وَقَوْمًا آخَرِيْنَ جَمَالًا. وَبِيَدِيْ حَرْبَةٌ أُبِيْدُ بِهَا عَادَاتِ الظُّلْمِ وَالذُّنُوبِ، وَفِيْ الْأُخْرَى شُرْبَةٌ أُعِيْدُ بِهَا حَيَاةَ الْقُلُوْبِ. فَأُسّ

لِلْإِقْنَاءِ، وَأَنْفَاسٌ لِلْإِحْيَاءِ. أَمَّا جَلَالِيْ فَبِمَا قُصِدَ كَابْنِ مَرْيَمَ اسْتِيْصَالِيْ، وَأَمَّا جَمَالِيْ فَبِمَا فَارَتْ رَحْمَتِيْ كَسَيِّدِيْ أَحْمَدَ،لِأَهْدِيَ قَوْمًا غَفَلُوْا عَنِ الرَّبِّ الْمُتَعَالِيْ. أَفَأَنْتُمْ تَعْجَبُوْنَ، وَإِلَى الزَّمَانِ وَضَرُوْرَتِهِ لَا تَلْتَفِتُوْنَ؟ أَلَا تَرَوْنَ إِلَى زَمَانٍ اِحْتَاجَ إِلَى الرَّبِّ الْفَعَّالِ، لِيُرِيَ لِقَوْمٍ صِفَةَ جَلَالِهِ وَلِلْآخَرِيْنَ صِفَةَ الْجَمَالِ؟ وَقَدْ ظَهَرَتِ الآيَاتُ، وَتَبَيَّنَتِ الْعَلَامَاتُ، وَانْقَطَعَتِ الْخُصُوْمَاتُ، فَمَا لَكُمْ لَا تَنْظُرُوْنَ؟ وَانْكَسَفَتِ الشَّمْسُ وَالْقَمَرُ فِيْ رَمَضَانَ،فَلاَ تَعْرِفُوْنَ. وَمَاتَ بَعْضُ النَّاسِ بِنَبَأٍ مِّنَ اللّٰهِ وَقُتِلَ الْبَعْضُ، فَلَا تُفَكِّرُوْنَ. وَنَزَلَتْ لِيْ آيٌ كَثِيْرَةٌ فَلاَ تُبَالُوْنَ. وَشَهِدَتْ لِيَ الْأَرْضُ وَالسَّمَاءُ، وَالْمَاءُ وَالْعَفَاءُ، فَلَا تَخَافُونَ. وَتَظَاهَرَ لِيَ الْعَقْلُ وَالنَّقْلُ، وَالْعَلَامَاتُ وَالآيَاتُ، وَتَظَاهَرَتِ الشَّهَادَاتُ، وَالرُّؤْيَا وَالْمُكَاشَفَاتُ، ثُمَّ أَنْتُمْ تُنْكِرُوْنَ. وَإِنَّ لَهَا شَأْنًا عَظِيْمًا لِّقَوْمٍ يَّتَدَبَّرُوْنَ. وَطَلَعَ ذُو السِّنِيْنَ، وَمَضَى مِنْ هَذِهِ الْمِائَةِ خُمْسُهَا إِلَّا قَلِيْلٌ مِّنْ سِنِيْنَ، فَأَيْنَ الْمُجَدِّدُ إِنْ كُنْتُمْ تَعْلَمُوْنَ؟ وَنَزَلَ مِنَ السَّمَاءِ الطَّاعُوْنُ، وَمُنِعَ الْحَجُّ وَكَثُرَ الْمَنُوْنُ، وَاخْتَصَمَ الْفِرَقُ عَلَى مَعْدَنٍ مِّنْ ذَهَبٍ وَهُمْ يُقَاتِلُوْنَ. وَعَلَا الصَّلِيْبُ، وَأَضْحَى الْإِسْلَامُ يَسِيْبُ وَيَغِيْبُ، كَأَنَّهُ الْغَرِيْبُ، وَكَثُرَ الْفِسْقُ وَالْفَاسِقُوْنَ. وَحُبِّبَ إِلَى النُّفُوْسِ

الْخَمْرُ وَالْقَمْرُ وَالزَّمْرُ، وَتَرَاءَى الزَّانُونَ الْمُجَالِحُونَ، وَقَلَّ الْمُتَّقُونَ. وَتَجَلَّى وَقْتُ رَبِّنَا وَتَمَّ مَا قَالَ النَّبِيُّونَ، فَبِأَيِّ حَدِيْثٍ بَعْدَهُ تُؤْمِنُونَ؟ أَيُّهَا النَّاسُ.. قُومُوْا لِلّٰهِ زُرَافَاتٍ وَّفُرَادَى قُرَادَى، ثُمَّ اتَّقُوا اللّٰهَ وَفَكِّرُوْا كَالَّذِيْ مَا بَخِلَ وَمَا عَادَى. أَلَيْسَ هَذَا الْوَقْتُ وَقْتَ رَحْمِ اللّٰهِ عَلَى الْعِبَادِ، وَوَقْتَ دَفْعِ الشَّرِّ وَتَدَارُكِ عَطَشِ الْأَكْبَادِ بِالْعِهَادِ؟ أَلَيْسَ سَيْلُ الشَّرِّ قَدْ بَلَغَ انْتِهَاءَه، وَذَيْلُ الْجَهْلِ طَوَّلَ أَرْجَاءَه، وَفَسَدَ الْمُلْكُ كُلُّهُ وَشَكَرَ إِبْلِيْسُ جُهَلَاءَهُ؟ فَاشْكُرُوْا اللّٰهَ الَّذِيْ تَذَكَّرَكُمْ وَتَذَكَّرَ دِيْنَكُمْ وَمَا أَضَاعَهُ، وَعَصَمَ حَرْثَكُمْ وَزَرْعَكُمْ وَلُعَاعَهُ، وَأَنْزَلَ الْمَطَرَ وَأَكْمَلَ أَبْضَاعَهُ، وَبَعَثَ مَسِيْحَهُ لِدَفْعِ الضَّيْرِ، وَمَهْدِيَّهُ لِإِفَاضَةِ الْخَيْرِ، وَأَدْخَلَكُمْ فِيْ زَمَانِ إِمَامِكُمْ بَعْدَ زَمَانِ الْغَيْرِ. أَيُّهَا الْإِخْوَانُ.. إِنَّ زَمَانَنَا هَذَا يُضَاهِيْ شَهْرَنَا هَذَا بِالتَّنَاسُبِ التَّامِّ، فَإِنَّهُ آخِرُ الْأَزْمِنَةِ وَإِنَّ هَذَا الشَّهْرَ آخِرُ الْأَشْهُرِ مِنْ شُهُوْرِ الْإِسْلَامِ، وَكِلَاهُمَا قَرِيْبٌ مِّنَ الْإِخْتِتَامِ. فِيْ هَذَا ضَحَايَا،وَفِيْ ذَلِكَ ضَحَايَا، وَالْفَرْقُ فَرْقُ الْأَصْلِ وَعَكْسِ الْمَرَايَا، وَقَدْ سَبَقَ نَمُوْذَجُهَا فِيْ زَمَنِ خَيْرِ الْبَرَايَا. وَالْأَصْلُ ضَحِيَّةُ الرُّوْحِ يَا أُولِي الْأَبْصَارِ، وَإِنَّ ضَحَايَا الْجَدَايَا كَالْأَظْلَالِ وَالْآثَارِ، فَافْهَمُوا سِرَّ هَذِهِ الْحَقِيْقَةِ، وَأَنْتُمْ أَحَقُّ بِهَا وَأَهْلُهَا بَعْدَ الصَّحَابَةِ.

وَإِنَّكُمُ الآخِرُوْنَ مِنْهُمْ، أُلْحِقْتُمْ بِهِمْ بِفَضْلٍ مِّنَ اللّٰهِ وَالرَّحْمَةِ. وَإِنَّ سِلْسِلَةَ الْأَزْمِنَةِ خُتِمَتْ عَلَى زَمَانِنَا مِنْ حَضْرَةِ الْأَحَدِيَّةِ، كَمَا خُتِمَتْ شُهُوْرُ الْإِسْلاَمِ عَلَى شَهْرِ الضَّحِيَّةِ، وَفِيْ هَذَا إِشَارَةٌ مَخْفِيَّةٌ لِأَهْلِ الرَّأْيِ وَالرَّوِيَّةِ. وَإِنِّيْ عَلَى مَقَامِ الْخَتْمِ مِنَ الْوِلاَيَةِ، كَمَا كَانَ سَيِّدِي الْمُصْطَفَى عَلَى مَقَامِ الْخَتْمِ مِنَ النُّبُوَّةِ. وَإِنَّهُ خَاتَمُ الْأَنْبِيَاءِ، وَأَنَا خَاتَمُ الْأَوْلِيَاءِ، لَا وَلِيَّ بَعْدِيْ، إِلَّا الَّذِيْ هُوَ مِنِّي وَعَلَى عَهْدِيْ. وَإِنِّيْ أُرْسِلْتُ مِنْ رَّبِّيْ بِكُلِّ قُوَّةٍ وَّبَرَكَةٍ وَّعِزَّةٍ، وَإِنَّ قَدَمِيْ هَذِهِ عَلَى مَنَارَةٍ خُتِمَ عَلَيْهَا كُلُّ رِقَعَةٍ. فَاتَّقُوا اللّٰهِ أَيُّهَا الْفِتْيَانُ، وَاعْرِفُوْنِيْ وَأَطِيعُونِيْ وَلاَ تَمُوْتُوْا بِالْعِصْيَانِ. وَقَدْ قَرُبَ الزَّمَانُ، وَحَانَ أَنْ تُسْأَلَ كُلُّ نَفْسٍ وَتُدَانُ. اَلْبَلاَيَا كَثِيْرَةٌ وَلَا يُنْجِيْكُمْ إِلَّا الْإِيْمَانُ، وَالْخَطَايَا كَبِيْرَةٌ وَلَا تُذَوِّبُهَا إِلَّا الذَّوَبَانُ. اِتَّقُوْا عَذَابَ اللّٰهِ أَيُّهَا الْأَعْوَانُ، وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّتَانِ. فَلَا تَقْعُدُوا مَعَ الْغَافِلِيْنَ وَالَّذِيْنَ نَسُوا الْمَنَايَا، وَسَارِعُوا إِلَى اللّٰهِ وَارْكَبُوْا عَلَى أَعْدَى الْمَطَايَا، وَاتْرُكُوا ذَوَاتِ الضَّلْعِ وَالرَّذَايَا، تَصِلُوا إِلَى رَبِّ الْبَرَايَا. خُذُوا الْإِنْقِطَاعَ الْإِنْقِطَاعَ لِيُوْهَبَ لَكُمْ الْوَصْلُ وَالْإِقْتِرَابُ، وَكَسِّرُوا الْأَسْبَابَ لِيُخْلَقَ لَكُمُ الْأَسْبَابُ، وَمُوْتُوْا لِيُرَدَّ إِلَيْكُمُ الْحَيَاةُ أَيُّهَا الْأَحْبَابُ. اَلْيَوْمَ تَمَّتِ الْحَجَّةُ عَلَى الْمُخَالِفِيْنَ، وَانْقَطَعَتْ مَعَاذِيْرُ الْمُعْتَذِرِيْنَ،

وَبِئْسَ مِنْكُمْ زُمَرُ الْمُضِلِّينَ وَالْمُوَسْوِسِينَ، الَّذِيْنَ أَكَلُوْا أَعْمَارَهُمْ فِي ابْتِغَاءِ الدُّنْيَا وَلَيْسَ لَهُمْ حَظٌّ مِّنَ الدِّينِ، بَلْ هُمْ كَالْعَمِيْنَ. فَالْيَوْمَ أَنْقَضَ اللّٰهُ ظُهُوْرَهُمْ وَرَجَعُوْا يَائِسِيْنَ. اَلْيَوْمَ حَصْحَصَ الْحَقُّ لِلنَّاظِرِيْنَ، وَاسْتَبَانَ سَبِيْلُ الْمُجْرِمِينَ، وَلَمْ يَبْقَ مُعْرِضٌ إِلَّا الَّذِيْ حَبَسَهُ حِرْمَانٌ أَزَلِيٌّ، وَلَا مُنْكِرٌ إِلَّا الَّذِيْ مَنَعَهُ عُدْوَانٌ فِطْرِيٌّ. فَنَتْرُكُ هَؤُلَاءِ بِسَلَامٍ، وَّقَدْ تَمَّ الْإِفْحَامُ، وَتَحَقَّقَ الْأَثَامُ. وَإِنْ لَّمْ يَنْتَهُوْا فَالصَّبْرُ جَدِيرٌ، وَّسَوْفَ يُنَبِّئُهُمْ خَبِيْرٌ.

Translation: [Arabic] O servants of Allah, ponder and reflect on this day of yours, which is the day of the Festival of Sacrifices, for verily hidden secrets have been placed in these sacrifices for those who are wise. All of you know that many animals are slaughtered on this day—many caravans of camels, herds of cattle, and flocks of goats are slaughtered—and all this is done in seeking the pleasure of the Lord of the universe. Such has been the practice ever since the inception of Islam and continues even in these days. In my opinion, these sacrifices that are made in our illustrious Shariah are beyond the realm of estimation, and they are far superior to the sacrifices made by those belonging to the earlier nations of prophets. The abundance of these sacrifices has reached a point that the face of the earth has been covered with their blood; so much so that if all of it were to be amassed and irrigated, streams would flow out and rivers would gush

forth with it and all of the plains and valleys of the earth would be inundated with blood. In our religion, this deed is counted among those that are a means of attaining *qurb* [nearness] to Allah the Most Holy. They have been taken to resemble a mount that is like a flash of lightening in its speed and resplendence. It is for this very reason that these slaughtered animals have been given the name *qurbān* because it is mentioned in the *aḥādīth* that they are a means of acquiring *qurb* [nearness] and communion with God Almighty for all those who offer these sacrifices with sincerity, devotion, and faithfulness. These sacrifices are among the most exalted acts of worship in the Shariah. Hence, the sacrificial animal is called *nasīkah*. In the Arabic language, the word *nusuk* denotes submission and worship. Similarly, the word *nusuk* is also used in the aforementioned language to refer to the sacrifice of those animals whose slaughter has been enjoined by the Shariah. So this commonality of meanings in the word *nusuk* points out conclusively that a true worshipper and sincere servant is he who "slaughters" his self along with all his faculties, and all of the beloveds who have enamoured him, for the pleasure of the Lord of all creation. Such a one repels his selfish desires with a force that causes them to be totally shattered and annihilated. He himself becomes consumed with no trace left of his self and becomes hidden. The fierce winds of *fanā* [self-annihilation] blow upon him and the particles of his very being are blown away by the strong gusts of these winds. And anyone who reflects upon the commonality of the two meanings of the word *nusuk,* and ponders over this station with an awakened heart and open

eyes, will not fail to realize, and will not dispute that this commonality in the meanings of *nusuk* reveals the secret that the worship which delivers one from a loss of the Hereafter is the slaughter of *nafs-e-ammārah* which is the self that fervently incites towards evil in the likeness of a ruler who constantly enjoins evil. Thus, salvation lies in the fact that one slays the self that enjoins evil by the knives of turning exclusively towards Allah, the possessor of bounties, power and authority; and by considering God Almighty—to the exclusion of all creation—as being an intimate friend and the comfort of one's soul. Moreover, one must endure diverse forms of bitter hardships to save one's self from the death of heedlessness. This is the meaning of Islam and the true import of perfect submission. A Muslim is one who submits himself to slaughter before Allah, the Lord of all the worlds, and who, for His sake, has slaughtered the she-camel of his self and has thrown it down on its forehead; and is never oblivious, even for a moment, of the time of death. In short, the slaughters and sacrifices that are ordained in Islam are a reminder of the objective of giving oneself freely. They are also an incentive for achieving this station, and a forerunner of the reality to be attained after perfect enlightenment. Thus, it is incumbent upon every believing man and woman who seek the pleasure of the Loving God to understand this reality, so as to make it as their ultimate objective, and to imbue this reality in to their own being until it permeates every particle of their existence. They should not rest or sit at ease until they have offered this sacrifice for the Lord whom they worship, and not be content, like the foolish and ignorant, with the outer

form and hollow shell. Rather, one ought to offer true sacrifice, and carry it out with all their intellect, and with a spirit of righteousness and the spirit of sacrifice. This is the height of the pilgrim's journey, the ultimate objective of those seeking enlightenment, and the culmination of all the stations of the righteous. All the destinations of the truthful and the saints are arrived at, and the journey of the *auliyā'* reaches its height zenith. If you arrive at this station, you have taken your struggle to its ultimate limit and have achieved the stage of *fanā*. It is then that the tree of your sojourn [towards God] will thereby grow to its utmost perfection; and the neck of your soul will reach the soft green buds in the meadow of purity and sublimity like a she-camel with a long neck reaching the high branches of a verdant tree. Thereafter begins the experience of the feelings, the fragrance, and the glorious manifestations of the One True God, so that He may cut asunder any remaining veins of human frailties. Thereafter, the soul that is content and pleased with God and whom God is pleased with, and which has achieved the stage of *fanā*, is granted life, permanence and nearness, so that this servant may be equipped with the capacity to receive favours after his second life. After this, the perfect man is adorned with the robe of *khilāfat* by the One True God. He is conferred the colour of divine attributes by way of reflection so that it is proven that he is worthy of the station of *khilāfat* [i.e., vicegerency]. Then, he descends towards humanity so that he may draw them to spirituality and bring them out of mundane darkness into the heavenly light. Such a man is made to inherit from those that have preceded

him from among the Prophets, the Truthful, the men of learning and scholarship, and from the suns of divine nearness and friendship. He is granted the knowledge and insight of those who have preceded him among the learned divines and the wise scholars of the nation, so that it may be proven that he is worthy of the station of *warāthat* [i.e., spiritual inheritance]. Such a man stays in the world for as long as it is ordained by his Lord of honour to enlighten humanity with the light of guidance. After he has illumined the people with the light of his Lord, or has taken the matter of delivering the message to its due level, [the purpose of] his titles is fulfilled and his Lord calls upon him and his soul is raised to its spiritual station. This is the meaning of *rafa'* [i.e., raising] according to those who possess knowledge and understanding. *Marfū'* [i.e., one who is raised] is he who is granted a draught of communion by the hand of the True Beloved who is the ocean of beauty and grace. He is draped in the mantle of divine providence, even though he permanently retains his station of servitude. This is the ultimate station that a seeker after truth attains in human life. O company of people, do not be oblivious to this station, nor to the secret that is found in sacrifices. Let your sacrifices be like mirrors that reflect this reality. Do not disregard these advices, nor be like those who have forgotten their Lord and their death. A reference to this hidden secret has been made in the Word of our All-Sustaining Lord. The Most Truthful among the truthful says whilst addressing His Prophet: قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ **[Say, 'My prayer and my sacrifice and my life and my death are all for Allah, the Lord of the**

worlds.'] See how He has elaborated the meanings of the word *nusuk* by the words *mahyā* [i.e, life] and *mamāt* [i.e., death]. By this elaboration, He has thereby pointed towards the reality of sacrifice. O wise ones, reflect upon this. Whoever offers his sacrifice with a true understanding of the meaning of sacrifice, and does so with a sincere heart and pure intention, has verily thereby offered the sacrifice of his self, his children and his grandchildren. And for him is a great reward, like the reward which was for Ibrāhīm [Abraham], from his Benevolent Lord. Our Master, the Chosen One, the Messenger Elect, the Imam of the Righteous, and the Seal of the Prophets who is the most truthful after Allah, has stated that: Verily sacrifices are mounts that lead you towards the Lord of Creation; and erase faults and ward off afflictions. This is what has been conveyed to us by the Messenger of God, the best of creation, peace and magnificent bounties of Allah be upon him. In this, he indicates the wisdom of sacrifices in eloquent words that shine like pearls. It is immensely pitiful that many people do not understand these hidden subtleties and do not follow this advice. To them there is no meaning in *'Īd* other than to bathe, wear new clothes, gorge themselves and devour mouthfuls of food in the company of their families, servants, and household workers; and then to proceed forth for the *'Īd* prayer adorned like feudal lords. You will find that their greatest joy on this day is to eat sumptuous food, and the height of their desire lies in fine and splendid garments as a display to the people. They know not what sacrifice is, nor the purpose behind the slaughter of goats and cattle. According to

them, the purpose of *'Īd* is nothing but to eat, drink, and engage in sheer enjoyment from dawn till dusk; to wear elegant dress, ride swift horses, and consume fresh meat. On this day you will find that their preoccupation is nothing more than to wear fine attire, comb their hair, apply collyrium to their eyes, perfume their clothing, style their dangling forelocks and sidelocks as women do for adornment. Thereafter they repeat quick movements in their prayer in the likeness of a hen that pecks at grain—completely devoid of focus, abounding in stray thoughts and prey to a distracted heart. Thereafter, they attend to the consumption of a variety of foods and victuals, and fill their bellies with all types of blessings like the cattle. They are inclined towards sport and pastime and towards useless diversions. They leave their selves free to graze in the pastures of lust. They ride horses, carriages, camels and she-camels, mules, and the necks of men. All the while they are fully decorated. They waste the entire day in frivolous talk, giving gifts of meat to each other and displaying their pride in the meat of their cows and goats. This is accompanied by enjoyment, diverse forms of celebrations, attractions to please the self, acts of transgression, laughing with open mouths displaying both their front and back teeth, and thronging towards the dancing of loose women, kissing and embracing them, and after that [reaching for] their girdles. We say *innā lillāh*[515] [surely, to Allah we belong] on account

[515] A phrase from the Holy Quran which is recited by Muslims to express their deepest sorrow. [Publisher]

of the plights that have descended upon Islam, and the vicissitude of the times. Hearts have died, and sins have become rampant while grief has intensified. Thus in the black of night, and in the darkness of the stormy winds, the mercy of Allah demanded the descent of heavenly light.[516] So, I am that light and the reformer who has come by the command of God Almighty, the servant [of Allah] who enjoys support. I am the awaited Mahdi and the

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516 Where it is stated in the *aḥādīth* that the Promised Messiah will descend, the word *nuzūl* [descent] has been used to indicate that this age will be such that darkness would have swallowed the entire world, while honesty, trust, and truthfulness would have bid it farewell. The earth would be filled with injustice and tyranny. It was to be then that God would send down a light from the heavens and would thereby illumine the world once again. It was to descend from above, because light always descends from on high. The time of the Promised Messiah is said to be one in which all means for the propagation of Islam would have been out of reach and Muslims would be left totally powerless. This will happen because the jealousy of God wills to remove, refute and eradicate the objection that has been raised against Islam suggesting that it was spread by the sword. Therefore, it is ordained that during the time of the Promised Messiah swords be sheathed and no one take up the sword for the sake of religion. If anyone does so, they would be defeated and suffer humiliating defeat by the disbelievers. The hosts of Ḥaḍrat Mūsā, who had been banished from Egypt continuously suffered defeat in the battles in which they marched forward against the command of Mūsā. So too will it happen now, for the descent of the Promised Messiah from the heaven is an indication that his hand will not utilise worldly means. Rather, he will irrigate the garden of Islam with heavenly water, because now God desires to manifest the miracle that Islam does not depend upon the sword and worldly means for its propagation. Thus, anyone who despite this clear prohibition, and in view of the hadith containing the words يضع الحرب [he will put an end to warfare], raises the sword and seeks to be a warrior, would essentially cast doubt upon this miracle. It is God Almighty who has willed to manifest this miracle, namely, to make Islam victorious and loved by the people, without the use of material means. [Author]

Promised Messiah. I have been appointed by my Lord to a station that no man fathoms. My secret is above and beyond the ken of most men of Allah, let alone the common folk. My station is beyond the grasp of those who delve deep in understanding, nor can the height of my ascension be perceived by those who judge. My gait in the sojourn towards Allah is faster than the swiftest she-camels. Therefore, do not judge me by comparing me to others; nor compare others to me. Do not destroy yourselves with suspicion and antagonism. I am the kernel that has no shell. I am the soul that has no body. I am the sun that cannot be concealed with the smoke of enmity and malice. You may search for someone like unto me, but you will surely fail, even if you search carrying a lamp in hand. But this is no pride, it is gratitude for the favours of the God who has planted this seedling. I have been cleansed with the water of divine light and have been purified in the fountain of divine holiness, and have been purged of all filth and impurities, and my Lord has named me Ahmad. So, praise me and do not abuse me and do not take your affair to the brink of hopelessness. Anyone who praises me and leaves no kind of praise unmentioned, has spoken the truth, and has abstained from uttering falsehood. Whoever rejects this statement, speaks falsehood and kindles the wrath of the Gracious God. Woe upon him who doubts, and breaks the covenant, and pollutes his heart with the whisperings of Satan. I have descended from a lofty and honoured station so that my Lord may demonstrate some of His attributes of glory and beauty through me—that is, to remove evil and spread goodness. For the age demanded that the evil, which had

exceeded all bounds, be eradicated, and the virtue which had vanished, be re-established. Therefore, the grace of God willed that the present age be granted what it demanded in light of its prevailing circumstances, and so that mercy may be bestowed upon men and women. Therefore, I was made a reflection of the Messiah, Jesus son of Mary, so that God may remove the elements of harm and misguidance. And He made me the reflection of the most honoured Prophet, Ahmad, the Guided One, to benefit the people and to shower down, once again, the rain of understanding and guidance, and to purify the people from the filth of heedlessness and sin. Thus, I have come with two yellow robes that are coloured with the hues of glory and beauty. And I have been conferred the qualities of causing to die and bringing to life—and I have received these qualities from the Lord who is the Doer of what He wills. But the grandeur that I have been granted by Allah the Possessor of Glory[517] is a result of the reflection of 'Īsā [that manifests itself in me], so that I may put an end to the evil of polytheism which surges forth and is present in the doctrines of the misguided and which has been kindled with utmost fury; for it is the greatest of all calamities in the sight of Allah who is the Knower of all circumstances; and so that I may raze the pillars of falsehood that they have erected in opposition to Allah. The beauty that I have been granted by Allah the Benevolent and Gracious is a result of the

[517] I have repeatedly affirmed that I have not come with swords and spears. Rather, I have come with signs, divine power, and eloquence of speech. Thus, my grandeur is heavenly and does not consist of armed forces and helpers. [Author]

reflection of Ahmad so that I may bring back the virtue of *Tauḥīd* [i.e., the Oneness of God] which has vanished from the tongues, hearts, words, and deeds of people, and thereby establish the religious order. I have been commanded to slay[518] the swine of disorder, heresy and misguidance which trample underfoot the pearls of truthfulness, destroy the harvests of people, and wreak havoc in the fields of faith, purity, and deeds. This slaying is to be with heavenly weaponry, not with swords and arrows, as is the belief of those who are devoid of rectitude and truthful speech. They are themselves misguided and have misled many others from among the ignorant. It is true that I have been forbidden from fighting the disbelievers. It was ordained even before my existence that I would abolish warfare and would have no inclination towards bloodshed. Thus, there remains no *jihād*, except the jihad of the tongue, and the *jihād* of signs and argumentation. Similarly, I have been commanded to fill the houses and pouches of the Muslims with wealth—but not with the wealth of gold and silver; rather, with the wealth of knowledge, rectitude, guidance, and certainty of the highest degree— so that faith may be made firmer than the mountains and glad tidings be given to those who are buried under burdens. Therefore, glad tidings be to you that the Messiah has come, and he has been anointed by the All-Powerful God, and has been granted eloquent speech by Him. He

[518] This expression is used in a hadith appearing in Bukhārī and the meaning of "slay" here is the completion of proof and the eradication of falsehood with convincing arguments and heavenly signs, and not literal slaughter. [Author]

safeguards you from the caravan that travels the earth to deceive people, and he calls you towards Allah and removes all doubts. So felicitations to you that the awaited Mahdi has come to you with an abundance of wealth piled in hoards. He strives to restore to you the wealth that you had lost; and to return from the grave your prosperity that had been buried alive. It is not a thing that has been forged, but it is the light of Allah which is accompanied by extraordinary signs. O people, I am the Messiah of the dispensation of Muhammad and I am Ahmad, the Mahdi [i.e., the Guided One]. Verily, my Lord has remained with me since my childhood and shall stand by me until I reach my grave. I have been granted a fire which devours and water that is sweet. I am the Yemeni Star and a heavenly rain. Infliction of a wound by me is a sharp spear, and my supplication is a proven remedy. I manifest my glory to one people and my beauty to another. I hold a weapon in one hand with which I destroy the practices of cruelty and sin. In my other hand, I possess an elixir by which I restore life to the hearts—an axe to destroy and a breath to revive. I possess glory, because, like the son of Mary, people have tried to uproot me. And, I possess beauty because, just like my Master, Ahmad, my mercy surges forth to guide the people who have become heedless of the Lord who is the Most High. Are you, then, surprised at this, and do you ignore the time and its need? Do you not see that the present age yearns for the Lord, who is the Doer of what He wills, to manifest the attribute of His Glory to one people and the attribute of His Beauty to another. Verily, signs have appeared, [prophesied] indications have been manifested,

and all disputes have been resolved. So why do you not see? The solar and lunar eclipses took place in the month of Ramaḍān, but you fail to recognise. Some from among the people have died in accordance with the tidings of Allah while others, in light of prophecies of death, were killed, but you do not reflect. Many a sign has been manifested in my support, but you pay no heed. The earth, the heaven, water and dust have testified in my favour, but you do not fear in the least. Intellect, tradition, indications and signs, as well as other testimonies, dreams and visions also stand in support, but you remain in denial. These signs carry a magnificent import for those who reflect. The Dhus-Sinīn [i.e., comet] has appeared, and nearly a fifth of the century has elapsed. So, tell me where the *mujaddid* [i.e., the rejuvenator] is, if you know. The plague has broken out, the Ḥajj has been stopped, deaths have multiplied, nations have gone to war over gold mines, the cross has been raised, and Islam has shifted away from its true position and has disappeared like a wayfarer. Wickedness and the wicked have increased manifold, people have become enamoured with wine, gambling, and dancing; evildoers and tyrants have appeared. The righteous have shrunk in number and the time for the manifestation of our Lord has arrived, and all that the Prophets had foretold has come to pass. So what will you believe in after this? O people, stand firm altogether or individually for the sake of Allah; fear Him and reflect like such a one who is consumed with neither greed nor enmity. Is this not the time when Allah should have mercy on men? Is it not time that evil be repelled and the thirst of the hearts be quenched by rain? Has

not the deluge of evil reached its height? Has ignorance not cast its net in all corners? All the land has been corrupted and Satan has thanked the ignorant. So, be thankful to Allah who has remembered you and remembered your Faith and safeguarded it from ruin. He safeguarded the seeds that you had sown and the crops that you cultivated from catastrophe and sent down rain and thus brought His investment to fruition. He sent His Messiah to ward off harm and His Mahdi to foster goodness and bestow reward, and caused you to join the age of your Imam after the age of the others had gone by. Brethren! This age of ours bears a perfect resemblance with this month of ours, because this is the last age and this is also the last month in the Islamic calendar, and both are about to end. There are sacrifices to be made in this month and also there are sacrifices to be made in this last age. The difference is only of the actual and its mirror image. An example of this has appeared earlier in the age of the Best of Creation, peace and blessings of Allah be upon him. O men of understanding! The real sacrifice is that of the spirit. The sacrifices of goats are metaphoric and symbolic. So understand the secret of this truth. After the Companions of the Holy Prophet, may Allah be pleased with them, you are the most deserving and most worthy of understanding this truth. You are the last people that has been joined with them by the grace and mercy of Allah. The succession of the dispensations has come to its culmination in our age by the One True God just as the months of the Islamic calendar come to an end with the month of sacrifice. In this, there is a hidden indication for those who possess good judgment. I have been appointed

at the highest station of *wilāyat* just as our Chief, the Holy Prophet, peace and blessings of Allah be upon him, was at the highest station of *nubuwwat*. He was the Seal of the Prophets and I am the Seal of the *Auliyā'*. There is no *walī* after me except the one who is from me and is under my covenant. I have been sent by my Lord with every power, blessing, and honour. I stand on a minaret where all heights culminate. So fear Allah, O stalwarts. Recognise me and do not disobey me; nor die in a state of disobedience. The age is near when every soul shall be called to account for its deeds and be recompensed. There are many calamities and nothing can deliver you except faith. The errors [of man] are colossal and nothing can eradicate them except for self-annihilation. O my helpers, fear the chastisement of Allah; and for him who fears his Lord are two heavens. So do not sit among the heedless and with those who have forgotten death. Hasten towards Allah and ride swift steeds and abandon lame horses, so that you may meet the Lord of Creation. Adopt the habit of severing ties for Allah so that you may be granted His communion and nearness. Break away from material means so that means may be devised for you. Die, dear ones, so that you may be granted a new life. This day, the argument is complete against the opponents and all the excuses of those who plea have been shattered. Those people who spread misguidance and whisper evil have lost all hope in you. They wasted their lives in worldly pursuits and did not gain aught of faith. Indeed, they are like the blind. So this day Allah has broken their backs and they have turned away disappointed. This day, the truth has become clearly manifest to those who can

see and the path of the guilty has become evident. Only such a one has turned away from the truth who is deprived by his eternal misfortune, and only he alone has rejected it who is deprived by his cruel nature. So we bid farewell to them with greetings of peace. The argument has been perfected against them and their being worthy of punishment has been established. If even now they do not desist, patience is called for, and soon, He who is aware of their circumstances will take them to task.

[Khuṭbah Ilhāmiyyah, Rūhānī Khazā'in, vol. 16, p. 31-73]

April 1900

al-Ḥakam reports that:

While Maulānā [Abdul-Karīm[ra]] was reading out the translation[519], the Promised Messiah[as] fell into prostration in a fervent expression of gratitude to the Divine and the whole audience also fell into prostration with him. Rising from the prostration, the Promised Messiah[as] announced: I have just seen [in a vision] in red letters the word:

مُبارک

[Urdu] Felicitation

This means that the address has found acceptance [with God].

[al-Ḥakam, vol. 4, no. 16, May 1, 1900, p. 5]

April 1900

On one occasion, during the lifetime of the deceased [Mirzā Ayyūb Baig], I supplicated repeatedly for his recovery. Then, I saw in a dream a road which seemed as if it had

[519] Of *Khuṭbah Ilhāmiyyah* [Mirza Bashir Ahmad]

been paved with blocks of the moon and a person was leading Ayyūb Baig along this road which led to the sky. The road was very bright and shining as if the moon had been laid upon the earth. I related this dream to the members of the Jamā‘at. I made myself hope that it was an indication of his restoration to health, but I felt troubled at heart in fear that restoration to health might not be the correct interpretation. Now, its interpretation has been manifested. اِنَّا لِلّٰہِ وَاِنَّآ اِلَیْہِ رَاجِعُوْنَ [To Allah we belong and to Him shall we return.]

[Letter addressed to Dr. Mirzā Ya‘qūb Baig, al-Ḥakam, vol. 4, no. 18, May 17, 1900, p. 4]

April 25, 1900

While writing this letter, as my mind was dwelling upon Ayyūb Baig (deceased) and I was thinking how quickly he had disappeared from our sight rendering our relationship a mere memory, I suddenly received the revelation:

مبارک وہ آدمی جو اس دروازہ کے راہ سے داخل ہو

[Urdu] Blessed is the man who enters through this door.

This is an indication that the death of our dear [Mirzā] Ayyūb Baig has been a blessed one and that fortunate is the person who dies such a death.

[Letter addressed to Dr. Mirzā Ya‘qūb Baig, al-Ḥakam, vol. 4, no. 18, May 18, 1900, p. 4]

1900

God directed me: Arise and tell these people: I have with me proof from God, then will you reject God’s evidence? The words of God that descended upon me were:

قُلْ عِنْدِیْ شَهَادَةٌ مِّنَ اللّٰهِ فَهَلْ اَنْتُمْ مُّؤْمِنُوْنَ۔ قُلْ عِنْدِیْ شَهَادَةٌ مِّنَ اللّٰهِ فَهَلْ اَنْتُمْ مُّسْلِمُوْنَ۔ قُلْ اِنْ كُنْتُمْ تُحِبُّوْنَ اللّٰهَ فَاتَّبِعُوْنِیْ یُحْبِبْكُمُ اللّٰهُ۔ وَقُلْ یٰۤاَیُّهَا النَّاسُ اِنِّیْ رَسُوْلُ اللّٰهِ اِلَیْكُمْ جَمِیْعًا۔ اَیْ مُرْسَلٌ مِّنَ اللّٰهِ۔

Translation: [Arabic] Tell them: I have with me proof from Allah; will you then believe or not? Tell them: I have with me proof from Allah; will you then accept or not? Say: If you love Allah, then follow me, so that Allah may also love you. [*Announce: O mankind, I am the Messenger of Allah to you all, that is, I have been sent by Allah.*]

[Ishtihār Mi'yārul-Akhyār, p. 3, May 25, 1900, Majmū'a-e-Ishtihārāt, vol. 3, pp. 269–270]

1900

At the time of the writing of this booklet[520] it was conveyed to me that what I wrote in *Barāhīn-e-Aḥmadiyyah* about Qadian, in consequence of a vision, namely, that Qadian is mentioned in the Holy Qur'an, is indeed correct. It is a certainty that the verse of the Holy Qur'an:

سُبْحَانَ الَّذِیْۤ اَسْرٰی بِعَبْدِهٖ لَیْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ اِلَی الْمَسْجِدِ الْاَقْصَی الَّذِیْ بٰرَكْنَا حَوْلَهٗ[521]

describes not only the *mi'rāj* [ascent] of the Holy Prophet[sa] with reference to space, but also his ascent with reference to time, for without this the ascent would be incomplete. In other words, as God took the Holy Prophet, on whom be the peace and blessings of Allah, from the Sacred Mosque to the Distant Mosque as a journey between the two places, in the same way He also took him on a spiritual journey through time from the age of the splendour of Islam which

[520] *Khuṭbah Ilhāmiyyah.* [Mirza Bashir Ahmad]

[521] Glory be to Him Who carried His servant by night from the Sacred Mosque to the Distant Mosque, the environs of which We have blessed,... (*Banī Isrā'īl,* 17:2) [Publishers]

was the time of the Holy Prophet (on whom be the peace and blessings of Allah) to the age of the blessing of Islam which is the time of the Promised Messiah. From this point of view, which takes note of the journey of the Holy Prophet, on whom be the peace and blessings of Allah, in a vision to the latter days of Islam, Aqṣā Mosque [the Distant Mosque] means the mosque of the Promised Messiah which is located in Qadian and concerning which God's word set out in *Barāhīn-e-Aḥmadiyyah* is:

مُبَارَكٌ وَّمُبَارِكٌ وَكُلُّ اَمْرٍ مُّبَارَكٍ يُّجْعَلُ فِيْهِ۔[522]

This use of the phrase مبارک [mubārak and mubārik—blessed, and a source of blessings], which is used both in its subjective and objective connotations, corresponds to the phrase: بَارَكْنَا حَوْلَهٗ [The environs of which We have blessed][523] in the verse of the Holy Qur'an. There is no doubt, therefore, that Qadian is referred to in the Holy Qur'an.

[Announcement Mināratul-Masīḥ, May 28, 1900, Majmū'a-e-Ishtihārāt, vol. 3, pp. 288–289]

June 2, 1900

Today, Saturday June 2, 1900, at 2 p.m. in a light slumber I was shown a sheet of paper which was very white and in the last line of which was written:

اِقبال

[Urdu] Glory

I conceive that the word occurring in the last line means that the end would be glorious.

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[522] **[Arabic] Blessed, and a source of blessings and every blessed affair will be determined in it.** [Publishers]

[523] (*Banī Isrā'īl,* 17:2) [Publishers]

Then the revelation came:

قادر کے کاروبار نمودار ہو گئے ❊ کافر جو کہتے تھے وہ گرفتار ہو گئے

[Urdu] The Powerful One has manifested His affair;

Those who called [me] a disbeliever have been seized.

The meaning of this, which has been conveyed to me, is that soon such powerful Signs would be shown whereby those who called me a disbeliever would be charged themselves and will be seized securely and would have no way of escape left. This is a prophecy which every reader should remember.

[Announcement attached to Appendix Tuḥfah-e-Golarhviyyah, p. 26, Rūhānī Khazā'in, vol. 17, p. 77]

June 3, 1900

Thereafter on June 3, 1900 at 11:30 a.m., I received the revelation:

کافر جو کہتے تھے وہ نگونسار ہو گئے ❊ جتنے تھے سب کے سب ہی گرفتار ہو گئے

[Urdu] Those who called [me] a disbeliever have been put down,

All and every one of them have been seized.

This means that those who call me a disbeliever shall witness such Signs that they will have no excuse left. The revelation indicates that soon some bright Sign will be manifested which will be decisive.

[Announcement attached to Appendix Tuḥfah-e-Golarhviyyah, p. 27, Rūhānī Khazā'in, vol. 17, p. 77]

1900

I have been told that of all faiths, Islam is the only true one. I have been vouchsafed knowledge that of all guidance,

only the guidance contained in the Qur'an is perfect and free from human interpolation. I have been made to understand that of all Prophets the one whose teaching is perfect and is at the highest level of purity and wisdom, and who has set the highest example of human perfection in his life, is our lord and master Muḥammad, on whom be the peace and blessings of Allah. God's pure and holy revelation has informed me that I have been sent by Him as the Promised Messiah and Mahdī and am the arbiter of all internal and external differences.

[Arba'īn, no. 1, pp. 3–4,July 23, 1900, Rūhānī Khazā'in, vol. 17, p. 345, Majmū'a-e-Ishtihārāt, vol. 3, p. 344]

1900

يَا اَحْمَدُ بَارَكَ اللّٰهُ فِيْكَ۔ اَلرَّحْمٰنُ عَلَّمَ الْقُرْاٰنَ لِتُنْذِرَ قَوْمًا مَّآ اُنْذِرَ اٰبَآؤُهُمْ وَلِتَسْتَبِيْنَ سَبِيْلُ الْمُجْرِمِيْنَ۔ قُلْ اِنِّيْٓ اُمِرْتُ وَاَنَا اَوَّلُ الْمُؤْمِنِيْنَ ۔ هُوَالَّذِيْٓ اَرْسَلَ رَسُوْلَهٗ بِالْهُدٰى وَدِيْنِ الْحَقِّ لِيُظْهِرَهٗ عَلَى الدِّيْنِ كُلِّهٖ۔ وَكُنْتُمْ عَلٰى شَفَا حُفْرَةٍ فَاَنْقَذَكُمْ مِّنْهَا۔ وَكَانَ اَمْرُ اللّٰهِ مَفْعُوْلًا۔ لَامُبَدِّلَ لِكَلِمَاتِ اللّٰهِ۔ اِنَّا كَفَيْنَاكَ الْمُسْتَهْزِئِيْنَ۔ هٰذَا مِنْ رَّحْمَةِ رَبِّكَ لِيُتِمَّ نِعْمَتَهٗ عَلَيْكَ لِتَكُوْنَ اٰيَةً لِّلْمُؤْمِنِيْنَ۔ قُلْ اِنْ كُنْتُمْ تُحِبُّوْنَ اللّٰهَ فَاتَّبِعُوْنِيْ يُحْبِبْكُمُ اللّٰهُ۔ قُلْ عِنْدِيْ شَهَادَةٌ مِّنَ اللّٰهِ فَهَلْ اَنْتُمْ مُّؤْمِنُوْنَ۔ قُلْ عِنْدِيْ شَهَادَةٌ مِّنَ اللّٰهِ فَهَلْ اَنْتُمْ مُّسْلِمُوْنَ۔ وَقُلِ اعْمَلُوْا عَلٰى مَكَانَتِكُمْ اِنِّيْ عَامِلٌ فَسَوْفَ تَعْلَمُوْنَ۔ عَسٰى رَبُّكُمْ اَنْ يَّرْحَمَكُمْ وَاِنْ عُدْتُّمْ عُدْنَا۔ وَجَعَلْنَا جَهَنَّمَ لِلْكَافِرِيْنَ حَصِيْرًا۔ يُخَوِّفُوْنَكَ مِنْ دُوْنِهٖ۔ اِنَّكَ بِاَعْيُنِنَا۔ سَمَّيْتُكَ الْمُتَوَكِّلَ۔ يَحْمَدُكَ اللّٰهُ مِنْ عَرْشِهٖ۔ نَحْمَدُكَ وَنُصَلِّيْ۔ يُرِيْدُوْنَ اَنْ يُّطْفِئُوْا نُوْرَ اللّٰهِ بِاَفْوَاهِهِمْ وَاللّٰهُ مُتِمُّ نُوْرِهٖ وَلَوْ كَرِهَ الْكَافِرُوْنَ۔ سَنُلْقِيْ فِيْ قُلُوْبِهِمُ الرُّعْبَ۔ اِذَا جَآءَ نَصْرُ اللّٰهِ وَالْفَتْحُ وَانْتَهٰى

اَمْرُ الزَّمَانِ اِلَيْنَآ اَلَيْسَ هٰذَا بِالْحَقِّ۔ وَقَالُوْٓا اِنْ هٰذَآ اِلَّا اخْتِلَاقٌ۔ قُلِ اللّٰهُ ثُمَّ ذَرْهُمْ فِيْ خَوْضِهِمْ يَلْعَبُوْنَ۔ قُلْ اِنِ افْتَرَيْتُهٗ فَعَلَيَّ اِجْرَامِيْ۔ وَمَنْ اَظْلَمُ مِمَّنِ افْتَرٰى عَلَى اللّٰهِ كَذِبًا۔ وَاِمَّا نُرِيَنَّكَ بَعْضَ الَّذِيْ نَعِدُهُمْ اَوْ نَتَوَفَّيَنَّكَ۔ اِنِّيْ مَعَكَ فَكُنْ مَّعِيْ اَيْنَمَا كُنْتَ۔ كُنْ مَّعَ اللّٰهِ حَيْثُ مَا كُنْتَ۔ اَيْنَمَا تُوَلُّوْا فَثَمَّ وَجْهُ اللّٰهِ۔ كُنْتُمْ خَيْرَ اُمَّةٍ اُخْرِجَتْ لِلنَّاسِ وَانْتِخَارًا لِّلْمُؤْمِنِيْنَ۔ وَلَا تَيْئَسْ مِنْ رَّوْحِ اللّٰهِ۔ اَلَآ اِنَّ رَوْحَ اللّٰهِ قَرِيْبٌ۔ اَلَآ اِنَّ نَصْرَ اللّٰهِ قَرِيْبٌ۔ يَاْتِيْكَ مِنْ كُلِّ فَجٍّ عَمِيْقٍ۔ يَاْتُوْنَ مِنْ كُلِّ فَجٍّ عَمِيْقٍ۔ يَنْصُرُكَ اللّٰهُ مِنْ عِنْدِهٖ۔ يَنْصُرُكَ رِجَالٌ نُّوْحِيْٓ اِلَيْهِمْ مِّنَ السَّمَآءِ۔ اِنِّيْ مُنَجِّيْكَ مِنَ الْغَمِّ۔ وَكَانَ رَبُّكَ قَدِيْرًا۔ اِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِيْنًا۔ فَتْحُ الْوَلِيِّ فَتْحٌ وَّقَرَّبْنَاهُ نَجِيًّا۔ اَشْجَعُ النَّاسِ۔ وَلَوْ كَانَ الْاِيْمَانُ مُعَلَّقًا بِالثُّرَيَّا لَنَالَهٗ۔ اَنَارَ اللّٰهُ بُرْهَانَهٗ۔ يَا اَحْمَدُ فَاضَتِ الرَّحْمَةُ عَلٰى شَفَتَيْكَ۔ اِنَّكَ بِاَعْيُنِنَا۔ يَرْفَعُ اللّٰهُ ذِكْرَكَ وَيُتِمُّ نِعْمَتَهٗ عَلَيْكَ فِي الدُّنْيَا وَالْاٰخِرَةِ۔ يَا اَحْمَدِيْ اَنْتَ مُرَادِيْ وَمَعِيْ۔ غَرَسْتُ كَرَامَتَكَ بِيَدِيْ۔ وَنَظَرْنَآ اِلَيْكَ وَقُلْنَا يَا نَارُ كُوْنِيْ بَرْدًا وَّسَلَامًا عَلٰٓى اِبْرَاهِيْمَ۔ يَا اَحْمَدُ يَتِمُّ اسْمُكَ وَلَا يَتِمُّ اسْمِيْ۔ بُوْرِكْتَ يَا اَحْمَدُ وَكَانَ مَا بَارَكَ اللّٰهُ فِيْكَ حَقًّا فِيْكَ۔ شَانُكَ عَجِيْبٌ وَّاَجْرُكَ قَرِيْبٌ۔ اِنِّيْ جَاعِلُكَ لِلنَّاسِ اِمَامًا۔ اَكَانَ لِلنَّاسِ عَجَبًا۔ قُلْ هُوَ اللّٰهُ عَجِيْبٌ۔ يَجْتَبِيْ مَنْ يَّشَآءُ مِنْ عِبَادِهٖ وَلَا يُسْئَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْئَلُوْنَ۔ اَنْتَ وَجِيْهٌ فِيْ حَضْرَتِيْ۔ اِخْتَرْتُكَ لِنَفْسِيْ۔ اَلْاَرْضُ وَالسَّمَآءُ مَعَكَ كَمَا هُوَ مَعِيْ۔ وَسِرُّكَ سِرِّيْ۔ اَنْتَ مِنِّيْ بِمَنْزِلَةِ تَوْحِيْدِيْ وَتَفْرِيْدِيْ۔ فَحَانَ اَنْ تُعَانَ وَتُعْرَفَ بَيْنَ النَّاسِ۔ هَلْ اَتٰى عَلَى الْاِنْسَانِ حِيْنٌ مِّنَ الدَّهْرِ لَمْ يَكُنْ شَيْئًا مَّذْكُوْرًا۔ وَكَادَ اَنْ يُّعْرَفَ بَيْنَ النَّاسِ۔ وَقَالُوْٓا اَنّٰى لَكَ هٰذَا۔ وَقَالُوْٓا اِنْ هٰذَآ اِلَّا اخْتِلَاقٌ۔ اِذَا نَصَرَ اللّٰهُ الْمُؤْمِنَ جَعَلَ لَهُ الْحَاسِدِيْنَ فِي الْاَرْضِ۔ قُلْ هُوَ اللّٰهُ ثُمَّ ذَرْهُمْ فِيْ خَوْضِهِمْ يَلْعَبُوْنَ۔ سُبْحَانَ اللّٰهِ تَبَارَكَ وَتَعَالٰى زَادَ مَجْدَكَ۔ يَنْقَطِعُ اٰبَآؤُكَ وَيُبْدَءُ مِنْكَ۔ وَمَا كَانَ اللّٰهُ لِيَتْرُكَكَ حَتّٰى يَمِيْزَ الْخَبِيْثَ مِنَ الطَّيِّبِ۔ اَرَدْتُّ اَنْ اَسْتَخْلِفَ فَخَلَقْتُ اٰدَمَ۔ يَا اٰدَمُ اسْكُنْ اَنْتَ وَزَوْجُكَ الْجَنَّةَ۔ يَا اَحْمَدُ اسْكُنْ اَنْتَ وَزَوْجُكَ الْجَنَّةَ۔ يَا مَرْيَمُ اسْكُنْ اَنْتَ وَزَوْجُكَ الْجَنَّةَ۔ تَمُوْتُ وَاَنَا رَاضٍ مِّنْكَ۔ فَادْخُلُوا الْجَنَّةَ اِنْ شَآءَ اللّٰهُ اٰمِنِيْنَ۔ سَلَامٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوْهَا اٰمِنِيْنَ۔ خدا تیرے سب کام درست کر دے گا اور تیری ساری مُرادیں تجھے دے گا۔ سَلَامٌ عَلَيْكَ جُعِلْتَ مُبَارَكًا۔ وَاِنِّيْ فَضَّلْتُكَ عَلَى الْعَالَمِيْنَ۔ وَقَالُوْٓا اِنْ هُوَ اِلَّآ اِفْكٌ اِفْتَرٰى وَمَا سَمِعْنَا بِهٰذَا فِيْٓ اٰبَآئِنَا الْاَوَّلِيْنَ۔ وَكَانَ رَبُّكَ قَدِيْرًا۔ يَجْتَبِيْٓ اِلَيْهِ

مَنْ يَّشَآءُ۔ وَلَقَدْ كَرَّمْنَا بَنِيْٓ اٰدَمَ وَفَضَّلْنَا بَعْضَهُمْ عَلٰى بَعْضٍ۔ قُلْ جَآءَكُمْ نُوْرٌ مِّنَ اللّٰهِ
فَلَا تَكْفُرُوْٓا اِنْ كُنْتُمْ مُّؤْمِنِيْنَ۔ اِنَّ الَّذِيْنَ كَفَرُوْا وَصَدُّوْا عَنْ سَبِيْلِ اللّٰهِ رَدَّ عَلَيْهِمْ
رَجُلٌ مِّنْ فَارِسَ شَكَرَ اللّٰهُ سَعْيَهٗ۔ كِتَابُ الْوَلِيِّ ذُو الْفَقَارِ عَلِيٍّ۔ وَلَوْ كَانَ الْاِيْمَانُ مُعَلَّقًا
بِالثُّرَيَّا لَنَالَهٗ۔ يَكَادُ زَيْتُهٗ يُضِيْٓءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ۔ دَنٰى فَتَدَلّٰى فَكَانَ قَوْسَيْنِ[524]
(اَوْ) اَدْنٰى۔ اِنَّا اَنْزَلْنَاهُ قَرِيْبًا مِّنَ الْقَادِيَانِ۔ وَبِالْحَقِّ اَنْزَلْنَاهُ وَبِالْحَقِّ نَزَلَ۔ صَدَقَ
اللّٰهُ وَرَسُوْلُهٗ۔ وَكَانَ اَمْرُ اللّٰهِ مَفْعُوْلًا۔ قَوْلَ الْحَقِّ الَّذِيْ فِيْهِ تَمْتَرُوْنَ۔ وَقَالُوْا
لَوْلَا نُزِّلَ عَلٰى رَجُلٍ مِّنْ قَرْيَتَيْنِ عَظِيْمٍ۔ وَقَالُوْٓا اِنَّ هٰذَا لَمَكْرٌ مَّكَرْتُمُوْهُ فِي الْمَدِيْنَةِ۔
يَنْظُرُوْنَ اِلَيْكَ وَهُمْ لَا يُبْصِرُوْنَ۔ اَلرَّحْمٰنُ۔ عَلَّمَ الْقُرْاٰنَ۔ وَلَا يَمَسُّهٗٓ اِلَّا الْمُطَهَّرُوْنَ۔
يَا عَبْدَ الْقَادِرِ اِنِّيْ مَعَكَ۔ وَاِنَّكَ الْيَوْمَ لَدَيْنَا مَكِيْنٌ اَمِيْنٌ۔ وَاِنَّ عَلَيْكَ رَحْمَتِيْ فِي الدُّنْيَا
وَالدِّيْنِ۔ وَاِنَّكَ مِنَ الْمَنْصُوْرِيْنَ۔ وَجِيْهًا فِي الدُّنْيَا وَالْاٰخِرَةِ وَمِنَ الْمُقَرَّبِيْنَ۔ اَنْتَ
بُدُّكَ اللَّازِمُ۔ اَنَا مُحْيِيْكَ نَفَخْتُ فِيْكَ مِنْ لَّدُنِّيْ رُوْحَ الصِّدْقِ۔ وَاَلْقَيْتُ عَلَيْكَ مَحَبَّةً
مِّنِّيْ وَلِتُصْنَعَ عَلٰى عَيْنِيْ۔ يَحْمَدُكَ اللّٰهُ وَيَمْشِيْٓ اِلَيْكَ۔ خَلَقَ اٰدَمَ فَاَكْرَمَهٗ۔ جَرِيَّ اللّٰهُ
فِيْ حُلَلِ الْاَنْبِيَآءِ۔ وَمَنْ رُّدَّ مِنْ مَّطْبَعِهٖ فَلَا مَرَدَّ لَهٗ۔ وَاِذْ يَمْكُرُ بِكَ الَّذِيْ كَفَرَ۔
اَوْقِدْ لِيْ يَا هَامَانُ لَعَلِّيْٓ اَطَّلِعُ عَلٰٓى اِلٰهِ مُوْسٰى وَاِنِّيْ لَاَظُنُّهٗ مِنَ الْكَاذِبِيْنَ۔ تَبَّتْ يَدَآ
اَبِيْ لَهَبٍ وَّتَبَّ۔ مَا كَانَ لَهٗٓ اَنْ يَّدْخُلَ فِيْهَآ اِلَّا خَآئِفًا۔ وَمَآ اَصَابَكَ فَمِنَ اللّٰهِ۔ اَلْفِتْنَةُ
هٰهُنَا فَاصْبِرْ كَمَا صَبَرَ اُولُوا الْعَزْمِ۔ وَاللّٰهُ مُوْهِنُ كَيْدِ الْكَافِرِيْنَ۔ اَلَآ اِنَّهَا فِتْنَةٌ مِّنَ اللّٰهِ
لِيُحِبَّ حُبًّا جَمًّا۔ حُبًّا مِّنَ اللّٰهِ الْعَزِيْزِ الْاَكْرَمِ۔ عَطَآءً غَيْرَ مَجْذُوْذٍ۔ كُنْتُ كَنْزًا مَّخْفِيًّا
فَاَحْبَبْتُ اَنْ اُعْرَفَ۔ اِنَّ السَّمٰوٰتِ وَالْاَرْضَ كَانَتَا رَتْقًا فَفَتَقْنٰهُمَا۔ وَاِنْ يَّتَّخِذُوْنَكَ
اِلَّا هُزُوًا۔ اَهٰذَا الَّذِيْ بَعَثَ اللّٰهُ۔ قُلْ اِنَّمَآ اَنَا بَشَرٌ مِّثْلُكُمْ يُوْحٰٓى اِلَيَّ اَنَّمَآ اِلٰهُكُمْ
اِلٰهٌ وَّاحِدٌ وَّالْخَيْرُ كُلُّهٗ فِي الْقُرْاٰنِ۔ بخرام کہ وقت تو نزدیک رسید و پائے محمدیاں بر منار
بلند تر محکم افتاد۔ پاک محمد مصطفٰے نبیوں کا سردار۔ یٰعِیْسٰٓى اِنِّيْ مُتَوَفِّيْكَ وَرَافِعُكَ اِلَيَّ وَجَاعِلُ
الَّذِيْنَ اتَّبَعُوْكَ فَوْقَ الَّذِيْنَ كَفَرُوْٓا اِلٰى يَوْمِ الْقِيٰمَةِ۔ ثُلَّةٌ مِّنَ الْاَوَّلِيْنَ وَثُلَّةٌ
مِّنَ الْاٰخِرِيْنَ۔ مَیں اپنی چمکار دکھلاؤں گا۔ اپنی قدرت نمائی سے تجھ کو اُٹھاؤں گا۔ دُنیا میں
ایک نذیر آیا پر دُنیا نے اس کو قبول نہ کیا لیکن خدا اُسے قبول کرے گا اور بڑے زور آور

[524] Note by Ḥaḍrat Maulānā Jalal-ud-Din Shams[ra]: In *Rūḥānī Khazā'in* volume 4, page 493 sub-footnote 3, this revelation is recorded as following: فَكَانَ قَابَ قَوْسَيْنِ اَوْ اَدْنٰى

حملوں سے اُس کی سچّائی ظاہر کر دے گا۔ اَللّٰہُ حَافِظُہٗ۔ عِنَایَۃُ اللّٰہِ حَافِظُہٗ۔ نَحْنُ نَزَّلْنَاہُ وَ اِنَّا لَہٗ لَحَافِظُوْنَ۔ اَللّٰہُ خَیْرٌ حَافِظًا وَّ ھُوَ اَرْحَمُ الرَّاحِمِیْنَ۔ یُخَوِّفُوْنَکَ مِنْ دُوْنِہٖ اَیُّمَّۃُ الْکُفْرِ۔ لَا تَخَفْ اِنَّکَ اَنْتَ الْاَعْلٰی۔ یَنْصُرُکَ اللّٰہُ فِیْ مَوَاطِنَ۔ اِنَّ یَوْمِیْ لَفَصْلٌ عَظِیْمٌ۔ کَتَبَ اللّٰہُ لَاَغْلِبَنَّ اَنَا وَرُسُلِیْ۔ لَا مُبَدِّلَ لِکَلِمَاتِہٖ۔ اَنْتَ مَعِیْ وَ اَنَا مَعَکَ۔ خَلَقْتُ لَکَ لَیْلًا وَّ نَھَارًا۔ اِعْمَلْ مَا شِئْتَ فَاِنِّیْ قَدْ غَفَرْتُ لَکَ۔ اَنْتَ مِنِّیْ بِمَنْزِلَۃٍ لَّا یَعْلَمُھَا الْخَلْقُ۔ اَمْ حَسِبْتُمْ اَنَّ اَصْحَابَ الْکَھْفِ وَ الرَّقِیْمِ کَانُوْا مِنْ اٰیَاتِنَا عَجَبًا۔ قُلْ ھُوَ اللّٰہُ عَجِیْبٌ۔ کُلَّ یَوْمٍ ھُوَ فِیْ شَاْنٍ۔ ھُوَ الَّذِیْ یُنَزِّلُ الْغَیْثَ مِنْ بَعْدِ مَا قَنَطُوْا۔ قُلْ ھَاتُوْا بُرْھَانَکُمْ اِنْ کُنْتُمْ صَادِقِیْنَ۔ وَ بَشِّرِ الَّذِیْنَ اٰمَنُوْٓا اَنَّ لَھُمْ قَدَمَ صِدْقٍ عِنْدَ رَبِّھِمْ۔ اِلَیْہِ یَصْعَدُ الْکَلِمُ الطَّیِّبُ۔ سَلَامٌ عَلٰٓی اِبْرَاھِیْمَ۔ صَافَیْنَاہُ وَ نَجَّیْنَاہُ مِنَ الْغَمِّ۔ تَفَرَّدْنَا بِذٰلِکَ۔ فَاتَّخِذُوْا مِنْ مَّقَامِ اِبْرَاھِیْمَ مُصَلًّی۔

[Arba'īn, no. 2, pp. 6–9, published December 1900, Rūḥānī Khazā'in, vol. 17, pp. 351–355]

Translation: [Arabic] Allah has blessed you, O Aḥmad. He has taught you the Qur'an so that you might warn a people whose ancestors have not been warned and so that the way of the guilty ones might become manifest, that is, it be made known who the guilty ones are. Say: I have been commanded by God and I am the first of all the believers. Allah, Who has sent His Messenger, has sent him with two objectives: He has graced him with the bounty of guidance… and has granted him the religion of truth… so that He might prove the superiority of Islam over all other faiths from every point of view. You were on the brink of a pit from which He has delivered you and this had been ordained since eternity. There is no one who can change the words of Allah. He will suffice against those who mock. All of this enterprise is by the mercy of your Lord. He will perfect His favour unto you so that it might be a Sign for the people. Tell them: If you love Allah, then follow me, so that Allah may also

love you. Tell them: I have with me testimony from God for my truthfulness, then will you accept God's testimony or not? Tell them: Carry on, on your side, and I will carry on, on my side, and then will you know who has the support of Allah. God has shown a manifestation in order to show you mercy, but if you turn away, He will also turn away, and the opponents of truth shall remain in eternal confinement. They try to frighten you. You are under Our watchful care. I have named you the *Mutawakkil* [the one who trusts in God]. Allah praises you from His throne. We praise you and send down blessings on you. People desire to put out Allah's light with the breath of their mouths, but Allah will not leave this light uncompleted even if the disbelievers should resent it. We shall soon put fear in their hearts. When the help of Allah comes and the victory and the [people of the] age turn towards Us, it will be asked: Was it not the truth, which you disbelieved? They say: 'This is but imposture.' Tell them: It is Allah, Who has created this enterprise, then leave them occupied with their sport. Tell them: if I have invented a lie, the sin thereof is on me; and who is more unjust than the one who invents a lie against Allah? We are Powerful to show them a manifestation of Our power before your death as promised to you, or cause you to die. I am with you, so be you with Me wherever you might be; [*be with Allah wherever you might be. In whichever direction you turn there is the countenance of Allah*]. You are the best people raised for the benefit of mankind. You are a source of pride for the believers. Despair not of the mercy of Allah. His mercy is close to you. The help of Allah is close to you. His help will come to you from

every distant track. People will come to help you from every distant track. Allah will help you from Himself. People upon whose hearts I shall convey my revelation will help you. I shall deliver you from sorrow. I am the Lord—All-Powerful[525]. We shall give you a clear victory. The victory granted to a friend of Allah is always a great victory. We have made him an intimate of Ours. He is the bravest of men. Had faith ascended to the Pleiades, he would have brought it down. God will illuminate his reasoning. Mercy flows from your lips, O Aḥmad. You are under Our watchful care. Allah will exalt your name and will perfect His favour unto you in the world and hereafter. O My Aḥmad, you are My purpose and are with Me. I have planted your tree with My Own hand. We looked at you and commanded the fire, which is the fire of mischief from the people: Be cool and safe for this Ibrāhīm [Abraham]…. O Aḥmad, your name will come to an end but My name will not come to an end.[526] O Aḥmad, you have been blessed and you alone were deserving of what Allah has blessed you with. Your status is wonderful and your reward is near. I shall make you the promised leader of men, that is, will appoint you as the Promised Messiah and the awaited Mahdī. Is this a matter of wonder for people? Tell them: Allah is Wonderful. This is His way

[525] This is a summary of the meanings as expressed by the Promised Messiah[as]. The literal meaning is: Your Lord is All-Powerful. [Jalal-ud-Din Shams]

[526] The import of this revelation is: O Aḥmad, your name will reach its ultimate point, but My name, being unlimited, will never be reached fully. [Munawar Ahmed Saeed]

since eternity; He pulls towards Himself whom He wills from among His servants, and joins him with His elect. He is not accountable for what He does and people are accountable. You have a high standing in My Presence. I have chosen you for Myself. The heaven and the earth are with you as they are with Me. Your secret is My secret. You are to Me as My Unity and My Uniqueness. So the time has come that you should be recognised among people. You are currently passing through a time that nobody recognises you. Soon you will be recognised by people. They ask: 'Whence have you obtained this rank; to us, it seems to be only imposture.' The truth is that when Allah helps a believer and includes him in His elect, He creates many in the land who envy him; this is the way of Allah. So tell them: I am nothing; it is all from Allah and then leave them occupied with their useless concerns. Holy is Allah, Blessed and High, Who has increased your status. The time is coming that no one will talk of your ancestors, and count of the progeny will begin with you (and this is the way Almighty God has always treated the Prophets and the great appointed ones). Allah will not leave you till He has demonstrated the difference between the unclean and the clean. I determined to appoint a vicegerent and so I created Ādam. O Ādam, dwell you and your companions and your wife in the paradise. O Aḥmad, dwell you and your companions and your wife in the paradise. O Maryam [Mary], dwell you and your companions and your wife in the paradise. You will die at a time when I am pleased with you. With Allah's grace, you will enter the garden. In security, with purity and with peace, you will enter the paradise.

[Urdu] God will set right all your affairs and will bestow on you all that you desire. [Arabic] Peace on you, you have been blessed and I have exalted you above all the people of your time. They will say: 'This is an imposture. We have not heard of it from our ancestors.' Your Lord is Powerful. He pulls towards Himself whom He wills. We have honoured the children of Ādam and have exalted some of them above others. Tell them: Light has come to you from Allah, then do not deny it, if you are believers. Those who have disbelieved and have hindered people from the path of Allah have been refuted by a man of Persia [*whose effort God has appreciated*]. The book of the friend of Allah is the sword of 'Alī. If faith had ascended to the Pleiades, he would have brought it down. Its oil would well-nigh glow forth even though no fire were to touch it. He approached God and marched forward till he stood between two bows. … We have sent it down close to Qadian. We have sent it down with truth and with truth it has descended. It has fulfilled the prophecy contained in the Qur'an and Ḥadīth, that is, he is the Promised Messiah whose advent is prophesied in the Holy Qur'an and the *ahādīth*. It is the word of truth which you doubt. Some of them will say: So and so who lives at such a place was more deserving of this appointment. And they will say: This is a plan which you have devised in the city. They look towards you but cannot see you. Look, what a great Sign it is that Allah Himself has taught him; and none except the pure are given knowledge of the Qur'an. O servant of the Almighty, I am with you. This day you are in a position of trust with Me and My mercy covers you in this world and the next. You are one of those who are helped

and are successful. You are honoured in this world and in the hereafter and you are one of those who are close to God. I am your indispensible support. I have revived you. I have breathed into you the spirit of truth from Myself and have poured My love on you. You have been brought up under My care. Allah praises you and walks towards you. He created Ādam, that is, yourself and honoured him. He is the Messenger of Allah in the mantles of the Prophets. He who has been rejected from his *maṭba'*[527] has no place of resort left. Keep in mind the time in future when he who has proclaimed you a disbeliever will devise a stratagem against you and will say to one possessing great influence: 'O Hāmān, light the fire of mischief for me so that I might discover the God of this man, though I consider him a liar.' Ruined are the two hands of Abū Lahab [the father of flames] and ruined is he (that is, he who wrote the edict, and the one who dictated it). It did not behove him to enter into this matter except in fear[528]…. Whatever pain will afflict you in consequence of this edict of apostasy is from Allah. It will be a trial, then be

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[527] *Maṭba'* literally refers to the place where things are printed or stamped. His *maṭba'*, in this revelation, seems to mean that, in this age, he who does not receive the stamp of the approval of faith from the Promised Messiah[as] has no resort left. Allah knows best. [Munawar Ahmed Saeed]

[528] The revelation: 'It did not behove him to enter into this matter except in fear' indicates that if one does not comprehend something stated by a reformer, there is no harm in holding a discussion with due respect, good intention and purity of heart. But the matter should not reach the point of enmity and harshness, because that would result in loss of faith and the title of 'Abū Lahab'.

[Ḍiyā'ul-Ḥaqq, pp. 33–34, Rūhānī Khazā'in, vol. 9, p. 294]

steadfast as were steadfast the prophets of high resolve. In the end, Allah will frustrate the plan of the disbelievers. Know it and remember it that this trial will be from Allah so that He might love you with a great love; love from Allah the Mighty, the Lord of Honour. The reward destined for you in consequence of this trial is a bounty that will not be cut off. I was a hidden treasure, so I desired to be known. The heavens and the earth were a solid mass, whose substance and secrets were hidden and We split them both.

This means that there have been created people in this age who are discovering the nature and characteristics of material things in earth and in contrast to them other people have been raised for whom the gates of heaven have been opened.

The disbelievers mock you and say: 'Is this the one whom Allah has raised up?' Tell them: I am but a man from God; it is revealed to me that your God is one God. All good is in the Qur'an. [Persian] Tread joyfully because your time has arrived and the feet of the Muslims have been planted on a high and firm tower. [Urdu] The same Holy Muḥammad[sa], who is the Chief of the Prophets. [Arabic] O 'Īsā [Jeṣūṣ], I shall cause you to die and shall raise you towards Me. I shall place your Jamā'at above your opponents till the Day of Judgment. There will be a company from among the first, who will accept in the very beginning and a company from among the last ones, who will accept after witnessing repeated Signs. [Urdu] I shall exhibit My flash. I shall exalt you as a demonstration of My power. A Warner came to the world, but the world did not accept him; but God will accept him and will demonstrate

his truth with powerful assaults. [Arabic] Allah is his Guardian. Allah's favour is his guardian. We have revealed it and We are its Guardian. God is the best Guardian and He is the Most Gracious, Ever Merciful. The leaders of disbelief will try to frighten you. Be not afraid, you will be supreme. Allah will help you in every field. My day will be the day of great judgment. I have given My word: I and My Messengers shall prevail. No one can change My words. You are with Me and I am with you. I have created the night and the day for you. Act as you would, I have forgiven you. You have a standing with Me of which the people have no knowledge. Do people think that he is a mysterious man who resides in heavens or hides in a cave.[529] Say: Allah will perform wonders upon wonders. Everyday He puts forth a new wondrous Sign. He it is Who sends down the rain after they lose hope. [*Tell them: Put forth your argument if you are truthful. Give glad tidings to those who have believed that they have a standing of truth with their Lord.*][530] To Him ascend all pure words. Peace be on

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[529] Note by Munawar Ahmed Saeed: The Promised Messiah[as] states in *Arba'īn*, number 2, pages 6–9, published 1900, *Rūḥānī Khazā'in*, volume 17, page 355:

> This is an indication that: 'Can the imaginary Messiah, who according to these opponents resides in the heavens, and the imaginary Mahdī who, according to some other opponents, resides in a cave, be more wondrous that Our Signs which are replete with real knowledge and true philosophy?' No doubt the phenomenon based on knowledge is more wondrous because it contains points of wisdom wherein lies abundance of good.

[530] This translation is based on the translation of the Promised Messiah[as] as given in *Barāhīn-e-Aḥmadiyyah*. [Publishers]

Ibrāhīm[as] [Abraham], (that is, on my humble self). We have poured Our love on him and have delivered him from sorrow. We alone did it. Then do you follow in the footsteps of Ibrāhīm[as] [Abraham].

[Arba'īn, no. 2, pp. 9–21, published December 1900, Rūḥānī Khazā'in, vol. 17, pp. 355–368]

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سُبْحَانَ اللّٰهِ تَبَارَكَ وَتَعَالٰى زَادَ مَجْدَكَ يَنْقَطِعُ اٰبَآؤُكَ وَيُبْدَءُ مِنْكَ۔ عَطَاءً غَيْرَ مَجْذُوْذٍ۔ سَلَامٌ قَوْلًا مِّنْ رَّبٍّ رَّحِيْمٍ۔ وَقِيْلَ بُعْدًا لِّلْقَوْمِ الظّٰلِمِيْنَ۔ تَرٰى نَسْلًا بَعِيْدًا وَّلَنُحْيِيَنَّكَ حَيٰوةً طَيِّبَةً۔ ثَمَانِيْنَ حَوْلًا اَوْ قَرِيْبًا مِّنْ ذَالِكَ اَوْ تَزِيْدُ عَلَيْهِ سِنِيْنًا۔ وَكَانَ وَعْدُ اللّٰهِ مَفْعُوْلًا۔ لٰهذَا مِنْ رَّحْمَةِ رَبِّكَ۔ يُتِمُّ نِعْمَتَهٗ عَلَيْكَ لِيَكُوْنَ اٰيَةً لِّلْمُؤْمِنِيْنَ۔ يَنْصُرُكَ اللّٰهُ فِيْ مَوَاطِنَ۔ وَاللّٰهُ مُتِمُّ نُوْرِهٖ وَلَوْ كَرِهَ الْكَافِرُوْنَ۔ وَيَمْكُرُوْنَ وَيَمْكُرُ اللّٰهُ وَاللّٰهُ خَيْرُ الْمَاكِرِيْنَ۔ اَلَآ اِنَّ رَوْحَ اللّٰهِ قَرِيْبٌ۔ اَلَآ اِنَّ نَصْرَ اللّٰهِ قَرِيْبٌ۔ يَاْتِيْكَ مِنْ كُلِّ فَجٍّ عَمِيْقٍ۔ يَاْتُوْنَ مِنْ كُلِّ فَجٍّ عَمِيْقٍ۔ يَنْصُرُكَ رِجَالٌ نُّوْحِيْٓ اِلَيْهِمْ مِّنَ السَّمَآءِ۔ لَا مُبَدِّلَ لِكَلِمَاتِ اللّٰهِ۔ اِنَّهٗ هُوَ الْعَلِيُّ الْعَظِيْمُ۔ هُوَ الَّذِيْٓ اَرْسَلَ رَسُوْلَهٗ بِالْهُدٰى وَدِيْنِ الْحَقِّ وَتَهْذِيْبِ الْاَخْلَاقِ۔ وَقَالُوْا سَيُغْلَبُ الْاَمْرُ۔ وَمَا كَانُوْا عَلَى الْغَيْبِ مُطَّلِعِيْنَ۔ اِنَّآ اَتَيْنٰكَ الدُّنْيَا وَخَزَآئِنَ رَحْمَةِ رَبِّكَ وَ اِنَّكَ مِنَ الْمَنْصُوْرِيْنَ۔ وَاِنِّيْ جَاعِلُ الَّذِيْنَ اتَّبَعُوْكَ فَوْقَ الَّذِيْنَ كَفَرُوْٓا اِلٰى يَوْمِ الْقِيَامَةِ۔ وَاِنَّكَ لَدَيْنَا مَكِيْنٌ اَمِيْنٌ۔ اَنْتَ مِنِّيْ بِمَنْزِلَةٍ لَّا يَعْلَمُهَا الْخَلْقُ۔ وَمَا كَانَ اللّٰهُ لِيَتْرُكَكَ حَتّٰى يَمِيْزَ الْخَبِيْثَ مِنَ الطَّيِّبِ۔ فَذَرْنِيْ وَالْمُكَذِّبِيْنَ۔ وَاللّٰهُ غَالِبٌ عَلٰٓى اَمْرِهٖ وَلٰكِنَّ اَكْثَرَ النَّاسِ لَا يَعْلَمُوْنَ۔ اِذَا جَآءَ نَصْرُ اللّٰهِ وَالْفَتْحُ۔ وَتَمَّتْ كَلِمَةُ رَبِّكَ هٰذَا الَّذِيْ كُنْتُمْ بِهٖ تَسْتَعْجِلُوْنَ۔ اَرَدْتُّ اَنْ اَسْتَخْلِفَ فَخَلَقْتُ اٰدَمَ۔ يُقِيْمُ الشَّرِيْعَةَ وَيُحْيِ الدِّيْنَ۔ وَلَوْ كَانَ الْاِيْمَانُ مُعَلَّقًا بِالثُّرَيَّا لَنَالَهٗ۔ اِنَّآ اَنْزَلْنٰهُ قَرِيْبًا مِّنَ الْقَادِيَانِ وَبِالْحَقِّ اَنْزَلْنٰهُ وَبِالْحَقِّ نَزَلَ۔ صَدَقَ اللّٰهُ وَرَسُوْلُهٗ وَكَانَ اَمْرُ اللّٰهِ مَفْعُوْلًا۔ اِنَّ السَّمٰوٰتِ وَالْاَرْضَ كَانَتَا رَتْقًا فَفَتَقْنٰهُمَا۔ هُوَ الَّذِيْٓ اَرْسَلَ رَسُوْلَهٗ بِالْهُدٰى وَدِيْنِ الْحَقِّ لِيُظْهِرَهٗ عَلَى الدِّيْنِ كُلِّهٖ۔ وَقَالُوْٓا اِنْ هٰذَآ اِلَّا اخْتِلَاقٌ۔

قُلْ اِنِ افْتَرَيْتُهٗ فَعَلَيَّ اِجْرَامِيْ ۔ وَلَقَدْ لَبِثْتُ فِيْكُمْ عُمُرًا مِّنْ قَبْلِهٖ اَفَلَا تَعْقِلُوْنَ ۔
وَقَالُوْا مَا سَمِعْنَا بِهٰذَا فِيْ اٰبَآئِنَا الْاَوَّلِيْنَ ۔ قُلْ اِنَّ هُدَى اللّٰهِ هُوَ الْهُدٰى وَمَنْ
يَّبْتَغِ غَيْرَهٗ لَنْ يُّقْبَلَ مِنْهُ وَهُوَ فِي الْاٰخِرَةِ مِنَ الْخَاسِرِيْنَ ۔ اِنَّكَ عَلٰى صِرَاطٍ مُّسْتَقِيْمٍ ۔
وَجِيْهًا فِي الدُّنْيَا وَالْاٰخِرَةِ وَمِنَ الْمُقَرَّبِيْنَ ۔ وَيَقُوْلُوْنَ اَنّٰى لَكَ هٰذَا ۔ اِنْ هٰذَآ
اِلَّا قَوْلُ الْبَشَرِ وَاَعَانَهٗ عَلَيْهِ قَوْمٌ اٰخَرُوْنَ ۔ اَفَتَاْتُوْنَ السِّحْرَ وَاَنْتُمْ تُبْصِرُوْنَ ۔
هَيْهَاتَ هَيْهَاتَ لِمَا تُوْعَدُوْنَ ۔ مِنْ هٰذَا الَّذِيْ هُوَ مَهِيْنٌ ۔ وَلَا يَكَادُ يُبِيْنُ ۔
جَاهِلٌ اَوْ مَجْنُوْنٌ ۔ قُلْ اِنْ كُنْتُمْ تُحِبُّوْنَ اللّٰهَ فَاتَّبِعُوْنِيْ يُحْبِبْكُمُ اللّٰهُ ۔ وَاِنَّا لَفِيْنَاكَ
الْمُسْتَهْزِئِيْنَ ۔ ذَرْنِيْ وَالْمُكَذِّبِيْنَ ۔ اَلْحَمْدُ لِلّٰهِ الَّذِيْ جَعَلَكَ الْمَسِيْحَ ابْنَ مَرْيَمَ ۔
يَجْتَبِيْٓ اِلَيْهِ مَنْ يَّشَآءُ ۔ لَا يُسْئَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْئَلُوْنَ ۔ اُمَمٌ يَّسَّرْنَا لَهُمُ
الْهُدٰى ۔ وَاُمَمٌ حَقَّ عَلَيْهِمُ الْعَذَابُ ۔ وَيَمْكُرُوْنَ وَيَمْكُرُ اللّٰهُ وَاللّٰهُ خَيْرُ الْمَاكِرِيْنَ ۔
وَلَكَيْدُ اللّٰهِ اَكْبَرُ ۔ وَاِنْ يَّتَّخِذُوْنَكَ اِلَّا هُزُوًا ۔ اَهٰذَا الَّذِيْ بَعَثَ اللّٰهُ ۔ اِنَّ هٰذَا
الرَّجُلَ يَجُوْحُ الدِّيْنَ وَقَدْ بَلَجَتْ اٰيَاتِيْ وَجَحَدُوْا بِهَا وَاسْتَيْقَنَتْهَا[531] اَنْفُسُهُمْ ظُلْمًا وَّعُلُوًّا ۔ قَاتَلَهُمُ اللّٰهُ اَنّٰى يُؤْفَكُوْنَ ۔ قُلْ اَيُّهَا الْكُفَّارُ اِنِّيْ مِنَ الصَّادِقِيْنَ ۔
وَعِنْدِيْ شَهَادَةٌ مِّنَ اللّٰهِ ۔ وَاِنِّيْٓ اُمِرْتُ وَاَنَا اَوَّلُ الْمُؤْمِنِيْنَ ۔ وَاصْنَعِ الْفُلْكَ
بِاَعْيُنِنَا وَوَحْيِنَا ۔ اَلَّذِيْنَ يُبَايِعُوْنَكَ اِنَّمَا يُبَايِعُوْنَ اللّٰهَ يَدُ اللّٰهِ فَوْقَ اَيْدِيْهِمْ
وَالَّذِيْنَ تَابُوْا وَاَصْلَحُوْا اُولٰٓئِكَ اَتُوْبُ عَلَيْهِمْ وَاَنَا التَّوَّابُ الرَّحِيْمُ ۔ اَلْاِمَامُ خَيْرُ
الْاَنَامِ ۔ وَيَقُوْلُ الْعَدُوُّ لَسْتَ مُرْسَلًا ۔ سَنَاْخُذُهٗ مِنْ مَّارِنٍ اَوْ خُرْطُوْمِهٖ ۔ وَاِذْ قَالَ
رَبُّكَ اِنِّيْ جَاعِلٌ فِي الْاَرْضِ خَلِيْفَةً ۔ قَالُوْٓا اَتَجْعَلُ فِيْهَا مَنْ يُّفْسِدُ فِيْهَا ۔ قَالَ اِنِّيْٓ
اَعْلَمُ مَا لَا تَعْلَمُوْنَ ۔ وَيَنْظُرُوْنَ اِلَيْكَ وَهُمْ لَا يُبْصِرُوْنَ ۔ يَتَرَبَّصُوْنَ عَلَيْكَ
الدَّوَآئِرَ ۔ عَلَيْهِمْ دَآئِرَةُ السَّوْءِ ۔ قُلِ اعْمَلُوْا عَلٰى مَكَانَتِكُمْ اِنِّيْ عَامِلٌ فَسَوْفَ
تَعْلَمُوْنَ ۔ وَيَعْصِمُكَ اللّٰهُ ۔ وَلَوْلَمْ يَعْصِمْكَ النَّاسُ ۔ وَلَوْلَمْ يَعْصِمْكَ النَّاسُ يَعْصِمُكَ
اللّٰهُ ۔ سُبْحَانَ اللّٰهِ ۔ اَنْتَ وَقَارُهٗ فَكَيْفَ يَتْرُكُكَ ۔ اَنْتَ الْمَسِيْحُ الَّذِيْ لَا يُضَاعُ وَقْتُهٗ ۔

[531] In *Barāhīn-e-Aḥmadiyyah*, volume 4, the word is written as: واستيقنتها [Mirza Bashir Ahmad]

كَمِثْلِكَ دُرٌّ لَا يُضَاعُ۔ لَنْ يَّجْعَلَ اللّٰهُ لِلْكَافِرِيْنَ عَلَى الْمُؤْمِنِيْنَ سَبِيْلًا۔ اَلَمْ تَرَ اَنَّا نَاْتِي الْاَرْضَ نَنْقُصُهَا مِنْ اَطْرَافِهَا۔ اَلَمْ تَرَ اَنَّ اللّٰهَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ۔ فَانْتَظِرُوا الْاٰيَاتِ حَتّٰى حِيْنٍ۔ اَنْتَ الشَّيْخُ الْمَسِيْحُ وَاِنِّيْ مَعَكَ وَمَعَ اَنْصَارِكَ وَاَنْتَ اسْمِيَ الْاَعْلٰى۔ وَاَنْتَ مِنِّيْ بِمَنْزِلَةِ تَوْحِيْدِيْ وَتَفْرِيْدِيْ۔ وَاَنْتَ مِنِّيْ بِمَنْزِلَةِ الْمَحْبُوْبِيْنَ۔ فَاصْبِرْ حَتّٰى يَاْتِيَكَ اَمْرُنَا وَاَنْذِرْ عَشِيْرَتَكَ الْاَقْرَبِيْنَ۔ وَاَنْذِرْ قَوْمَكَ وَقُلْ اِنِّيْ نَذِيْرٌ مُّبِيْنٌ۔ قَوْمٌ مُّتَنَاكِسُوْنَ۔ كَذَّبُوْا بِاٰيَاتِنَا وَكَانُوْا بِهَا يَسْتَهْزِءُوْنَ فَسَيَكْفِيْكَهُمُ اللّٰهُ وَيَرُدُّهَا اِلَيْكَ۔ لَا مُبَدِّلَ لِكَلِمَاتِ اللّٰهِ۔ وَاِنَّ وَعْدَ اللّٰهِ حَقٌّ وَّاِنَّ رَبَّكَ فَعَّالٌ لِّمَا يُرِيْدُ۔ قُلْ اِنِّيْ وَرَبِّيْ اِنَّهٗ لَحَقٌّ وَّلَا تَكُنْ مِّنَ الْمُمْتَرِيْنَ۔ اِنَّا زَوَّجْنَاكَهَا۔ اِنَّمَآ اَمْرُنَا اِذَآ اَرَدْنَا شَيْئًا اَنْ نَّقُوْلَ لَهٗ كُنْ فَيَكُوْنُ۔ اِنَّمَا نُؤَخِّرُهُمْ اِلٰى اَجَلٍ مُّسَمًّى اَجَلٍ قَرِيْبٍ۔ وَكَانَ فَضْلُ اللّٰهِ عَلَيْكَ عَظِيْمًا۔ يَاْتِيْكَ نُصْرَتِيْ۔ اِنِّيْ اَنَا الرَّحْمٰنُ۔ وَاِذَا جَآءَ نَصْرُ اللّٰهِ وَتَوَجَّهْتُ لِفَصْلِ الْخِطَابِ۔ قَالُوْا رَبَّنَا اغْفِرْ لَنَآ اِنَّا كُنَّا خَاطِئِيْنَ۔ وَيَخِرُّوْنَ عَلَى الْاَذْقَانِ۔ لَا تَثْرِيْبَ عَلَيْكُمُ الْيَوْمَ۔ يَغْفِرُ اللّٰهُ لَكُمْ وَهُوَ اَرْحَمُ الرَّاحِمِيْنَ۔ بُشْرٰى لَكُمْ فِيْ هٰذِهِ الْاَيَّامِ۔ شَاهَتِ الْوُجُوْهُ۔ يَوْمَ يَعَضُّ الظَّالِمُ عَلٰى يَدَيْهِ يَا لَيْتَنِيْ اتَّخَذْتُ مَعَ الرَّسُوْلِ سَبِيْلًا۔ وَقَالُوْٓا اِنْ هٰذَآ اِلَّا قَوْلُ الْبَشَرِ۔ قُلْ لَّوْ كَانَ مِنْ عِنْدِ غَيْرِ اللّٰهِ لَوَجَدُوْا فِيْهِ اخْتِلَافًا كَثِيْرًا۔ وَبَشِّرِ الَّذِيْنَ اٰمَنُوْٓا اَنَّ لَهُمْ قَدَمَ صِدْقٍ عِنْدَ رَبِّهِمْ۔ لَنْ يُّخْزِيَهُمُ اللّٰهُ۔ مَآ اَهْلَكَ اللّٰهُ اَهْلَكَ۔[532] اَلَّذِيْنَ اٰمَنُوْا وَلَمْ يَلْبِسُوْٓا اِيْمَانَهُمْ بِظُلْمٍ اُولٰٓئِكَ لَهُمُ الْاَمْنُ وَهُمْ مُّهْتَدُوْنَ۔ تُفَتَّحُ لَهُمْ اَبْوَابُ السَّمَآءِ۔ نُرِيْدُ اَنْ نُّنَزِّلَ عَلَيْكَ اَسْرَارًا مِّنَ السَّمَآءِ وَنُمَزِّقَ الْاَعْدَآءَ كُلَّ مُمَزَّقٍ وَّنُرِيَ فِرْعَوْنَ وَهَامَانَ وَجُنُوْدَهُمَا مَا كَانُوْا يَحْذَرُوْنَ۔ قُلْ يَاَيُّهَا الْكُفَّارُ اِنِّيْ مِنَ الصَّادِقِيْنَ۔ فَانْظُرُوْٓا اٰيَاتِيْ حَتّٰى حِيْنٍ۔ سَنُرِيْهِمْ اٰيَاتِنَا فِي الْاٰفَاقِ وَفِيْٓ اَنْفُسِهِمْ۔ حُجَّةٌ قَائِمَةٌ وَّفَتْحٌ مُّبِيْنٌ۔ حُكْمُ اللّٰهِ الرَّحْمٰنِ لِخَلِيْفَةِ اللّٰهِ السُّلْطَانِ۔ يُؤْتٰى لَهُ الْمُلْكُ الْعَظِيْمُ۔ وَتُفْتَحُ عَلٰى يَدِهِ الْخَزَآئِنُ وَتُشْرِقُ الْاَرْضُ بِنُوْرِ رَبِّهَا۔ ذَالِكَ فَضْلُ اللّٰهِ وَفِيْٓ اَعْيُنِكُمْ عَجِيْبٌ۔ اَلسَّلَامُ عَلَيْكَ۔ اِنَّا اَنْزَلْنَاكَ بُرْهَانًا وَّكَانَ اللّٰهُ قَدِيْرًا۔ عَلَيْكَ بَرَكَاتٌ وَّسَلَامٌ۔ سَلَامٌ قَوْلًا مِّنْ رَّبٍّ رَّحِيْمٍ۔ اَنْتَ قَابِلٌ يَّاْتِيْكَ وَابِلٌ۔ تَنْزِلُ الرَّحْمَةُ عَلٰى ثَلَاثٍ اَلْعَيْنِ وَعَلَى الْاُخْرَيَيْنِ۔ وَلَنُحْيِيَنَّكَ حَيٰوةً طَيِّبَةً۔

[532] Mirzā Khudā Baksh, in his letter, gives 1897 as the date of this revelation. [Abdul Latif Bahawalpuri]

اِنَّآ اَعْطَيْنٰكَ الْكَوْثَرَ۔ فَصَلِّ لِرَبِّكَ وَانْحَرْ۔ اِنِّيْٓ اَنَا اللّٰهُ فَاعْبُدْنِيْ وَلَا تَسْتَعِنْ مِّنْ غَيْرِيْ۔ اِنِّيْٓ اَنَا اللّٰهُ لَآ اِلٰهَ اِلَّآ اَنَا۔ لَا يَدَ اِلَّا يَدِيْ۔ اِنَّآ اِذَا نَزَلْنَا بِسَاحَةِ قَوْمٍ فَسَآءَ صَبَاحُ الْمُنْذَرِيْنَ۔ اِنِّيْ مَعَ الْاَفْوَاجِ اٰتِيْكَ بَغْتَةً۔ فَتْحٌ وَّظَفَرٌ۔ اِنِّيْٓ اَمُوْجُ مَوْجَ الْبَحْرِ۔ اَلْفِتْنَةُ هٰهُنَا فَاصْبِرْ كَمَا صَبَرَ اُولُوا الْعَزْمِ۔ اِنَّآ اَرْسَلْنٰٓكَ اِلَيْكَ شُوَاظًا مِّنْ نَّارٍ۔ قَدِ ابْتُلِيَ الْمُؤْمِنُوْنَ۔ ثُمَّ يُرَدُّ اِلَيْكَ السَّلَامُ۔ وَعَسٰٓى اَنْ تَكْرَهُوْا شَيْئًا وَّهُوَ خَيْرٌ لَّكُمْ۔ وَاللّٰهُ يَعْلَمُ وَاَنْتُمْ لَا تَعْلَمُوْنَ۔ اَلرَّحٰى تَدُوْرُ وَيَنْزِلُ الْقَضَآءُ۔ اِنَّ فَضْلَ اللّٰهِ لَاٰتٍ۔ وَلَيْسَ لِاَحَدٍ اَنْ يَّرُدَّ مَآ اَتٰى۔ قُلْ اِيْ وَرَبِّيْٓ اِنَّهٗ لَحَقٌّ لَا يَتَبَدَّلُ وَلَا يَخْفٰى۔ وَيَنْزِلُ مَا تَعْجَبُ مِنْهُ۔ وَحْيٌ مِّنْ رَّبِّ السَّمٰوٰتِ الْعُلٰى۔ اِنَّ رَبِّيْ لَا يَضِلُّ وَلَا يَنْسٰى۔ ظَفَرٌ مُّبِيْنٌ۔ وَاِنَّمَا نُؤَخِّرُهُمْ اِلٰٓى اَجَلٍ مُّسَمًّى۔ اَنْتَ مَعِيْ وَاَنَا مَعَكَ قُلِ اللّٰهُ ثُمَّ ذَرْهُ فِيْ غَيِّهٖ يَتَمَطّٰى۔ اِنَّهٗ مَعَكَ اِنَّهٗ يَعْلَمُ السِّرَّ وَمَا اَخْفٰى۔ لَآ اِلٰهَ اِلَّا هُوَ۔ يَعْلَمُ كُلَّ شَيْءٍ وَّيَرٰى۔ اِنَّ اللّٰهَ مَعَ الَّذِيْنَ اتَّقَوْا وَّالَّذِيْنَ هُمْ يُحْسِنُوْنَ الْحُسْنٰى۔ اِنَّآ اَرْسَلْنَآ اَحْمَدَ اِلٰى قَوْمِهٖ فَاَعْرَضُوْا وَقَالُوْا كَذَّابٌ اَشِرٌ۔ وَجَعَلُوْا يَشْهَدُوْنَ عَلَيْهِ وَيَسِيْلُوْنَ كَمَآءٍ مُّنْهَمِرٍ۔ اِنَّ حِبِّيْ قَرِيْبٌ۔ اِنَّهٗ قَرِيْبٌ مُّسْتَتِرٌ۔ وَيُرِيْدُوْنَ اَنْ يَّقْتُلُوْكَ يَعْصِمُكَ اللّٰهُ۔ يَكْلَؤُكَ اللّٰهُ۔ اِنِّيْ حَافِظُكَ۔ عِنَايَةُ اللّٰهِ حَافِظُكَ۔ تَرٰى نَسْلًا بَعِيْدًا اَبْنَآءَ الْقَمَرِ۔ اِنَّا كَفَيْنٰكَ الْمُسْتَهْزِئِيْنَ۔ اِنَّ رَبَّكَ لَبِالْمِرْصَادِ۔ اِنَّهٗ سَيَجْعَلُ الْوِلْدَانَ شِيْبًا۔ اَلْاَمْرَاضُ تُشَاعُ وَالنُّفُوْسُ تُضَاعُ۔ وَسَاَنْزِلُ وَاِنَّ يَوْمِيْ لَفَصْلٌ عَظِيْمٌ۔ لَا تَعْجَبَنَّ مِنْ اَمْرِيْ۔ اِنَّا نُرِيْدُ اَنْ نُّعِزَّكَ وَنَحْفَظَكَ۔ يَاْتِيْ قَمَرُ الْاَنْبِيَآءِ وَاَمْرُكَ يَتَاَتّٰى۔ مَآ اَنْتَ اَنْ تَتْرُكَ الشَّيْطَانَ قَبْلَ اَنْ تَغْلِبَهٗ۔ وَيُرِيْدُوْنَ اَنْ يُّطْفِئُوْا نُوْرَ اللّٰهِ۔ وَاللّٰهُ غَالِبٌ عَلٰٓى اَمْرِهٖ وَلٰكِنَّ اَكْثَرَ النَّاسِ لَا يَعْلَمُوْنَ۔ اَلْفَوْقُ مَعَكَ وَالتَّحْتُ مَعَ اَعْدَآءِكَ۔ وَاَيْنَمَا تُوَلُّوْا فَثَمَّ وَجْهُ اللّٰهِ۔ قُلْ جَآءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ۔ اَللّٰهُ الَّذِيْ جَعَلَكَ الْمَسِيْحَ ابْنَ مَرْيَمَ۔ لِتُنْذِرَ قَوْمًا مَّآ اُنْذِرَ اٰبَآؤُهُمْ وَلِتَدْعُوَ قَوْمًا اٰخَرِيْنَ۔ عَسَى اللّٰهُ اَنْ يَّجْعَلَ بَيْنَكُمْ وَبَيْنَ الَّذِيْنَ عَادَيْتُمْ مَّوَدَّةً۔ اِنَّا نَعْلَمُ الْاَمْرَ وَاِنَّا لَعَالِمُوْنَ۔ اَلْحَمْدُ لِلّٰهِ الَّذِيْ جَعَلَ لَكُمُ الصِّهْرَ وَالنَّسَبَ۔ اُذْكُرْ نِعْمَتِيْ رَئَيْتَ خَدِيْجَتِيْ۔ هٰذَا مِنْ رَّحْمَةِ رَبِّكَ يُتِمُّ نِعْمَتَهٗ عَلَيْكَ لِيَكُوْنَ اٰيَةً لِّلْمُؤْمِنِيْنَ۔ اَنْتَ مَعِيْ وَاَنَا مَعَكَ يَا اِبْرَاهِيْمُ۔ اَنْتَ بُرْهَانٌ وَّاَنْتَ فُرْقَانٌ۔ يُرِى اللّٰهُ بِكَ سَبِيْلَهٗ۔ اَنْتَ الْقَآئِمُ عَلٰى نَفْسِهٖ۔ مَظْهَرُ الْحَيِّ۔ وَاَنْتَ مِنِّيْ مَبْدَءُ

الْاَمْرِ۔ وَاَنْتَ مِنْ مَّآءِنَا وَهُمْ مِّنْ فَشَلٍ۔ اِذَا الْتَقَى الْفِئَتَانِ۔ فَاِنِّیْ مَعَ الرَّسُوْلِ
اَقُوْمُ۔ وَیَنْصُرُهُ الْمَلَآئِکَةُ۔ اِنِّیْ اَنَا الرَّحْمٰنُ ذُوالْمَجْدِ وَالْعُلٰی۔ وَمَا یَنْطِقُ عَنِ الْهَوٰی۔
اِنْ هُوَ اِلَّا وَحْیٌ یُّوْحٰی۔ اَرَدْتُّ اَنْ اَسْتَخْلِفَ فَخَلَقْتُ اٰدَمَ۔ وَلِلّٰهِ الْاَمْرُ مِنْ قَبْلُ وَ
مِنْ بَعْدُ۔ یَا عَبْدِیْ لَا تَخَفْ۔ اَلَمْ تَرَ اَنَّا نَاْتِی الْاَرْضَ نَنْقُصُهَا مِنْ اَطْرَافِهَا۔ اَلَمْ تَعْلَمْ
اَنَّ اللّٰهَ عَلٰی کُلِّ شَیْءٍ قَدِیْرٌ۔

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[Arba'īn, no. 2, pp. 31–36, Rūḥānī Khazā'in, vol. 17, pp. 379–385]

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533 **[Arabic] [Holy is Allah, Who is the Source of Blessings, and very High, Who has augmented your status. He will cut off your collaterals and will begin with you. This is a bounty which will not be cut off. Peace is the word from the Merciful Lord. It will be said: Ruin overtake the people who do wrong. You will witness distant progeny and We shall bestow upon you a pleasant life. Eighty years or thereabout or We shall add some years to it. The promise of Allah is bound to be fulfilled. This is of the mercy of your Lord. He will complete His favour unto you so that it should be a Sign for the believers. Allah will help you in many fields. Allah will perfect His light though the disbelievers might resent it. They plan and Allah plans and Allah is the Best of planners. Hearken! The mercy of Allah is near. Hearken! The help of Allah is near. His help will reach you from every distant track. Your helpers will come from every distant track. Men will help you whom We shall direct from heaven. No one can change the words of Allah. He is the High, the Great. He it is Who has sent His Messenger with guidance and the religion of truth, and for the reform of morals. They say: Soon will this affair be frustrated; while they have no knowledge of that which is hidden. We have bestowed upon you the world, and the treasures of the mercy of your Lord, and you are of those who are helped by God. I shall place those who follow you above those who disbelieve till the Day of Judgment. You have a position of honour and trust with Us. You have a standing with Me of which the people have no knowledge. God would not leave you till He demonstrates the distinction between the pure and the impure. So leave Me alone to deal with those who give you the lie. God is supreme over His command but most people know not. When the help of Allah arrives and the victory and the words of your Lord are fulfilled, (it will be said): This is what you desired to be hastened. I decided to appoint a vicegerent and created Ādam. He will establish the**

law and revive the faith. Had faith ascended to the Pleiades, he would have brought it down. We have sent it down close to Qadian and We have sent it down with the truth and with the truth it has descended. Allah and His Messenger have affirmed the truth and Allah's decree was bound to be carried out. The heavens and the earth were a solid mass and We split them asunder. He it is Who has sent His Messenger with guidance and the religion of truth so that He might cause it to prevail over all religions. They say: 'This is all imposture'. Say: If I have fabricated it, I shall bear the burden of its guilt. I have spent among you a whole lifetime before this, then will you not understand? They say: 'We have not heard any of this from our forefathers'. Say: The guidance of Allah is the only true guidance and he who seeks something else beside it, it will not be accepted from him and in the hereafter he will be among the losers. You are certainly on the straight path. You have a good standing in this world and the next and you are one of those who are close to Allah. They say: 'Whence did you obtain all this? This is but the word of a man and other people have helped him in the matter, then will you submit to magic deliberately? Fie on that which you are being promised by this low person who cannot make his meaning clear, being ignorant or a lunatic.' Say: If you love Allah, then follow me, Allah will then love you. We shall suffice you against those who mock you. Leave Me alone to deal with those who give you the lie. All praise belongs to Allah Who has made you Masīḥ ibn-e-Maryam [Messiah, son of Mary]. He chooses for Himself whom He wills. He is not accountable for that which He does, and they are accountable. There are people for whom We have made it easy to accept the guidance and there are people for whom Our chastisement has been decreed. They plan and Allah plans and Allah is the Best of planners and the plan of Allah is the greatest. They mock you and say: 'Is this the one whom God has raised up? He is a man who will ruin the faith.' My Signs have been illumined and they have denied them unjustly and arrogantly while their hearts realise their truth. Allah ruin them, whither are they turned away? Say to them: O ye who disbelieve, I am of the righteous, I have with me evidence from Allah that I have been commissioned and I am the foremost of believers. Build the ark under Our supervision and according to Our directions. Those who enter into a covenant with you enter into a covenant with Allah; Allah's hand is above their hands. Those who turn to Me and reform are the ones to whom I shall

turn and I am Oft-Returning with Mercy. The leader is the best of all creation. The enemy will say: 'You are not a Messenger.' We shall seize him from the snout. Call to mind when your Lord said: I am about to place a vicegerent in the earth; and they said: 'Will you place therein one who will commit disorder?' He answered: I know that which you do not know. They look at you but do not see you. They are awaiting your being afflicted with misfortune; they themselves will be the subjects of evil fortune. Say: Carry on, on your side, and I shall also carry on, and then soon will you know. Allah will safeguard you, though men may not; though men may not safeguard you yet Allah will safeguard you. Holy is Allah. You are His dignity, He will not forsake you. You are the Messiah whose time will not be wasted. A pearl like you is not wasted. Allah will not furnish the disbelievers with a cause against the believers. Have you not seen that We are diminishing the earth from its borders? Have you not seen that Allah has power over all things? Then await the Signs for a while. You are the honoured Messiah and I am with you and with your helpers and you are My high name. You are to Me like My Unity and My Uniqueness and you have with Me the standing of a loved one. Then be steadfast till Our decree arrives and warn your near relations and warn your people and tell them: I am a plain Warner. They are an immoral people; they have rejected Our Signs and have mocked them. Allah will suffice you against them and will return her to you. There is no changing of His words. Allah's promise is true and Allah has power to do all that He determines. Say: Yea, by my Lord it is the truth, and be not of those who doubt. We have married her to you. It is Our way that when We determine a matter We say to it: Be; and it is. We give them respite till a fixed period which is near. Great is Allah's grace upon you. My help will come to you. I am the Gracious One. When the help of Allah arrives and I address Myself to the judgment, they will say: Our Lord, forgive us, we were in error; and they will fall down on their faces. (They will be told:) No blame shall lie on you this day. May Allah forgive you. He is the Most Merciful of all those who show mercy. Glad tidings for you in those days. Faces will be disfigured. On that day the unjust one will rub his hands in remorse and will say: 'Fie on me! I wish I had adopted the way of the Messenger.' They say: 'This is only the word of a man.' Say: Had it been from any other than Allah, they would have found in it much contradiction. Give glad tidings to those who have believed that they have a standing of truth with

their Lord. Allah will not humiliate them. Allah will not destroy the members of your family. Those who have believed and have not adulterated their faith with the least injustice are the ones who will have peace and they will be rightly guided; for them the gates of heaven will be opened. We desire to send down on you more mysteries from heaven and We shall shatter the enemies completely and shall show Pharaoh and Hāmān and their hosts that of which they were afraid. Say: O you who disbelieve, I am of the truthful ones, so await my Signs for a while. We shall show them Our Signs in the universe and in their own selves. (On that day) proof will be completed and there will be open victory. The command of Allah the Gracious One, for the vicegerent of Allah, the Sulṭān: he will be granted a great kingdom and treasures will be opened for him and the earth will be lit up with the light of her Lord. This is Allah's grace and it is strange in your eyes. Peace be on you. We have sent you down as a proof and Allah is All-Powerful. Blessings on you and peace. Peace is the word from the Merciful Lord. You are able and shall therefore receive plentiful rain. Mercy will descend upon three of your organs, the eyes and two others and We shall bestow on you a pleasant life. Surely We have given you abundance of good. So pray to your Lord, and offer sacrifice. I am Allah, then worship Me and do not seek help from any other than Me. I am Allah, there is no God except Me and there is no strength except My strength. When We descend into the environs of people, evil is the morning of those who have been warned. I shall come to you suddenly with My hosts and there will be triumph and victory. I shall roll like the waves of the sea. There will be a trial here, then be steadfast as were steadfast those of high resolve. We shall send you flames of fire (by way of trial). Believers will be tried and then security will be restored to you. It may be that you dislike a thing which might be the better for you. Allah knows and you do not know. The mill will revolve and the decree will descend. The grace of Allah is sure to come and no one will be able to obstruct it. Say: Yea, by my Lord, this is the truth, it will not be changed nor will it remain hidden. A matter will arise which will cause you to wonder. This is revelation from the Lord of high heavens. My Lord does not err, nor does He forget. (You will have) clear victory. We give them respite during a fixed term. You are with Me and I am with you. Say: everything is in the power of Allah and then leave him in his error and pride. He is with you, He**

** See Arba'īn, Rūḥānī Khazā'in, vol. 17, pp. 44 footnote and 394 footnote [Publishers]

knows all that is hidden and beyond the knowledge of men. There is no God except Him; He knows and sees everything. Allah is with those who are righteous and who carry out their duty to the utmost. We sent Aḥmad to his people but they turned away and said: 'He is a mischievous liar.' They bore witness against him and tried to overwhelm him like flood water. My Beloved is near; He is near but is hidden. They seek to kill you but Allah will safeguard you and watch over you. I am your Protector. The favour of Allah is your protector. You will witness distant progeny, the children of Qamar. We shall suffice you against those who mock you. Your Lord is on the watch, He will turn children into old men. Diseases will spread and lives will be lost. I shall soon descend and My day will be a day of great judgment. Be not surprised at My affair. We intend to honour you and protect you. The moon of the Prophets will come and your affair will be achieved. You are not the one to let go of Satan before overcoming him. They desire to put out the light of Allah and Allah is supreme over His decree, but most people know it not. For you is elevation and debasement is your enemies' share. Whichever way you turn there will be the countenance of Allah. Say: The truth has come and falsehood has vanished. Allah is the One Who had made you the Masīḥ ibn-e Maryam [Messiah, son of Mary], so that you might warn a people whose ancestors have not been warned and so that you might convey the message to another people. It may be that Allah will bring about friendship between you and those who are your enemies. We are aware of the matter and We know. All praise belongs to Allah, Who has bestowed upon you a good descent and provided you with good relations by marriage. Recall My bounty for you have seen My Khadījah. This is of the mercy of your Lord. He will perfect His favour unto you so that it should be a Sign for the believers. You are with Me and I am with you, O Ibrāhīm [Abraham]. You are a bright and decisive Sign. Allah will show His path through you. You are firmly established upon the attributes of God. You are a manifestation of the Ever-Living. You are the beginning of the affair from Me. You are from Our water and they are from filth. When the two hosts meet I shall stand with My Messenger and angels will help him. I am the Gracious One, the Lord of Glory, the High. He does not speak out of his own desire, it is all revelation vouchsafed to him. I desired to appoint a vicegerent and created Ādam. To Allah belongs all authority before and after. O My servant, be not afraid. Do you not see that We are

1900

فَلَا وَرَبِّكَ لَا يُؤْمِنُوْنَ حَتّٰى يُحَكِّمُوْكَ فِيْمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوْا فِيْٓ اَنْفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوْا تَسْلِيْمًا۔ [534]

[al-Ḥakam, vol. 4, no. 30, August 24, 1900, p. 7]

1900

(A) In a letter published in *al-Ḥakam*, Maulānā ʻAbdul-Karīm Siālkoatī[ra] writes: In *Tuḥfa-e-Golarhviyya*, the Promised Messiah[as] has set forth many fine points and insights. Today he said that he has received a revelation concerning which indicates that booklet would be very beneficial; it should be completed. Then, he received the revelation:

قُلْ رَّبِّ زِدْنِيْ عِلْمًا۔[535]

[Letter of Maulavī ʻAbdul-Karīm[ra], September 3, 1900, published in al-Ḥakam, vol. 10, no. 35, October 10, 1906, p. 9]

(B) *al-Ḥakam*, writes: Wonderful points and subtleties are being recorded in this treatise [*Tuḥfa-e-Golarhviyyah*]. About this gift the Promised Messiah[as] had earlier received the revelation:

رَبِّ زِدْنِيْ عِلْمًا۔[536]

[al-Ḥakam, vol. 4, no. 32, September 10, 1900, p. 10]

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diminishing the earth from its borders? Do you not know that Allah has power over all things? [Publishers]

[534] **[Arabic] By your Lord, they will not truly believe until they make you judge in all that is in dispute between them and then find not in their hearts any demur concerning that which you decide and submit with full submission.** [Publishers]

[535] **[Arabic] Say, 'O my Lord, increase me in knowledge'.** [Publishers]

[536] **[Arabic] O my Lord, increase me in knowledge.** [Publishers]

September 7, 1900

Maulānā ‘Abdul-Karīm[ra] writes in a letter:

While he was suffering from headache yesterday, the Promised Messiah[as] repeatedly received the revelation:

اِنِّیْ مَعَ الْاُمَرَآءِ اٰتِیْکَ بَغْتَۃً۔[537]

[From the Letter of Maulavī ‘Abdul-Karīm[ra], September 8, 1900, reproduced in al-Ḥakam, vol. 10, no. 35, October 10, 1906, p. 10]

1900

While I was engaged upon the compilation of this book, Allah the Almighty addressed me and said:

یَلَاشْ خدا کا ہی نام ہے

[Urdu] Yalāsh is the name of God Himself.

This is a revealed new word which is not found in this form in the Qur’an or *ḥadīth* or in any dictionary. It has been disclosed to me that it connotes یَالَاشَرِیْکَ [*yā lā sharīk*] [O You without an associate]. The purpose of this revelation is that no human being possesses a quality or a name or performs any action which is peculiar to Him and is not to be found in any other. That is why the qualities and the miracles of every Prophet are displayed, by way of reflection, by some of his selected followers who have a perfect spiritual relationship with him, lest the ignorant ones should hold a Prophet to be without an associate because of some uniqueness. To call a Prophet *Yalāsh* would amount to utter disbelief.

[Tuḥfah-e-Golarhviyyah, p. 69 footnote, Rūḥānī Khazā’in, vol. 17, pp. 203–204, footnote]

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[537] **[Arabic] I shall come to you suddenly with the leaders.** [Publishers]

1900

When the Dajjāl [Antichrist] is destroyed there will be no Dajjāl thereafter till the Judgment Day. This is a determination by the All-Wise, All-Knowing. This is an intimation from our Noble Lord and good news from Allah, the Compassionate and the Merciful.

[Tuḥfah-e-Golarhviyyah, p. 89,
Rūḥānī Khazā'in, vol. 17, p. 241]

1900

God Almighty has informed me that all these *aḥādīth*[538] which are cited [by my opponents] suffer from perversion of meaning or text or have been entirely fabricated. And he who has been commissioned as the Arbiter has the authority to select, on the basis of knowledge bestowed by the Divine, out of the corpus of *aḥādīth* those that he deems authentic and reject the others, based on the knowledge bestowed by the Divine.

[Appendix Tuḥfah-e-Golarhviyyah, p. 10 footnote,
Rūḥānī Khazā'in vol. 17 p. 51 footnote]

1900

(A) Once I was shown in a vision a person well versed in Sanskrit who was a great believer in Krishan [Krishna]. He stood before me and addressed the following words to me:

ہے رُودّر گوپال تیری استت گیتا میں لکھی ہے

538 Which are a bundle of conjecture and are distorted and doubtful….The Holy Qur'an also establishes these *aḥādīth* as false.

[Appendix Tuḥfa-e-Golarhviyyah, p. 9 footnote,
Rūhānī Khazā'in, vol. 17, p. 51 footnote]

[Urdu/Hindi] O *Ruddar Gopāl,*[539] your praise is set out in the Gītā.

I understood therefrom that the whole world whether Hindu, Muslim or Christian, is waiting for a *Ruddar Gopāl*, but he has been described in different words and languages; and all are agreed that this is the time of his advent. All have set out two qualities for him: slayer of swine, and protector of cows. I am the one [possessing both these qualities]. Among the Hindus it has been proclaimed from ancient times that the subject of these prophecies would appear in the *Āryāvart*, that is to say, in this country India. Those prophecies also set out names of places of his habitat but they are all metaphoric, subject to interpretation.

[Tuḥfah-e-Golarhviyyah, pp. 130 footnote,
Rūḥānī Khazā'in, vol. 17, pp. 317–318 footnote]

(B) God Almighty has disclosed to me repeatedly in my visions that a person of the name of Krishan, who appeared among the Āryas, was a chosen one of God and was a Prophet of his time.

The expression *Avatar* which is current among the Hindus is in its essence synonymous with Prophet. There is a prophecy in Hindu scriptures that in the latter days an *Avatar* would appear, who will possess the qualities of Krishna and will be his reflection. It has been conveyed to me that **I am that person**. Krishan had two qualities; one, that he was *Ruddar* i.e. the slayer of wild beasts and swine, [evil characters] that is to say by reasoning and Signs; and, two, that he was *Gopāl* i.e. the nourisher of cows, that is to say he was a helper of the virtuous through his spirit. Both

[539] Ruddar in Sanskrit means terrible or wrathful. Its import here is 'He who annihilates the evil beings' and Gopāl means a cowherd. Here it signifies 'He who nourishes and protects the righteous beings.' [Munawar Ahmed Saeed]

of these are the qualities of the Promised Messiah and God has bestowed both of them upon me.

[Tuḥfah-e-Golarhviyyah, p. 130 sub-footnote,
Rūḥānī Khazā'in, vol. 17, p. 317 sub-footnote]

(C) God, who is the Master of heaven and the earth, has disclosed to me and has told me—not once, but several times—that: 'You are **Krishan** for the Hindus and the **Promised Messiah** for the Muslims and the Christians.'

[Lecture Siālkot, p. 33, Rūḥānī Khazā'in, vol. 20, p. 228]

(D) Now let it be clear that it has been made manifest to me that **Rāja Krishan** was, in fact, such a perfect man that his match is not found in any **Rishī and Avatar** of Hindus. He was the **Avatar**, that is, **Prophet**, of his time and the Spirit of Holiness descended upon him from God. God had bestowed victory and majesty on him. He cleansed the land of **Āryāvart** of **sin**. He was in fact a **prophet** of his time, but his teachings were distorted in several things after him. He was filled with the love of God and held **piety** dear to him and loathed **evil**. God had promised that his reflection, that is an *Avatar*, would be sent in the latter days; so this promise was fulfilled in my appearance.

[Lecture Siālkot, pp. 33–34,
Rūḥānī Khazā'in, vol. 20, pp. 228–229]

(E) Among other revelations concerning myself I also received the revelation:

ہے کرشن رُودّر گوپال تیسری مہابھارت میں لکھی گئی ہے۔

[Urdu/Hindi] O Krishan, *Ruddar Gopāl*, your praise is recorded in the Gītā.

[Lecture Siālkot, p. 34, Rūḥānī Khazā'in, vol. 20, p. 229]

(F) I am the Krishan for whose advent the Āryas are waiting in these days. I do not make this claim on my own, but God Almighty has conveyed to me repeatedly that:

جو کرشن آخری زمانہ میں ظاہر ہونے والا تھا وہ تُو ہی ہے۔ آریوں کا بادشاہ۔

[Urdu] Krishan who was destined to appear in the latter days is you yourself. The King of Āryas.

[Tatimmah Ḥaqīqatul-Waḥī, p. 85, Rūḥānī Khazā'in, vol. 22, pp. 521–522]

1900

I was sitting on a large square throne which was set down among the Hindus. One Hindu inquired from someone: Where is Krishan Jī? He pointed to me and said: This is he. Then the Hindus, who were present, began to make offerings of money etc. to me. One of the Hindus in the crowd called out

ہے کرشن جی رُودّر گوپال

[Hindi] O Krishan Jī, *Ruddar Gopāl.*

(This vision was seen a long time ago.)

[al-Badr, vol. 2, nos. 41–42, October 29 and November 8, 1903, p. 322]

1900

The Promised Messiah[as] said:[540] 'Once I saw Krishan Jī [in a dream]. He had a dark complexion, a fine nose, and a broad forehead. He stood up and placed his nose against my nose and his forehead against my forehead.'

[al-Ḥakam, vol. 12, no. 17, March 6, 1908, p. 7]

[540] The exact dates of this and the previous vision could not be determined. They are being placed here because of the relationship with the prior citation. [Jalal-ud-Din Shams]

1900

Once[541], I received a revelation:

آریوں کا بادشاہ آیا۔

[Urdu] The king of the Āryas has come.

[al-Ḥakam, vol. 12, no. 17, March 6, 1908, p. 7]

1900

(A) On one occasion, I was in great trouble on account of diabetes. Sometimes I passed water a hundred times in a day. Signs appeared between my shoulder blades which indicated the appearance of a carbuncle. Then, I was occupied in supplication and received the revelation

وَالْمَوْتِ اِذَا عَسْعَسَ

Meaning that [Arabic] We call to witness death when it is removed.

This revelation has also been so fulfilled that every second of my life since has been a Sign.

[Nuzūlul-Masīḥ, p. 235, Rūḥānī Khazā'in, vol. 18, p. 613]

(B) An old revelation:

اَلْوَدَاعُ۔ اَللّٰہُ اَکْبَرُ۔ غِیْضَ الْمَآءُ۔ وَالْمَوْتِ اِذَا عَسْعَسَ[542]

[Notebook of the Revelations of the Promised Messiah[as], Khilāfat Library, Rabwah]

[541] The exact date of this revelation could not be determined. Because of its relationship with the previous entries it has been recorded here. [Jalal-ud-Din Shams]

[542] **[Arabic] Farewell. God is the Greatest. The water has subsided. We call to witness death when it is removed.** [Publishers]

1900

The Promised Messiah[as] said:

I saw in a vision that Maḥmūd's mother came holding a pair of shoes in her hands and said to me, 'Please wear this new pair of shoes'. Then she handed it over to me and repeated, 'This pair of shoes is for you, so please put it on. **The enemy has been overcome'**.

[From the Letter of Maulavī 'Abdul-Karīm[ra], published in al-Ḥakam, vol. 4, no. 37, October 17, 1900, p. 2]

October 27, 1900

(A) It happens often that the Holy Prophet, peace and blessings of Allah be on him, tells me something and I hear it, but I do not see his face. This is a condition midway between vision and revelation. Last night he[sa] said concerning the Promised Messiah:

يَضَعُ الْحَرْبَ وَيُصَالِحُ النَّاس[543]

[Arabic] On the one hand, he will put off fighting and on the other, he will bring about peace between people.

Meaning that there will be two Signs for the Promised Messiah:

First: external, that there will be no fighting, and

Second: internal, that mutual peace will be made.

Thereafter, he[sa] said:

سَلْمَانُ مِنَّا اَهْلَ الْبَيْتِ[544]

Silmān means a double peace.

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[543] The word بَيْنَ has been inadvertently omitted by the scribe. *al-Ḥakam*, volume 9, number 42, dated November 30, 1905, page 2 shows that the revelation is: يُصَالِحُ بَيْنَ النَّاسِ. [Jalal-ud-Din Shams]

[544] **[Arabic] Salmān is one of us, a member of the household.** [Publishers]

He[sa] then said:

عَلٰی مَشْرَبِ الْحَسَنِ[545]

meaning that Ḥaḍrat Ḥasan, may Allah be pleased with him had brought about a double peace, one whereby he made peace with Ḥaḍrat Mu‘āwiyah and the other that he brought about peace between the Companions of the Holy Prophet[sa]. This shows that the Promised Messiah has the characteristics of Ḥasan.

Then he[sa] said:

حسنؔ کا دودھ پیئے گا

[Urdu] He will drink the same milk that Ḥasan drank.

Then the Promised Messiah[as] observed: The saying that the Mahdī will be a descendant of the Holy Prophet[sa] has been explained by this revelation and also the function of the Promised Messiah, who is also the Mahdī, has been expounded. Those who allege that as soon as he appears he will wield the sword and will slaughter the disbelievers are in error. The truth is, as indicated in these revelations, that he would inherit two kinds of peace—that is, he would bring about peace externally, and would also promote reconciliation internally.

[al-Ḥakam, vol. 4, no. 40, November 10, 1900, p. 3]

(B) It is a historical fact recorded in the history of my ancestors that one of my grandmothers was from a noble family of the descendants of the Holy Prophet[sa], through his daughter Fāṭima. This was confirmed by the Holy Prophet, may peace and blessings of Allah be on him, in a dream when he addressed me in the following words:

[545] [Arabic] **According to the method of Ḥasan.** [Publishers]

سَلْمَانُ مِنَّا اَهْلَ الْبَيْتِ عَلٰى مَشْرَبِ الْحَسَنِ.[546]

Thus, he named me Salmān (Silmān), that is to say double peace. *Silm*, in Arabic, means peace. That is to say, it is destined that I would bring about two kinds of peace, one internal which will put an end to ill will and rancour and the other external which will remove the causes of external enmity and by displaying the greatness of Islam will attract the followers of other faiths to Islam. It seems to me that by the mention of Salmān in the *ḥadīth*, it was I who was meant because the prophecy with regard to double peace does not apply to the other Salmān

[Eik Ghalatī kā Izālah, p. 15 footnote,
Rūḥānī Khazā'in, vol. 18, pp. 212–213 footnote]

1900

بُشْرٰى لَكَ اَحْمَدِىْ. اَنْتَ مُرَادِىْ وَمَعِىْ. غَرَسْتُ لَكَ قُدْرَتِىْ بِيَدِىْ.
سِرُّكَ سِرِّىْ. اَنْتَ وَجِيْهٌ فِىْ حَضْرَتِىْ. اِخْتَرْتُكَ لِنَفْسِىْ. اَنْتَ مِنِّىْ بِمَنْزِلَةِ تَوْحِيْدِىْ
وَتَفْرِيْدِىْ فَكَانَ اَنْ تُعَانَ وَتُعْرَفَ بَيْنَ النَّاسِ. يَا اَحْمَدُ فَاضَتِ الرَّحْمَةُ عَلٰى
شَفَتَيْكَ. بُوْرِكْتَ يَا اَحْمَدُ وَكَانَ مَا بَارَكَ اللّٰهُ فِيْكَ حَقًّا فِيْكَ. اَلرَّحْمٰنُ عَلَّمَ الْقُرْاٰنَ
لِتُنْذِرَ قَوْمًا مَّا اُنْذِرَ اٰبَآؤُهُمْ وَلِتَسْتَبِيْنَ سَبِيْلُ الْمُجْرِمِيْنَ. قُلْ اِنِّىْٓ اُمِرْتُ
وَاَنَا اَوَّلُ الْمُؤْمِنِيْنَ. قُلْ اِنْ كُنْتُمْ تُحِبُّوْنَ اللّٰهَ فَاتَّبِعُوْنِىْ يُحْبِبْكُمُ اللّٰهُ. وَيَمْكُرُوْنَ
وَيَمْكُرُ اللّٰهُ وَاللّٰهُ خَيْرُ الْمَاكِرِيْنَ. وَمَا كَانَ اللّٰهُ لِيَتْرُكَكَ حَتّٰى يَمِيْزَ الْخَبِيْثَ
مِنَ الطَّيِّبِ. وَاِنَّ عَلَيْكَ رَحْمَتِىْ فِى الدُّنْيَا وَالدِّيْنِ. وَاِنَّكَ الْيَوْمَ لَدَيْنَا مَكِيْنٌ
اَمِيْنٌ. وَاِنَّكَ مِنَ الْمَنْصُوْرِيْنَ. وَاَنْتَ مِنِّىْ بِمَنْزِلَةٍ لَّا يَعْلَمُهَا الْخَلْقُ. وَمَا
اَرْسَلْنٰكَ اِلَّا رَحْمَةً لِّلْعَالَمِيْنَ. يَا اَحْمَدُ اسْكُنْ اَنْتَ وَزَوْجُكَ الْجَنَّةَ. يَا اٰدَمُ اسْكُنْ
اَنْتَ وَزَوْجُكَ الْجَنَّةَ. هٰذَا مِنْ رَّحْمَةِ رَبِّكَ لِيَكُوْنَ اٰيَةً لِّلْمُؤْمِنِيْنَ. اَرَدْتُّ اَنْ
اَسْتَخْلِفَ فَخَلَقْتُ اٰدَمَ لِيُقِيْمَ الشَّرِيْعَةَ وَيُحْيِ الدِّيْنَ. جَرِىُّ اللّٰهِ فِىْ حُلَلِ

[546] **[Arabic] Salmān is one of us, a member of the household, following the method of Ḥasan.** [Publishers]

الْاَنْۢبِيَآءِ۔ وَجِيْهًا فِى الدُّنْيَا وَالْاٰخِرَةِ وَمِنَ الْمُقَرَّبِيْنَ۔ كُنْتُ كَنْزًا مَّخْفِيًّا فَاَحْبَبْتُ اَنْ اُعْرَفَ۔ وَلِنَجْعَلَهٗٓ اٰيَةً لِّلنَّاسِ وَرَحْمَةً مِّنَّا وَكَانَ اَمْرًا مَّقْضِيًّا۔ يٰعِيْسٰٓى اِنِّىْ مُتَوَفِّيْكَ وَرَافِعُكَ اِلَىَّ وَمُطَهِّرُكَ مِنَ الَّذِيْنَ كَفَرُوْا وَجَاعِلُ الَّذِيْنَ اتَّبَعُوْكَ فَوْقَ الَّذِيْنَ كَفَرُوْٓا اِلٰى يَوْمِ الْقِيَامَةِ۔ ثُلَّةٌ مِّنَ الْاَوَّلِيْنَ وَثُلَّةٌ مِّنَ الْاٰخِرِيْنَ۔ يُخَوِّفُوْنَكَ مِنْ دُوْنِهٖ۔ يَعْصِمُكَ اللّٰهُ مِنْ عِنْدِهٖ وَلَوْلَمْ يَعْصِمْكَ النَّاسُ۔ وَكَانَ رَبُّكَ قَدِيْرًا۔ يَحْمَدُكَ اللّٰهُ مِنْ عَرْشِهٖ۔ نَحْمَدُكَ وَنُصَلِّىْ۔ وَاِنَّا كَفَيْنٰكَ الْمُسْتَهْزِئِيْنَ۔ وَقَالُوْٓا اِنْ هُوَ اِلَّآ اِفْكٌ افْتَرٰى۔ وَمَا سَمِعْنَا بِهٰذَا فِىْٓ اٰبَآئِنَا الْاَوَّلِيْنَ۔ وَلَقَدْ كَرَّمْنَا بَنِىْٓ اٰدَمَ وَفَضَّلْنَا بَعْضَهُمْ عَلٰى بَعْضٍ۔ كَذٰلِكَ لِتَكُوْنَ اٰيَةً لِّلْمُؤْمِنِيْنَ۔ وَجَحَدُوْا بِهَا وَاسْتَيْقَنَتْهَآ اَنْفُسُهُمْ ظُلْمًا وَّعُلُوًّا۔ قُلْ عِنْدِىْ شَهَادَةٌ مِّنَ اللّٰهِ فَهَلْ اَنْتُمْ مُّؤْمِنُوْنَ قُلْ عِنْدِىْ شَهَادَةٌ مِّنَ اللّٰهِ فَهَلْ اَنْتُمْ مُّسْلِمُوْنَ۔ وَقَالُوْٓا اَنّٰى لَكَ هٰذَا اِنْ هٰذَآ اِلَّا سِحْرٌ يُّؤْثَرُ وَاِنْ يَّرَوْا اٰيَةً يُّعْرِضُوْا وَيَقُوْلُوْا سِحْرٌ مُّسْتَمِرٌّ۔ كَتَبَ اللّٰهُ لَاَغْلِبَنَّ اَنَا وَرُسُلِىْ۔ وَاللّٰهُ غَالِبٌ عَلٰٓى اَمْرِهٖ وَلٰكِنَّ اَكْثَرَ النَّاسِ لَا يَعْلَمُوْنَ۔ هُوَ الَّذِىْٓ اَرْسَلَ رَسُوْلَهٗ بِالْهُدٰى وَدِيْنِ الْحَقِّ لِيُظْهِرَهٗ عَلَى الدِّيْنِ كُلِّهٖ۔ لَا مُبَدِّلَ لِكَلِمَاتِ اللّٰهِ۔ وَالَّذِيْنَ اٰمَنُوْا وَلَمْ يَلْبِسُوْٓا اِيْمَانَهُمْ بِظُلْمٍ اُولٰٓئِكَ لَهُمُ الْاَمْنُ وَهُمْ مُّهْتَدُوْنَ۔ وَلَا تُخَاطِبْنِىْ فِى الَّذِيْنَ ظَلَمُوْٓا اِنَّهُمْ مُّغْرَقُوْنَ۔ وَاِنْ يَّتَّخِذُوْنَكَ اِلَّا هُزُوًا۔ اَهٰذَا الَّذِىْ بَعَثَ اللّٰهُ۔ وَيَنْظُرُوْنَ اِلَيْكَ وَهُمْ لَا يُبْصِرُوْنَ۔ وَاِذْ يَمْكُرُ بِكَ الَّذِىْ كَفَرَ۔ اَوْقِدْ لِىْ يَا هَامَانُ لَعَلِّىْٓ اَطَّلِعُ عَلٰٓى اِلٰهِ مُوْسٰى وَاِنِّىْ لَاَظُنُّهٗ مِنَ الْكَاذِبِيْنَ۔ تَبَّتْ يَدَآ اَبِىْ لَهَبٍ وَّتَبَّ۔ مَا كَانَ لَهٗٓ اَنْ يَّدْخُلَ فِيْهَآ اِلَّا خَآئِفًا۔ وَمَآ اَصَابَكَ فَمِنَ اللّٰهِ۔ اَلْفِتْنَةُ هٰهُنَا۔ فَاصْبِرْ كَمَا صَبَرَ اُولُوا الْعَزْمِ۔ اَلَآ اِنَّهَا فِتْنَةٌ مِّنَ اللّٰهِ لِيُحِبَّ حُبًّا جَمًّا۔ حُبًّا مِّنَ اللّٰهِ الْعَزِيْزِ الْاَكْرَمِ عَطَآءً غَيْرَ مَجْذُوْذٍ۔ وَفِى اللّٰهِ اَجْرُكَ وَيَرْضٰى عَنْكَ رَبُّكَ وَيُتِمُّ اسْمَكَ۔ وَعَسٰٓى اَنْ تُحِبُّوْا شَيْئًا وَّهُوَ شَرٌّ لَّكُمْ وَعَسٰٓى اَنْ تَكْرَهُوْا شَيْئًا وَّهُوَ خَيْرٌ لَّكُمْ وَاللّٰهُ يَعْلَمُ وَاَنْتُمْ لَا تَعْلَمُوْنَ۔

Translation: [Arabic] Glad tidings for you, My Aḥmad. You are My purpose and are with Me. I have planted for you My tree with My own hand. Your secret is My secret and you have a good standing in My presence. I have chosen you for Myself.

You are to Me like My Unity and My Uniqueness, so the time has arrived when you should be helped and be known among the people. O Aḥmad, grace—that is verities and points of wisdom—flow from your lips. You have been blessed, O Aḥmad, and the blessing that Allah has bestowed upon you was deserved by you.

The Gracious One has taught you the Qur'an—that is, informed you the meanings of the Qur'an that people had forgotten—so that you might warn a people whose ancestors passed away unheeded and so that the guilty ones might be faced with a conclusive argument from God. Tell them: I am not saying this on my own, but on the basis of revelation from God and I am the foremost of the believers in this age. Tell them: If you love Allah, then come and follow me, so that Allah may also love you. These people will plan and Allah will also plan and Allah is the Best of planners.

Allah is not such as to leave you till He has distinguished between the pure and the impure. My mercy covers you in the world and the hereafter. This day you are in a position of honour with Us. You are of those who are helped. You have a standing with Me of which the people have no knowledge. We have sent you in order to show mercy for the universe. O Aḥmad, enter Paradise along with your *zauj*. O Ādam, enter Paradise along with your *zauj*.

This [*zauj*] means that everyone who associates with me, whether it is my wife or friend, will achieve salvation and will experience a heavenly life and will ultimately enter Paradise….

This station is by the Mercy of Allah, so that it may be a Sign for people.[547] **I determined to establish a vicegerent on the earth and so I created this Ādam. This Ādam will establish the law and revive the faith.**

This is a Messenger of Allah in the mantles of the Prophets—with good standing in the world and in the hereafter and one of those who have attained nearness to Allah.

I was a hidden treasure and I liked to be known. We shall make this servant of Ours a Sign for the people and a mercy from Us and this was a matter determined since eternity.

O ʻĪsā [Jesus], I shall cause you to die a natural death, that is your opponents will not succeed in killing you, and shall raise you towards Me, that is will establish with clear arguments and manifest Signs that you are near to Me, and shall purify you from the charges of the disbelievers and shall place those from among the Muslims who follow you above your opponents till the Day of Judgment. A company of your followers will be from among the first and a company from among the last. They seek to frighten you of their mischief, but Allah will safeguard you Himself from the mischief of the enemies even if the people do not safeguard you and your Lord is Powerful.

Allah praises you from His Throne—that is, in contrast to the abuses of the people, Allah praises you. We praise you and send down

[547] This sentence is from *Barahīn-e-Aḥmadiyyah*. [Publishers]

blessings on you. We shall suffice you against those who mock you. They say: 'This is a lie which he has fabricated; we have heard nothing like it from our ancestors.' These ignorant ones do not realize that it is not hard for Allah to grant this station to someone. We have honoured some people above others. This status has been granted by the mercy of your Lord so that it should be a Sign for people. But these people have rejected the Signs of God unjustly and arrogantly while their hearts accept them.

Tell them: I have with me a special testimony from Allah; do you believe it not? Tell them again: I have with me a special testimony from Allah; do you submit or not. When they see a Sign, they say: 'This is just an ordinary thing; it has happened so since eternity.' [*And if they see a Sign, they turn away and say, 'A passing feat of magic.'*][548] ...Allah has decreed since eternity: I and My messengers will surely prevail—meaning that no matter how severe the opposition, people raised by God would never be vanquished. Allah is Supreme over His decree, but most people know it not. He it is Who has sent His Messenger with guidance and the religion of truth, so that He might make it supreme over all religions. There is no changing the words of Allah. Those who have believed and have not adulterated their faith with any injustice are the ones who will be

[548] Note by Munawar Ahmed Saeed: The Promised Messiah[as] has added a detailed account of how his opponents have paid no heed to the divine Signs of solar and lunar eclipses. For details see *Arba'īn*, number 3, pages 26–27, *Rūḥānī Khazā'in*, volume 17, page 415; Appendix *Tuḥfah-e-Golarhviyyah*, pages 17–18, *Rūḥānī Khazā'in*, volume 17, pages 63–64.

secure from every calamity and they are rightly guided.

Do not supplicate Me in the matter of those who have committed wrong; they are a people drowned. They treat you with mockery and say: 'Is this the one whom Allah has raised up?' They look at you but do not see you. Keep in mind when the one who will declare you a disbeliever will plan against you… and will call upon his elder Hāmān to light the fire of persecution saying: 'Initiate the edict of apostasy yourself because people have greater regard for you and you can incite them all with your edict. Therefore you be the first to put a stamp of approval, so that all ulema might be excited, and follow your stamp with their stamps. So that I should discover whether God is with this man or not though I consider him a liar.' (Then he put the stamp.) Ruined is Abū Lahab and so are the two hands (one with which he held the edict and the other with which he put the stamp or wrote the edict). It did not behove him to intervene in this matter but in fear. Whatever pain will afflict you, it will be from Allah.

There will be a great trial after Hāmān puts a stamp on the edict of apostasy, then be steadfast as were steadfast the Prophets of high resolve…. This trial is from Allah, so that He might love you with a great love. It is an everlasting love that will never be cut off. Your recompense is with Allah. Your Lord will be pleased with you and will perfect your name. There are many things that you like for yourselves but they are not good for you. And there are many things that you desire not, but

they are good for you. Allah knows and you know not.[549]

[Arba'īn, no. 3, pp. 23–29, Rūḥānī Khazā'in, vol. 17, pp. 410–418 *and* Appendix Tuḥfah-e-Golarhviyyah, pp. 14–19, Rūḥānī Khazā'in, vol. 17, pp. 59–65]

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God Almighty has informed me that you are forbidden and absolutely forbidden to offer your Prayers behind an *imām* who pronounced me a disbeliever or liar, or who is in doubt[550]. Indeed, your *imām* should be one of yourselves. There is an indication of this in one aspect of the *ḥadīth* of Bukhārī: اِمَامُكُمْ مِّنْكُمْ.[551]

[Arba'īn, no. 3, p. 28 footnote, Rūḥānī Khazā'in, vol. 17, p. 417]

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اَلْحَمْدُ لِلّٰهِ الَّذِیْ جَعَلَكَ الْمَسِیْحَ ابْنَ مَرْیَمَ۔ اَنْتَ الشَّیْخُ الْمَسِیْحُ الَّذِیْ لَا یُضَاعُ وَقْتُهٗ۔ كَمِثْلِكَ دُرٌّ لَّا یُضَاعُ۔

Meaning that [Arabic] All praise is due to Allah, who has made you Masīḥ ibn-e-Maryam [Messiah, son of Mary]. You are the revered Messiah whose time shall not be wasted. A pearl like you is not wasted.

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[549] Since these revelations have been received several times in different orders, no specific order has been followed in the sequence of the sentences. Every order followed is divinely inspired as the recipient of the revelations was made to understand.

[Arba'īn, no. 3, p. 24 footnote, Rūḥānī Khazā'in, vol. 17, p. 412]

[550] That is, vacillating between the two conditions. [Jalal-ud-Din Shams]

[551] He will be your imām and will be from among yourselves. [Publishers]

And then said:

لَنُحْيِيَنَّكَ حَيٰوةً طَيِّبَةً۔ ثَمَانِيْنَ حَوْلًا اَوْقَرِيْبًا مِّنْ ذَالِكَ۔ وَتَرٰى نَسْلًا بَعِيْدًا۔ مَظْهَرُ الْحَقِّ وَالْعَلَآءِ۔ كَاَنَّ اللّٰهَ نَزَلَ مِنَ السَّمَآءِ۔

Meaning that [Arabic] We shall bestow upon you a pleasant and comfortable life, eighty years or thereabouts—meaning, a few years less or a few years more. You will witness distant progeny. Manifestation of the True and the High, as if Allah had descended from heaven.

Then I received the revelation:

يَاْتِيْ قَمَرُ الْاَنْبِيَآءِ وَاَمْرُكَ يَتَاَتّٰى۔ مَآ اَنْتَ اَنْ تَتْرُكَ الشَّيْطَانَ قَبْلَ اَنْ تَغْلِبَهٗ۔ اَلْفَوْزُ مَعَكَ وَالتَّحْتُ مَعَ اَعْدَآءِكَ۔

Meaning that [Arabic] The moon of the Prophets will come and your affair will be achieved. You are not the one who would let go of Satan before you overcome him. It is your lot to be victorious and the defeat is destined for your enemies.

And then [Allah the Almighty] said:

اِنِّيْ مُهِيْنٌ مَّنْ اَرَادَ اِهَانَتَكَ۔ وَمَا كَانَ اللّٰهُ لِيَتْرُكَكَ حَتّٰى يَمِيْزَ الْخَبِيْثَ مِنَ الطَّيِّبِ۔ سُبْحَانَ اللّٰهِ اَنْتَ وَقَارُهٗ۔ فَكَيْفَ يَتْرُكُكَ۔ اِنِّيْ اَنَا اللّٰهُ فَاخْتَرْنِيْ۔ قُلْ رَّبِّ اِنِّيْ اخْتَرْتُكَ عَلٰى كُلِّ شَيْءٍ۔

Translation: [Arabic] I shall humiliate him who designs to humiliate you and will help him who helps you. Allah will not leave you till He has distinguished the pure from the impure. Holy is Allah; you are His dignity, so how should He leave you. I am Allah, then devote yourself wholly to Me and affirm: Lord I prefer you to everything.

And then the revelation came:

سَيَقُوْلُ الْعَدُوُّ لَسْتَ مُرْسَلًا۔ سَنَاْخُذُهٗ مِنْ مَّارِنِهٖ اَوْ خُرْطُوْمِهٖ۔ وَ اِنَّا مِنَ الظّٰلِمِيْنَ مُنْتَقِمُوْنَ۔ اِنِّیْ مَعَ الْاَفْوَاجِ اٰتِیْكَ بَغْتَةً۔ یَوْمَ یَعَضُّ الظَّالِمُ عَلٰی یَدَیْهِ یٰلَیْتَنِی اتَّخَذْتُ مَعَ الرَّسُوْلِ سَبِیْلًا۔ وَقَالُوْا سَیُقْلَبُ الْاَمْرُ وَمَا كَانُوْا عَلَی الْغَیْبِ مُطَّلِعِیْنَ۔ اِنَّا اَنْزَلْنَاكَ وَكَانَ اللّٰهُ قَدِیْرًا۔

Meaning that [Arabic] The enemy will say: 'You are not from God'. We shall seize him from his snout, that is, will close all his avenues with conclusive arguments, and shall exact retribution from the wrongdoers on the Day of Judgment. I shall come to you suddenly with My hosts, that is, you do not have the knowledge of the hour when you will be helped. The day will come when the wrongdoer will bite his hands in remorse and will say: 'Fie on me; I wish I had not opposed this Messenger of God and had stayed with him.' They say: 'This Jamā'at will soon disperse and their affair will be frustrated;' whereas they have not been granted the knowledge of the unseen. We have sent you as an argument and Allah has all power to send an argument at its needed time.

Then the revelation came:

اِنَّآ اَرْسَلْنَآ اَحْمَدَ اِلٰی قَوْمِهٖ فَاَعْرَضُوْا وَقَالُوْا كَذَّابٌ اَشِرٌ۔ وَجَعَلُوْا یَشْهَدُوْنَ عَلَیْهِ وَیَسْیِلُوْنَ كَمَآءٍ مُّنْهَمِرٍ۔ اِنَّ حِبِّیْ قَرِیْبٌ مُّسْتَتِرٌ۔ یَاْتِیْكَ نُصْرَتِیْ۔ اِنِّیْ اَنَا الرَّحْمٰنُ۔ اَنْتَ قَابِلٌ یَّاْتِیْكَ وَابِلٌ۔ اِنِّیْ حَاشِرُ كُلِّ قَوْمٍ یَّاْتُوْنَكَ جُنُبًا۔ وَاِنِّیْ اَتْرُكُ مَكَانَكَ تَنْزِیْلٌ مِّنَ اللّٰهِ الْعَزِیْزِ الرَّحِیْمِ۔ بَلَجَتْ اٰیَاتِیْ وَلَنْ یَّجْعَلَ اللّٰهُ لِلْكَافِرِیْنَ عَلَی الْمُؤْمِنِیْنَ سَبِیْلًا۔ اَنْتَ مَدِیْنَةُ الْعِلْمِ۔ طَیِّبٌ تُقْبَلُ الرَّحْمٰنِ۔ وَاَنْتَ اَسْمَی الْاَعْلٰی۔ بُشْرٰی لَكَ فِیْ هٰذِهِ الْاَیَّامِ۔ اَنْتَ مِنِّیْ یَا اِبْرَاهِیْمُ۔ اَنْتَ الْقَائِمُ عَلٰی نَفْسِهٖ۔ مَظْهَرُ الْحَیِّ۔ وَاَنْتَ مِنِّیْ مَبْدَءُ الْاَمْرِ۔ اَنْتَ مِنْ مَّآءِنَا وَهُمْ مِنْ فَشَلٍ۔ اَمْ یَقُوْلُوْنَ نَحْنُ جَمِیْعٌ مُّنْتَصِرٌ۔ سَیُهْزَمُ الْجَمْعُ وَیُوَلُّوْنَ الدُّبُرَ۔ اَلْحَمْدُ لِلّٰهِ

اَلَّذِیْ جَعَلَ لَکُمُ الصِّھْرَ وَالنَّسَبَ۔ اَنْذِرْ قَوْمَکَ وَقُلْ اِنِّیْ نَذِیْرٌ مُّبِیْنٌ۔ اِنَّا اَخْرَجْنَا لَکَ زُرُوْعًا یَّا اِبْرَاھِیْمُ۔ قَالُوْا لَنُھْلِکَنَّکَ قَالَ لَا خَوْفٌ عَلَیْکُمْ لَاَغْلِبَنَّ اَنَا وَرُسُلِیْ۔ وَاِنِّیْ مَعَ الْاَفْوَاجِ اٰتِیْکَ بَغْتَۃً۔ وَاِنِّیْ اَمُوْجُ مَوْجَ الْبَحْرِ۔ اِنَّ فَضْلَ اللّٰہِ لَاٰتٍ۔ وَ لَیْسَ لِاَحَدٍ اَنْ یَّرُدَّ مَا اَتٰی۔ قُلْ اِیْ وَرَبِّیْٓ اِنَّہٗ لَحَقٌّ لَّا یَتَبَدَّلُ وَلَا یَخْفٰی وَیَنْزِلُ مَا تَعْجَبُ مِنْہُ وَحْیٌ مِّنْ رَّبِّ السَّمٰوٰتِ الْعُلٰی۔ لَآ اِلٰـہَ اِلَّا ھُوَ۔ یَعْلَمُ کُلَّ شَیْءٍ وَّ یَرٰی۔ اِنَّ اللّٰہَ مَعَ الَّذِیْنَ اتَّقَوْا وَّالَّذِیْنَ ھُمْ یُحْسِنُوْنَ الْحُسْنٰی۔ تُفَتَّحُ لَھُمْ اَبْوَابُ السَّمَآءِ۔ وَلَھُمْ بُشْرٰی فِی الْحَیٰوۃِ الدُّنْیَا۔ اَنْتَ تُرَابٌ فِیْ حِجْرِ النَّبِیِّ۔ وَاَنْتَ تَسْکُنُ قُنَنَ الْجِبَالِ وَاِنِّیْ مَعَکَ فِیْ کُلِّ حَالٍ۔

Translation: [Arabic] We sent Aḥmad to his people, but people said: ‘He is a great liar.’ They started bearing false witness against him and fell upon him like the waters of a flood. He said: My Friend is near but hidden.

My help will come to you. I am the Gracious One. You possess the capability and will receive plentiful rain. I shall send to you the groups from every people in large numbers. I have illumined your house. This is a revelation from Allah, the Mighty, the Merciful. If someone asks: ‘How would we know that this is revelation from God’, the evidence for them is that this revelation is accompanied by many Signs. Allah will never furnish the disbelievers with a cause to make a real charge against the believers.

You are the city of knowledge, pure and accepted of the Gracious One. You are My High Name. Glad tidings for you in these days. You are from Me, O Ibrāhīm [Abraham]. You are established on His attributes. You are the manifestation of the Ever-Living One. You are the beginning of the desired affair from Me. You are from Our water and they are from cowardice.

Do they say: 'We are a host able to take retribution. All of them will flee and they will turn their backs.' All praise is due to Allah who has provided you with good relations through marriage and a good descent. Warn your people and tell them: I am a plain Warner from Allah. We have produced for you many harvests, O Ibrāhīm [Abraham]. They say: 'We shall destroy you;' but God said to His servant: There is nothing to fear; surely I and My Messengers shall prevail. I shall come to you soon with My hosts. I shall roll like the waves of the ocean. Allah's grace is coming and there is no one who can obstruct it. Tell them: By my Lord! This is the truth which will not be changed nor will remain hidden, and that will come down which will surprise you. This is revelation from the Lord, Maker of the high heavens. There is no God but He, He knows and sees everything. Allah is with those who fear Him and perform virtuous acts nicely and carry out good deeds beautifully. For them will the gates of heaven be opened and for them there will be glad tidings in this life. You are being reared in the side of the Prophet and [*you dwell on the tops of mountains*].[552] I am with you in all circumstances.

[552] The words in brackets were not translated by the Promised Messiah[as] and are given by the Publishers. [Publishers]

And then the revelation continued:

وَقَالُوْٓا اِنْ هٰذَآ اِلَّا اخْتِلَاقٌ۔ اِنَّ هٰذَا الرَّجُلَ يَجُوْحُ الدِّيْنَ۔ قُلْ جَآءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ۔ قُلْ لَّوْ كَانَ الْاَمْرُ مِنْ عِنْدِ غَيْرِ اللّٰهِ لَوَجَدْتُّمْ فِيْهِ اخْتِلَافًا كَثِيْرًا۔ هُوَ الَّذِيْٓ اَرْسَلَ رَسُوْلَهٗ بِالْهُدٰى وَ دِيْنِ الْحَقِّ وَتَهْذِيْبِ الْاَخْلَاقِ۔ قُلْ اِنِ افْتَرَيْتُهٗ فَعَلَيَّ اِجْرَامِيْ۔ وَمَنْ اَظْلَمُ مِمَّنِ افْتَرٰى عَلَى اللّٰهِ كَذِبًا۔ تَنْزِيْلٌ مِّنَ اللّٰهِ الْعَزِيْزِ الرَّحِيْمِ۔ لِتُنْذِرَ قَوْمًا مَّآ اُنْذِرَ اٰبَآؤُهُمْ۔ وَلِتَسْتَبِيْنَ سَبِيْلُ الْمُجْرِمِيْنَ۔ عَسَى اللّٰهُ اَنْ يَّجْعَلَ بَيْنَكُمْ وَبَيْنَ الَّذِيْنَ عَادَيْتُمْ مَّوَدَّةً۔ يَخِرُّوْنَ عَلَى الْاَذْقَانِ سُجَّدًا رَّبَّنَا اغْفِرْ لَنَآ اِنَّا كُنَّا خَاطِئِيْنَ۔ لَا تَثْرِيْبَ عَلَيْكُمُ الْيَوْمَ۔ يَغْفِرُ اللّٰهُ لَكُمْ وَهُوَ اَرْحَمُ الرَّاحِمِيْنَ۔ اِنِّيْٓ اَنَا اللّٰهُ فَاعْبُدْنِيْ وَلَا تَنْسَنِيْ وَاجْتَهِدْ اَنْ تَصِلَنِيْ وَاسْئَلْ رَبَّكَ وَكُنْ سَئُوْلًا۔ اَللّٰهُ وَلِيُّ حَنَّانٌ عَلَّمَ الْقُرْاٰنَ۔ فَبِاَيِّ حَدِيْثٍۢ بَعْدَهٗ تُحَكِّمُوْنَ۔ نَزَّلْنَا عَلٰى هٰذَا الْعَبْدِ رَحْمَةً ۔ وَمَا يَنْطِقُ عَنِ الْهَوٰى۔ اِنْ هُوَ اِلَّا وَحْيٌ يُّوْحٰى۔ دَنٰى فَتَدَلّٰى فَكَانَ قَابَ قَوْسَيْنِ اَوْ اَدْنٰى۔ ذَرْنِيْ وَالْمُكَذِّبِيْنَ اِنِّيْ مَعَ الرَّسُوْلِ اَقُوْمُ۔ اِنَّ يَوْمِيْ لَفَصْلٌ عَظِيْمٌ۔ وَاِنَّكَ عَلٰى صِرَاطٍ مُّسْتَقِيْمٍ۔ وَاِنَّا نُرِيَنَّكَ بَعْضَ الَّذِيْ نَعِدُهُمْ اَوْ نَتَوَفَّيَنَّكَ۔ وَاِنِّيْ رَافِعُكَ اِلَيَّ۔ وَيَاْتِيْكَ نُصْرَتِيْ۔ اِنِّيْٓ اَنَا اللّٰهُ ذُوالسُّلْطَانِ۔

Translation: [Arabic] They say: 'This is imposture and this man is ruining the faith.' Say: The truth has come and falsehood has vanished. Say: Had this matter not been from Allah you would have found great contradiction in it, that is, you would not have found any supporting evidence for it from the Word of God.… God is He Who has sent His Messenger (that is my humble self)[553] with guidance and the religion of truth and the reform of morals.

Tell them: If I have fabricated it, I shall bear the guilt of it, that is, I would perish. Who can

553 The text in parenthesis is an explanatory phrase by the Promised Messiah[as] and is not part of the revealed text.

be guilty of greater wrong than one who fabricates lies against Allah? This is revelation from Allah, the Mighty and the Merciful, so that you might warn a people whose ancestors have not been warned and that you might invite other people to the acceptance of truth. It may be that Allah will soon bring about friendship between you and those who are at enmity with you[554] and your Lord has power to do whatever He wills. They will fall down prostrate on their faces, supplicating: 'Lord, forgive us, we were in error.' No blame will lie on you this day. Allah will forgive you and He is the Most Merciful of those who show mercy. I am Allah, then worship Me, [*and do not forget Me*] and keep striving to reach Me and keep supplicating your Lord and be diligent in supplication. Allah is a Friend and is Compassionate. He has taught the Qur'an; then what *ḥadīth* will you follow instead of the Qur'an? We have sent down mercy upon this servant. He speaks not on his own; whatever you are hearing is revelation from God. He approached God, that is ascended and then, leaned towards the people to convey the message of truth so that it became a case of one chord between two bows—God above and the creation below. Leave Me alone to deal with

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[554] It is impossible that every one would accept. As ordained in the verses: وَلِذَٰلِكَ خَلَقَهُمْ* and وَجَاعِلُ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا إِلَىٰ يَوْمِ الْقِيَامَةِ**.

Acceptance of everyone contradicts an established divine declaration. Therefore, the noble people are meant here.

[Arba'īn, no. 3, p. 36, Rūḥānī Khazā'in, vol. 17, p. 427]

* and for this has He created them. (*sūrah Hūd,* 11:120) [Publishers]

** and will place those who follow you above those who disbelieve, until the Day of Resurrection. (*sūrah Āle-'Imrān,* 3:56) [Publishers]

those who give you the lie. I shall stand with My Messenger. My day will be a day of great judgment. You are on the straight path. We may show you some of that which We have promised in their case or We may cause you to die and fulfil the promises afterwards. I shall raise you towards Me, that is your ascension towards God will be well established in the world and My help will come to you. I am the Lord, Whose Signs overpower the hearts and take them into their grip.

[Arba'īn, no. 3, pp. 32–37, Rūḥānī Khazā'in, vol. 17, pp. 421–428]

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(A)

ایک عزّت کا خطاب۔ ایک عزّت کا خطاب۔ لَكَ خِطَابُ الْعِزَّةِ۔
ایک بڑا نشان اس کے ساتھ ہوگا..... خدا نے ارادہ کیا ہے کہ تیرا نام بڑھاوے اور آفاق میں تیرے نام کی خوب چمک دکھاوے۔ مَیں اپنی چمکار دکھلاؤں گا اور قدرت نمائی سے تجھے اُٹھاؤں گا۔ آسمان سے کئی تخت اُترے مگر سب سے اُونچا تیرا تخت بچھایا گیا۔ دشمنوں سے ملاقات کرتے وقت فرشتوں نے تیری مدد کی۔ آپؐ کے ساتھ انگریزوں کا نرمی کے ساتھ ہاتھ تھا۔ اسی طرف خدا تعالیٰ تھا جو آپ تھے۔ آسمان پر دیکھنے والوں کو ایک رائی برابر غم نہیں ہوتا۔ یہ طریق اچھا نہیں اس سے روک دیا جائے مسلمانوں کے لیڈر عبدالکریم کو۔ خُذُوا الرِّفْقَ اَلرِّفْقَ فَاِنَّ الرِّفْقَ رَاْسُ الْخَیْرَاتِ نرمی کرو۔ نرمی کرو۔ کہ تمام نیکیوں کا سر نرمی ہے .....
خدا تیرے سب کام درست کر دے گا اور تیری ساری مُرادیں تجھے دیگا۔ رَبُّ الافواج اس طرف توجّہ کرے گا۔ اگر مسیح ناصری کی طرف دیکھا جائے تو معلوم ہوگا کہ اس جگہ اس سے برکات کم نہیں ہیں۔ اور مجھے آگ سے مت ڈراؤ کیونکہ آگ ہماری غلام بلکہ غلاموں کی غلام ہے۔

[Urdu] A title of honour; a title of honour. [Arabic] [*A title of honour for you*].[555] [Urdu] There will be a great Sign with it…. God has determined to exalt your name and to illumine it greatly in the universe. I shall exhibit My flash and shall exalt you as a demonstration of My power. Many thrones have descended from heaven, but your throne has been set at the highest level. Angels helped you at the time of your meeting with your enemies. The British dealt kindly with you. God was on the side on which you were. Those who look to heaven suffer no grief whatsoever. This is not a good way. 'Abdul-Karīm, the leader of the Muslims, should be told not to pursue it. [Arabic] [*Be compassionate,*[556] *be compassionate, for*

[555] A title of honour seems to indicate that circumstances will be such that most people will accept and will address him with respect and this will happen after the appearance of a Sign.

[Arba'īn, no. 3, p. 37, Rūḥānī Khazā'in, vol. 17, p. 429 *and* Appendix Tuḥfah-e-Golarhviyyah, p. 25]

[556] (A) ...Maulavī 'Abdul-Karīm had spoken somewhat harshly to his wife. This caused the commandment that such harsh language should not be used. Normally a believer should be gentle and courteous towards everyone though on occasion a harsh expression might be employed like a bitter medicine, but only in case of need and to the degree needed. Harshness should not become a habit.

[Arba'īn, no. 3, p. 38, Rūḥānī Khazā'in, vol. 17, p. 429 *and* Appendix Tuḥfah-e-Golarhviyyah, p. 25]

(B) This revelation contains guidance for the whole Jamā'at, that they should treat their wives with kindness and courtesy. Your wives are not your slaves. In point of fact, marriage is a covenant between man and woman. Therefore, strive not to be false to your covenant. God Almighty says in the Holy Qur'ān:

وَعَاشِرُوْهُنَّ بِالْمَعْرُوْفِ

'Lead a life of kindness and equity with your wives.' And it is mentioned in a *ḥadīth*:

***compassion is the principal virtue*]. [Urdu] Be compassionate, be compassionate, for compassion is the principal virtue….**

[Urdu] God will set all your affairs right and will bestow on you all that you desire. The Lord of hosts will attend to it. Compared with Jesus of Nazareth, the blessings in this case are by no means less. Threaten me not with fire, for fire is my servant and indeed the servant of my servants.[557]

[Arba'īn, no. 3, pp. 37–38, Rūḥānī Khazā'in. vol. 17, pp. 428–429]

(B) I remember having once received the revelation in the Urdu language:

آگ سے ہمیں مت ڈرا۔ آگ ہماری غلام بلکہ غلاموں کی غلام ہے۔

[Urdu] Do not threaten us with fire, for fire is our servant and indeed, the servant of our servants.

The truth is that a true servant of God will not be afflicted with the plague. Anyone who suffers, does so on account of his own default.

[al-Badr, vol. 1, no. 5, 6, November 28, December 5, 1902, p. 34]

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لوگ آئے اور دعوٰی کر بیٹھے۔ شیرِ خدا نے ان کو پکڑا۔ شیرِ خدا نے فتح پائی۔

خَيْرُكُمْ خَيْرُكُمْ لِاَهْلِهٖ

'The best among you is he who is best towards his wife.'

Therefore, be good to your wives both spiritually and physically. Keep praying for them and avoid divorce. A person who is hasty in divorce is sinful in the eyes of God. Do not hasten to break like a dirty vessel that which God has brought together.

[Arba'īn, no. 3, p. 38 footnote, Rūḥānī Khazā'in, vol. 17, pp. 428–429]

[557] God Almighty revealed this sentence as a statement on my behalf.

[Arba'īn, no. 3, p. 38 footnote, Rūḥānī Khazā'in, vol. 17, p. 429]

[Urdu] People came and made all sorts of claims. The lion of God seized them and the lion of God was victorious.

Then it was revealed:

بخرام کہ وقتِ تو نزدیک رسید و پائے محمدیاں بر منار بلند تر محکم افتاد۔ پاک محمد مصطفٰے نبیوں
کا سردار۔ و روشن شد نشانہائے من۔ بڑا مبارک وہ دن ہوگا۔ دُنیا میں ایک نذیر آیا، پر
دُنیا نے اُس کو قبول نہ کیا لیکن خدا اُسے قبول کرے گا اور بڑے زور آور حملوں سے
اُس کی سچائی ظاہر کر دے گا۔ آمین۔

[Persian] [*Step forth for your time has approached and the feet of the followers of Muḥammad have been firmly established on a high tower*].[558] [Urdu] Holy Muḥammad[sa], the Chosen [Prophet of God], the Chief of the Prophets. [Persian] [*And My Signs have been illumined*]. [Urdu] That will be a day greatly blessed. A Warner came into the world, but the world did not accept him; but God will accept him and will make his truth manifest by powerful assaults.

Āmīn.

[Arba'īn, no. 3, p. 38, Rūḥānī Khazā'in, vol. 17, p. 429]

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[558] The meaning of the sentence 'feet of the followers of Muḥammad have been firmly established on a high tower' is that the Promised Messiah of the latter days, about whom all the prophets had prophesized, was born amongst the Muslims—even though the Jews and the Christians thought that he would be born amongst them. Hence the high tower of respect was given to the followers of Muḥammad. The word محمدی [of Muḥammad] has been used here to signify that those looking at only the apparent power and majesty of Islam – of which the word Muḥammad is a manifestation—will now receive abundant Signs from the heavens. This is a requisite for the manifestation of Aḥmad since the name Aḥmad[sa] demands not only humility and submissiveness but also self-effacement of the highest degree—which is an essential requirement for expressing as well as deserving the true state of praise, devotion and deep love. The Signs of support go hand in hand with this true state of praise and love.

[Arba'īn, no. 3, p. 38 footnote, Rūḥānī Khazā'in, vol. 17, p. 429 footnote]

1900

A friend[559] of mine, with good intentions, had raised a point with me that verse لَوْ تَقَوَّلَ عَلَيْنَا[560] was special to the Holy Prophet, peace and blessings of Allah be upon him, and was not applicable in the case of any other claimant of revelation…. I explained my point of view to him. The same night, I experienced the condition which generally presages my revelations. The scene of the discussion was replayed before me and then I received the revelation:

قُلْ اِنَّ هُدَى اللّٰهِ هُوَالْهُدٰى[561]

This indicates that the connotation of these verses لَوْ تَقَوَّلَ عَلَيْنَا which had been disclosed[562] to me by Allah is the correct one.

[Arba'īn, no. 4, pp. 5–7, Rūḥānī Khazā'in, vol. 17, pp. 434–436]

December 4, 1900

I have received the book of Munshī Ilāhī Bakhsh, accountant, entitled: *'Asā'-e-Mūsā*, in which he has made personal attacks—based entirely on ill-thinking—on me and has also attacked some of my true and holy prophecies

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[559] Based on the narration of Miyań Wazīr Khān from Afghanistan, it seems that this friend is Maulavī Muḥammad Aḥsan. See *Riwāyāt-e-Ṣaḥābah*, volume 14, page 363. [Mirza Bashir Ahmad]

[560] And if he had forged...to Us (*sūrah al-Ḥāqqah*, 69:45)

[561] **[Arabic] Tell them: The true guidance is the guidance of Allah.** [Publishers]

[562] That if someone makes a false claim of prophethood or to be appointed by Allah, he would never attain to the period of the prophethood of the Holy Prophet, may peace and blessings of Allah be on him.

[Arba'īn, no. 4, p. 1, Rūḥānī Khazā'in, vol. 17, p. 430]

without due consideration. When I had looked through that book and had put it aside, I received the revelation concerning Munshī Ilāhī Bakhsh:

يُرِيْدُوْنَ اَنْ يَّرَوْا طَمْثَكَ۔ وَاللّٰهُ يُرِيْدُ اَنْ يُّرِيَكَ اِنْعَامَهٗ۔ اَلْاِنْعَامَاتِ الْمُتَوَاتِرَةِ۔ اَنْتَ مِنِّیْ بِمَنْزِلَةِ اَوْلَادِیْ۔ وَاللّٰهُ وَلِیُّكَ وَرَبُّكَ۔ فَقُلْنَا یَانَارُ كُوْنِیْ بَرْدًا۔ اِنَّ اللّٰهَ مَعَ الَّذِیْنَ اتَّقَوْا وَّالَّذِیْنَ هُمْ یُحْسِنُوْنَ الْحُسْنٰی۔ [563]

Translation: [Arabic] They desire to see menstruation blood in you. [That is, they are seeking to discover impurity and filth and vileness] but God desires to exhibit His continuous favours unto you.

How can they find in me any matter resembling menstruation and what trace of it is left in me, for God has converted, through holy changes, that matter into a handsome boy; and that handsome boy has the status of a son in the estimation of Allah, meaning that although the limbs of a child are nourished and developed through menstruation blood, the child cannot be called impure like menstruation. God has affirmed that I had developed from the state of impurity which is part of human nature into

563 Note by Ḥaḍrat Mirza Bashir Ahmad[ra]: *al-Ḥakam*, volume 4, number 44, December 10, 1900 writes about this revelation:

On the morning of December 4, 1900, the Promised Messiah[as] said: Last night I was shown the appearance of Ilāhī Bakhsh Accountant's book, and then I received this revelation…

Referring to the revelation, he said: This revelation has an academic and philosophic aspect, which is related to the juxtaposition of طَمْثَكَ [menstruation blood] and اَوْلَادِیْ [my progeny]. What is the significance? That these people see you as an impure and useless thing, whereas they are not aware that اَنْتَ مِنِّیْ بِمَنْزِلَةِ اَوْلَادِیْ [You are to Me like my progeny]. In short, this revelation of glad tiding shows the ultimate destiny of the true Promised Messiah as against that of a victim of wrath and anger.

purity and that it is folly on the part of my opponents to seek impurity in me because I have become a pure child by the hand of Allah and like a son in His estimation.

God is my Guardian and Providence. There is, thus, the resemblance of a paternal relationship. God has put down the fire which has been sought to be kindled through this book ʻAṣā-e-Mūsā. God is with the righteous who carry out their duty to the utmost and mind the finer points of *taqwā* [fear of God].

[Arbaʿīn, no. 4, p. 19 footnote, Rūḥānī Khazā'in, vol. 17, p. 452]

December 8, 1900

On the morning of December 8, 1900, the Promised Messiah[as] said:

Last night I felt pain in my fingertip so severe that I was worried how I would pass the night. Then, I was overtaken by a light slumber and the revelation came:

كُوْنِيْ بَرْدًا وَّسَلَامًا[564]

Simultaneously with the last word سَلَامًا, the pain disappeared as if it had never been.[565]

[al-Ḥakam, vol. 4, no. 44, December 10, 1900, p. 6]

December 13, 1900

(A) I do not believe that I would die before God Almighty has established my innocence…of the false charges that are

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[564] **[Arabic] Be cool and safe.** [Publishers]

[565] *al-Ḥakam* reports that the Promised Messiah[as] said about it:

I have such certainty and faith based on true insight in the revelation that is vouchsafed to me that I am ready to take any oath standing in the House of Allah affirming its truth. To such a degree do I believe in its truth that if I were to deny it or even think of denying it as coming from God, I would immediately become a *kāfir* [a disbeliever].

[al-Ḥakam, vol. 4, no. 44, December 10, 1900, p. 6]

levelled against me… In this context, I received a definite and certain revelation on Thursday, December 11[566], 1900:

برمقامِ فلک شدہ یاربّ ❊ گر اُمیدے دہم مدارِ عجب[567]

بعد ۱۱۔ انشاءاللہ تعالیٰ

[Urdu] After eleven, if the Almighty God so wills.

As for 'after eleven, if the Almighty God so wills' I do not know whether by eleven it is meant eleven days or eleven weeks or eleven months or eleven years. In any case, a Sign in proof of my innocence will appear within that period.

[Arba'īn, no. 4, p. 21 footnote, Rūḥānī Khazā'in, vol. 17, p. 457]

(B)

برمقامِ فلک شدہ یاربّ ❊ گر اُمیدے دہم مدارِ عجب

Allah the Almighty says:

[Persian] Your pain-filled supplications have reached heaven, then be not surprised if I should give you hopeful news that would not be inconsistent with My way and My bounty.

بعد ۱۱۔ انشاءاللہ

[Urdu] After eleven, if God so wills.

[566] December 11, 1900 as shown here, is a scriber's error. In *al-Ḥakam*, volume 4, number 45, page 2, dated December 17, 1900, this revelation has been quoted as December 13, 1900, which indeed was a Thursday, *see* same *ilham* under B. [Publishers]

[567] For translation, see the next citation of the same *ilham* under B. [Publishers]

The Promised Messiah[as] said: I do not know what is meant[568] by eleven—eleven days or eleven weeks or what.

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568 Note by Ḥaḍrat Maulānā Jalal-ud-Din Shams[ra]: Subsequently, it was made clear to the Promised Messiah[as] that the revelation refers to Bābū Ilāhī Bakhsh. He writes:

> Bābū Ilāhī Bakhsh died of the plague after the death of eleven beasts as was indicated in the revealed couplet:
>
> برمقامِ فلک شدہ یاربّ ٭ گر اُمیدے دہم مدار عجب
>
> **After eleven.**
>
> This shows that Bābū [Ilāhī Bakhsh] was number twelve and that there are two more after him so that the number fourteen might be completed.
>
> **[Tatimmah Ḥaqīqatul-Waḥī, p. 151 footnote, Rūḥānī Khazā'in, vol. 22, p. 589 footnote]**

Since prophecies are multi-faceted and possess diverse points of wisdom, they are fulfilled repeatedly in diverse ways to rejuvenate the faith and add to the knowledge of the believers. Another manifestation of the fulfilment of the prophecy appeared in Khalīfatul Masīḥ II[ra]. In interpreting this revelation as having reference to an incident during the migration from Qadian in 1947, He said in a Friday sermon:

> When a study of the revelations vouchsafed to the Promised Messiah convinced me that our migration from Qadian had been indicated with certainty and I decided to leave Qadian, a message was sent to Lahore by telephone that some transport might be arranged for, but no reply was received for eight or ten days. Finally, the reply that came was that Government was not able to arrange for any transport, and thus no transport was available. At that time also I was studying the revelations vouchsafed to the Promised Messiah and I found one revelation 'بعد گیارہ' [After eleven].
>
> It passed through my mind that possibly it meant that transport would be arranged after the lunar date eleven, but days passed and the solar date 28 arrived and yet no transportation became available. I was pondering over the meaning of the phrase: After eleven; in the revelation of the Promised Messiah, when I received a message from Mirza Bashir Ahmad that Major Bashīr Aḥmad, brother of Major-General Nadhīr Aḥmad had come to see me. This was a mistake. It was not Major Bashīr Aḥmad, but his brother Captain 'Atāullah. I described the situation to him and asked

I have only seen the number eleven.

[al-Ḥakam, vol. 4, no. 45, December 17, 1900, p. 2]

(C) Then, I received the Revelation:

لاہور میں ہمارے پاک ممبر موجود ہیں ان کو اطلاع دی جاوے نظیف مٹی کے ہیں۔ وسوسہ نہیں رہے گا مگر مٹی رہے گی۔ سلسلہ قبول الہامات میں سب سے کچا مولوی تھا سب مولوی ننگے ہو جائیں گے۔ اَنَا اللّٰہُ ذُو الْمِنَنِ۔ اِنِّیْ مَعَ الرَّسُوْلِ اَقُوْمُ۔

[Urdu] There are our pure members in Lahore. They should be informed. They are made of fine clay. Doubt will be removed but the clay will remain. In the context of the acceptance of

him whether he could make some arrangement for transportation and security. He told me that he would make some arrangement the same day on his return to Lahore. Accordingly, he procured the car of Navvāb Muḥammad Dīn and the jeep of Mirzā Manṣūr Aḥmad and the cars of some other friends and started for Qadian. In the meantime, next day we tried to procure some transportation through an Aḥmadī friend who had promised that he would arrive in Qadian between 8 and 9 a.m. with a military escort. He did not arrive till 10 a.m. and then it passed through my mind that the phrase ‘eleven’ in the revelation might mean eleven o’clock and that transportation might become available after 11 a.m. Mirza Bashir Ahmad was in charge of all these arrangements and every few minutes I received his message that all arrangements had fallen through and that no effort had been successful. I telephoned to him that in view of the phrase ‘after eleven’ in the revelation I was thinking that some arrangement would go through after 11 a.m. I had originally thought that the phrase had reference to a date but that I was now thinking that it had reference to the hour. At five minutes past eleven I was about to lift the receiver of the telephone to try to find out from Mirzā Nāṣir Aḥmad what the situation was, but before I dialled his number, his call came through that Captain ‘Atāullah had arrived with transportation and we thus travelled from Qadian to Lahore.

[Excerpt of Friday Sermon of Ḥaḍrat Khalīfatul Masīh II[ra]; al-Faḍl, vol. 3, no. 174, July 31, 1949, pp. 5–6]

revelation the weakest was the *maulavī*. All *maulavīs* will be exposed. [Arabic] [*I am Allah the Bountiful. I shall certainly stand with My Messenger*.]

[al-Ḥakam, vol. 4, no. 45, December 17, 1900, p. 2]

(D) At one time I received a revelation:

لاہور میں ہمارے پاک مُحِبّ ہیں۔ وسوسہ پڑ گیا ہے۔ پر مٹی نظیف ہے۔ وسوسہ نہیں رہے گا مٹی رہے گی۔

[Urdu] We have pure friends in Lahore. Doubt has arisen but the clay is fine; doubt will be removed but the clay will remain.

[al-Ḥakam, vol. 4, no. 29, August 17, 1902, p. 12]

1900

On one occasion the son of Doctor Nūr Muḥammad, owner of the medicine factory, *Hamdam-e-Ṣiḥat,* fell seriously ill. The boy's mother was very restless with anxiety. I took pity on her and supplicated for the boy's recovery, whereupon I received the revelation:

اچھا ہو جائے گا

[Urdu] Will recover

I communicated this revelation to those who were then close to me. It happened accordingly that by Allah's grace, the boy recovered completely.

[Nuzūlul-Masīḥ, p. 230, Rūḥānī Khazā'in, vol. 18, p. 608]

1900

al-Ḥakam reports that:

Ḥaḍrat Ummul-Mu'minīn, peace be on her, [wife of the Promised Messiah[as]] felt unwell on January 3, 1901. During the walk the Promised Messiah[as] said that:

'A few days ago I said to my wife: I have seen in a vision that a woman came and told me that something seems to be wrong with you[569], and this was followed by the revelation:

اَصِحَّ زَوْجَتِیْ[570]

This vision and revelation were fulfilled yesterday January 3, 1901, when my wife became suddenly unconscious and a woman came and told me, as I had seen in my vision.'

[al-Ḥakam, vol. 5, no. 3, January 24, 1901, p. 5]

[569] The reference is to Haḍrat Ummul-Mu'minīn[ra]. [Mirza Bashir Ahmad]

[570] **[Arabic] My wife has recovered.** [Publishers]

1901

1901

قَالُوْٓا اِنَّ التَّفْسِيْرَ لَيْسَ بِشَيْءٍ۔[571]

[al-Ḥakam, vol. 5, no. 3, January 24, 1901, p. 8]

January 15, 1901

(A) The Promised Messiah[as] said: Last night I received a revelation:

مَنَعَهٗ مَانِعٌ مِّنَ السَّمَآءِ

> **This means that [Arabic] in this competition of writing a commentary, no one will be able to compete with you. God has deprived the opponents of the capacity and the knowledge.**

Although the revelation refers only to a single masculine person, namely, Mehr Shāh [Pīr Mehr ʻAlī Shāh], I have been given to understand by God that all opponents are included in it so that a truly highest and greatest Sign might be shown; that is, if all opponents were to join together like one person to write a commentary in competition with me, they would certainly not be able to do it.

[al-Ḥakam, vol. 5, no. 3 January 24, 1901 p. 10]

(B) I was shown a cheering dream on Tuesday night when I had supplicated the Divine that He should make my commentary a miracle for the scholars and that none of them should have the power to compile the like of it, nor should they have the strength to write anything in competition with it. On that blessed night, my prayer found

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[571] **[Arabic] They said: This commentary (that is, *I'jāzul-Masīḥ*) amounts to nothing.** [Publishers]

acceptance from the Presence of the Great One and my Lord cheered me saying:

مَنَعَهٗ مَانِعٌ مِّنَ السَّمَآءِ۔

[Arabic] He has been forbidden by the Forbidder from heaven.

Then I understood that the indication was that my opponents would not have the power to attempt it and that they would not be able to produce the like of it either in eloquence or in its qualities. This good news was given by Allah the Most Benevolent, during the last ten days of Ramaḍān.

[I'jāzul-Masīḥ, pp. 66–67, Rūḥānī Khazā'in, vol. 18, pp. 68–69]

(C) When the *maulavīs* were unable to come forward to compete in writing a commentary and Mehr 'Alī Shāh of Golarhā had recourse to all kinds of reprehensible devices, God Almighty bestowed upon me the miracle of writing a commentary on my own. I prepared the booklet *I'jāzul-Masīḥ* in seventy days, though there were several interruptions and, for a good part of the time, I was ill…. During those days, I was vouchsafed a revelation about this book:

مَنَعَهٗ مَانِعٌ مِّنَ السَّمَآءِ

Meaning that [Arabic] He has been forbidden by the Forbidder from heaven.

This revelation has been fulfilled so clearly that neither Miyań Mehr 'Alī nor any of his supporters have been able to write a reply so far.

[Nuzūlul-Masīḥ, p. 224, Rūḥānī Khazā'in, vol. 18, p. 602]

1901

I had received a revelation relating to my book *I'jāzul-Masīḥ*:

مَنْ قَامَ لِلْجَوَابِ وَتَنَمَّرَ۔ فَسَوْفَ يَرٰى اَنَّهٗ تَنَدَّمَ وَتَذَمَّرَ

Meaning that [Arabic] He who, being incensed, sets out to write a reply, will soon find that he is filled with remorse and has come to a sorry end. [572]

[Nuzūlul-Masīḥ, pp. 193–194, Rūḥānī Khazā'in, vol. 18, pp. 571–572]

1901

بَلِيَّةٌ مَّالِيَّةٌ۔

That is [Arabic] Financial crises.[573]

**[al-Badr, vol. 2, no. 3 February 6, 1903, p. 23 *and*
al-Ḥakam, vol. 7, no. 6, February 14, 1903, p. 7]**

February 22, 1901

Last night I had much trouble with a pustule, which appeared some days back, and by an itch. Being human, I was apprehensive lest this should be the effect of diabetes

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572 (A) One Muḥammad Ḥasan Faizī of village Bheen, Taḥṣīl Chakwal, District Jhelum, a teacher in the Madrassah Nu'māniah in the Shāhī [Royal] Mosque Lahore, made a public announcement that he would write a reply to my book. After making such a tall claim, when he started compiling his notes and with reference to some of the verities that I had set out in my book he called down the curse of Allah upon liars, he perished soon thereafter. Observe how, having called down a curse upon me, he died an accursed death within a week.

[Nuzūlul-Masīḥ, p. 194, Rūḥānī Khazā'in, vol. 18, p. 572]

(B) Pīr Mehr 'Alī Shāh of Golarhā wrote a reply to this book I'jāzul-Masīh after a long time in Urdu, but it was proved that even the Urdu text was a verbatim copy of the book of Muḥammad Ḥasan Bhenī, and this brought great humiliation upon Mehr 'Ālī Shāh. Thus, the revelation was fulfilled in his case also.

[Nuzūlul-Masīh, p. 194, Rūḥānī Khazā'in, vol. 18, p. 572]

573 Note by Ḥaḍrat Maulānā Jalāl-ud-Dīn Shams[ra]: This revelation has been placed in 1901 because the paper *al-Badr* says that it is two years old. *al-Ḥakam* of February 14, 1903 also refers to it as an old *ilham*.

and immediately the revelation came from God, the Merciful and the Holy:

اِنِّیْ اَنَا الرَّحْمٰنُ دَافِعُ الْاَذٰی[574]

and this was followed by the revelation:

اِنِّیْ لَا یَخَافُ لَدَیَّ الْمُرْسَلُوْنَ[575]

[Letter written by Maulavī ʻAbdul-Karīm, al-Ḥakam, vol. 5, no. 8, March 3, 1901, p. 9]

February 23, 1901

کَفَیْنَاکَ الْمُسْتَھْزِئِیْنَ۔[576]

[al-Ḥakam, vol. 5, no. 8, March 3, 1901, p. 12]

April 1901

The Promised Messiah[as] supplicated one day for the lengthening of his own age and the age of some of his special friends belonging to the blessed Movement on which he received the revelation:

رَبِّ زِدْنِیْ عُمُرِیْ وَفِیْ عُمُرِ زَوْجِیْ زِیَادَۃً خَارِقَ الْعَادَۃِ

Meaning that [Arabic] O my Lord, add to my age and to the age of my companion an unusual addition.

[al-Ḥakam, vol. 5, no. 14, April 17, 1901, p. 13]

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574 **[Arabic] I am the Gracious One Who removes affliction.** [Publishers]

575 **[Arabic] My Messengers are not afraid in My presence.** [Publishers]

576 **[Arabic] We shall suffice thee against those who mock thee.** [Publishers]

April 18, 1901

On April 18, 1901 the Promised Messiah[as] announced the receipt of a revelation:

سال دیگر را کہ مے داند حساب ❖ تا کجا رفت آنکہ با ما بود یار[577]

[al-Ḥakam, vol. 5, no. 18, May 17, 1901, p. 12]

1901

The Promised Messiah[as] was with fever once and received the revelation:

اَلسَّلَامُ عَلَيْكُمْ[578]

Accordingly, very soon thereafter, he was restored to normal health.

[al-Ḥakam, vol. 5, no. 21, June 10, 1901, p. 9, footnote]

1901

On May 9, 1901 the Promised Messiah[as] announced the receipt of the revelation:

آج سے یہ شرف دکھائیں گے ہم

[Urdu] From today on We shall manifest this honour.

[al-Ḥakam, vol. 5, no. 18, May 17, 1901, p. 12]

1901

By revealing one *sūrah* in the Holy Qur'an, God has demonstrated the rank and status of the Holy Prophet, on whom be the peace and blessings of Allah. The *sūrah* is:

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577 **[Persian] Who knows the accounting of the next year;**

Where have those friends gone who were with us in the year before. [Publishers]

578 **[Arabic] Peace be on you.** [Publishers]

اَلَمۡ تَرَ کَیۡفَ فَعَلَ رَبُّکَ بِاَصۡحٰبِ الۡفِیۡلِ.....

There is a grand prophecy in it.: 'Have you not seen how your Lord dealt with the People of the Elephant?' That is to say, their own device became the source of their ruin…. This prophecy will continue till the Day of Judgment. Whenever a People of the Elephant arise, God Almighty makes arrangements to ruin them by frustrating their efforts….

In this age attacks are being made on Islam in the way of the People of the Elephant. Muslims suffer from many weaknesses … and the People of the Elephant are in full force but God Almighty intends to repeat the same instance….

I too have received the same revelation[579] which shows that the help and support of God Almighty is bound to do its work.

[al-Ḥakam, vol. 5, no. 26, July 17, 1901, p. 2]

1901

God Almighty has named this humble one سُلۡطَانُ الۡقَلَمِ [Sulṭān[580] of Pen] and has called my pen the *Dhulfaqār*[581] of 'Alī.

[al-Ḥakam, vol. 5, no. 22, June 17, 1901, p. 2]

July 1901

Three days ago, I received the revelation

[579] Haḍrat Muftī Muḥammad Ṣādiq[ra] has given August 22, 1897 as the date of this revelation. (See *Dhikr-e-Ḥabīb*, p. 221) [Abdul Latif Bahawalpuri]

[580] 'Sulṭān' in Arabic, has two connotations: 'Sovereignty' and 'Ability to overpower'. [Munawar Ahmed Saeed]

[581] Please see footnote 109 on page 91. [Publishers]

اِنِّیْ مَعَ الْاَفْوَاجِ اٰتِیْکَ بَغْتَۃً۔[582]

I have been pondering over the fact that I have received this revelation several times and particularly in connection with the cases brought against me. The use of the word افواج [hosts] indicates that powerful devices are being directed against me by a number of people, for God Almighty is not moved by any personal emotion. Even when He exacts retribution there is an element of compassion in it. When He comes with His hosts it means that there are hosts in opposition to Him. It is not till the opponents carry their vindictiveness to an extreme that the retribution of God Almighty comes into play.

[al-Ḥakam, vol. 5, no. 26, July 17, 1901, p. 9]

August 11, 1901[583]

اَیَّامُ غَضَبِ اللّٰہِ[584]

The Promised Messiah[as] added: When I received this revelation I was frightened by the expression 'Allah's wrath' and I supplicated and received the revelation:

غَضِبْتُ غَضَبًا شَدِیْدًا[585]

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[582] **[Arabic] I shall come to you suddenly with My hosts.** [Publishers]

Publishers Note: The Promised Messiah[as] narrated this revelation on July 15, 1901, when he went to Gurdaspur to appear as a witness at the request of the other party in the case brought by Mirzā Niẓām Dīn relating to the blocking of the way to Mubārak Mosque.

[al-Ḥakam, vol. 5, no. 26, July 17, 1901]

[583] The date, August 11, 1901, is written in by the Promised Messiah[as] himself in *Register Muḥāwarātul-'Arab* which is available in the Khilāfat Library, Rabwah. [Jalal-ud-Din Shams]

[584] **[Arabic] Days of Allah's wrath.** [Publishers]

I supplicated again and received the revelation:

اِنَّهٗ يُنْجِيْ اَهْلَ السَّعَادَةِ[586]

This was followed by the revelation:

اِنِّيْٓ اُنْجِي الصَّادِقِيْنَ ۔ [587]

[al-Ḥakam, vol. 5, no. 30, August 17, 1901, p. 14]

August 15, 1901

I received a revelation on the morning of August 15, 1901:

وَ اِنِّيْٓ اَرٰى بَعْضَ الْمَصَآئِبِ تَنْزِلُ۔[588]

[al-Ḥakam, vol. 5, no. 31, August 24, 1901, p. 4]

August 21, 1901

اِنَّآ اَعْطَيْنٰكَ الْكَوْثَرَ۔ فَصَلِّ لِرَبِّكَ وَانْحَرْ۔

[Written by the Promised Messiah[as] on the Register Muḥāwarātul-'Arab]

[Arabic] We have bestowed upon you an abundance of spiritual insight. In gratitude therefore, observe Prayer and offer sacrifice.

[Barāhīn-e-Aḥmadiyyah, vol. 44, p. 517 sub footnote no. 3, Rūḥānī Khazā'in, vol. 1, p. 618, sub footnote no. 3]

August 26, 1901

The Promised Messiah[as] said: 'I was writing some verses on the subject of righteousness. It includes one revealed line of the verse. The verse is:

ہر اک نیکی کی جڑ یہ اتقا ہے ۔ اگر یہ جڑ رہی سب کچھ رہا ہے

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[585] **[Arabic] I have been moved to severe anger.** [Publishers]

[586] **[Arabic] He will deliver the dutiful.** [Publishers]

[587] **[Arabic] I shall deliver the righteous.** [Publishers]

[588] **[Arabic] And I see some afflictions descending.** [Publishers]

[Urdu] The root of every good is righteousness.

If this root is preserved everything will survive

The second line of this verse was revealed.'

[al-Ḥakam, vol. 5, no. 32, August 31, 1901, p. 13]

1901

On August 26 or 27 (or on a day close to it) the Promised Messiah[as] said: I have seen in a dream that a person has vomited and is trying to cover his vomit under a piece of cloth.

[al-Ḥakam, vol. 5, no. 33, September 10, 1901, p. 9]

August 28, 1901

al-Ḥakam reports that the Promised Messiah[as] said on the morning of August 28, 1901:

My opponents are of two types: one, the Muslim *maulavīs* etc. and the other: European Christians etc. Both of them, respectively, carry their opposition to me and their unfair attacks upon Islam to an excess. Today I was shown a scene about both of those people and a state of revelation was experienced; but I do not recall the details. About the Christians, an impression was conveyed that many of them will value the truth; but with regard to the *maulavīs* etc., I conceived the impression that most of them would be rendered helpless.

[al-Ḥakam, vol. 5, no. 33, September 12, 1901, p. 9]

September 2, 1901

The Promised Messiah[as] said: I saw in a dream last night that Allah the Almighty was holding court and there was a large gathering and a discussion on swords was in progress. I addressed God Almighty and said:

سب سے بہتر اور تیز تر وہ تلوار ہے جو تیری تلوار میرے پاس ہے

[Urdu] The best and the sharpest sword is Your sword which is with me.

I then woke up and did not go to sleep again, for it is written that when one sees a dream which conveys good news one should not sleep thereafter as far as possible. By the sword is meant the campaign that I am waging against my opponents which is a heavenly campaign.

[al-Ḥakam, vol. 5, no. 33, September 10, 1901, p. 9]

1901

The Promised Messiah[as] said: I once saw in a vision that I was holding a paper in my hand. I gave it to someone and asked him to read out that which was written therein. He said: On it is written *āvāhan*. I disliked this and asked him to show me the paper. When he returned it to me and I looked at it, I found that the writing was:

اَرَدْتُّ اَنْ اَسْتَخْلِفَ فَخَلَقْتُ اٰدَمَ۔[589]

[al-Ḥakam, vol. 5, no. 39, October 24, 1901, p. 2]

1901

al-Ḥakam reports that:

On the night of September 30 Ḥaḍrat Ummul-Mu'minīn, peace be on her, saw a dream about midnight and she immediately narrated it to the Promised Messiah[as]. It is the following:

The problem of 'Īsā has been resolved. God says that when I send down 'Īsā, I withdraw my ladder.

[589] **[Arabic] I decided to appoint a vicegerent and so I created Adam.** [Publishers]

From this she understood that **the life and death of Jesus were unaffected by any human intervention**.

The above was the subject of her dream. The Promised Messiah[as] said: When I pondered over it, it was conveyed to me that:

حقیقت میں ہزار سالہ موت کے بعد جو اَب اِحیا ہؤا ہے، اس میں انسانی ہاتھ کا دخل نہیں ہے۔

[Urdu] In truth, the revival that has now taken place after a thousand years of death is free from human intervention.

This means that as God has created Jesus without any father, the Promised Messiah[as] was bestowed spiritual life without the intervention of a teacher or a spiritual preceptor. A teacher is like a father; indeed he is the true father. Plato has said: A father brings a soul to the earth and a teacher raises a soul from the earth to heaven. In short, just as Jesus had been born without a father and without the intervention of a human being, in the same way, in this case God bestowed spiritual life out of His pure grace and benevolence without the intervention of a teacher or a preceptor. Then, while I was thinking about death, I was overtaken by a light slumber and the revelation came:

فری میسن مسلّط نہیں کئے جائیں گے کہ اس کو ہلاک کریں۔

[Urdu] Freemasons will not be put in power to destroy him.

From Freemasons, I understood people who conspire secretly. From the word ladder [which had occurred in my wife's dream], I understood that spirits descend from heaven and ascend to heaven.

What an interesting matter it is that Allah the Almighty has put a grand prophecy in it. It predicts that people will

conspire to kill me, but God Almighty will not give them power over me.

[al-Ḥakam, vol. 5, no. 37, October 10, 1901, p. 7]

1901

I saw in a vision once that my fourth son Mubārak Aḥmad had fallen down near the matting and was seriously hurt. His shirt was all stained with blood. As Allah's will would have it, within less than about three minutes I came out of the veranda and saw Mubārak Aḥmad, who was just over two years old, standing near the matting. He made a sudden child-like movement and his foot slipped and he fell down and his clothes became bloodstained. This happened exactly as I had seen in my vision.

[Nuzūlul-Masīḥ, pp. 219–220, Rūḥānī Khazā'in, vol. 18, pp. 597–598]

October 21, 1901

Qāḍī Yūsuf 'Alī Nu'mānī, Superintendent, Executive Committee, of Jind State … had been seriously ill since five months. In his condition of sickness, he travelled with great difficulty from Sangrur to Qadian to be near the Promised Messiah[as]. One day his sickness took a very serious turn, namely, on October 21 his condition became very unstable and he appeared to be at death's door…. His pulse became almost imperceptible…. Pīr Sirājul-Ḥaqq Nu'mānī was greatly worried and went to the Promised Messiah[as] and informed him of the condition of the patient.… Ḥaḍrat prepared three medicines and gave them to Ṣāḥibzādah [Pīr Sirājul-Ḥaqq Nu'mānī] for the patient and he turned to supplication. Within a few minutes, he saw two cheering visions and received the revelation:

هٰذَا عِلَاجُ الْوَقْتِ وَالنِّرْبِسِيْ

It means that [Arabic] the treatment you gave was a timely remedy and use Zedoary[590], which counteracts the poison, also.

The Promised Messiah[as] himself provided the Zedoary in the morning and directed its use. From the moment that the Promised Messiah[as] had supplicated, the patient began to revive and made a very rapid recovery.

[al-Ḥakam, vol. 5, no. 39, October 24, 1901, p. 15]

November 16, 1901

The Promised Messiah[as] said: I have received a warning revelation and an awe-striking dream. The revelation was:

مَحْمُوْمٌ[591]

Then:

نَظَرْتُ اِلَى الْمَحْمُوْمِ[592]

Then, I saw a leg of mutton hanging from the ceiling.

[al-Ḥakam, vol. 5, no. 42, November 17, 1901, p. 4]

November 17, 1901

Last night I saw in a dream that a constable had come with a warrant. He wound a rope around my hand and I said to him: What is this, I find it delightful and pleasant. I drew an indescribable pleasure from it. Along with it, I was handed a notice and someone said: This has been received from the Chief Court. It was beautifully inscribed and appeared to have been in the handwriting of my brother, the late Mirzā Ghulām Qādir. I read it and found that the writing was:

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590 Known as Jadwar in herbal medication. [Publishers]

591 **[Arabic] One suffering from fever.** [Publishers]

592 **[Arabic] I looked towards the one suffering from fever**. [Publishers]

عدالتِ عالیہ نے اسے بَری کیا ہے

[Urdu] The Chief Court has acquitted him.

Several days before I had received a revelation:

رَشَنَ الْخَبَرُ[593]

Rashan literally means a guest who arrives without prior information.

[al-Ḥakam, vol. 5, no. 44, November 30, 1901, p. 2]

1901

I received a revelation about my daughter Mubārakah[594]

نواب مبارکہ بیگم

[Urdu] Navvāb Mubārakah Begum

[al-Ḥakam, vol. 5, no. 44, November 30, 1901, p. 3]

1901

[Urdu verses by the Promised Messiah[as]:]

"ہوُا اِک خواب میں مجھ پر یہ اظہر — کہ اِس کو بھی ملے گا بخت برتر
لقب عزّت کا پاوے وہ مقرّر — یہی روزِ اَزل سے ہے مقدّر"
"نہ دیکھیں وہ زمانہ بےکسی کا — مصیبت کا، الم کا، بےبسی کا
یہ ہوں، مَیں دیکھ لُوں تقویٰ سبھی کا — جب آوے وقت میری واپسی کا
بشارت تُو نے پہلے سے سُنا دی — فَسُبْحَانَ الَّذِیْ اَخْزَی الْاَعَادِیْ"
"خدایا تیرے فضلوں کو کروں یاد — بشارت تُو نے دی اور پھر یہ اولاد
کہا ہرگز نہیں ہوں گے یہ برباد — بڑھیں گے جیسے باغوں میں ہوں شمشاد
خبر تُو نے یہ مجھ کو بارہا دی! — فَسُبْحَانَ الَّذِیْ اَخْزَی الْاَعَادِیْ"
"بشارت دی کہ اِک بیٹا ہے تیرا — جو ہوگا ایک دن محبوب میرا
کروں گا دُور اُس ماہ سے اندھیرا — دکھاؤں گا کہ اِک عالَم کو پھیرا
بشارت کیا ہے اِک دِل کی غذا دی — فَسُبْحَانَ الَّذِیْ اَخْزَی الْاَعَادِیْ

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593 **[Arabic] This is sudden news.** [Publishers]

594 Daughter of the Promised Messiah[as] [Mirza Bashir Ahmad]

کھڑی ہے سر پہ ایسی ایک ساعت کہ یاد آجائے گی جس سے قیامت
مجھے یہ بات مولا نے بتا دی فَسُبْحَانَ الَّذِیْ اَخْزَی الْاَعَادِیْ"

"In a dream, it has been conveyed to me that she[595] will attain to high rank.

She will have a title of honour which has been determined for her from the beginning;"

"May my children never find themselves helpless or afflicted or sorrowful;

May I see all of them righteous before my death;

You have bestowed this good news upon me already.

Holy is He Who has humiliated my enemies;"

"I recall Your bounties O, God. You gave me good news and then bestowed these children;

You gave me the assurance that they will not face ruin and that they will grow and increase like box-trees in a garden;

Often have you given me this news.

Holy, is He Who has humiliated my enemies;"

"You have given me the good news: One of your sons will one day be My beloved;

From that moon, I shall remove all darkness, and shall demonstrate that I have turned around a whole universe;

This good news is a nourishment for my heart.

Holy is He Who has humiliated my enemies;

An hour is coming which will be reminiscent of the Judgment Day.

My Lord has told me that.

Holy is He Who has humiliated my enemies."

[Āmīn of Bashīr Aḥmad, Sharīf Aḥmad and Mubārakah Begum, November 27, 1901, al-Ḥakam, vol. 5, no. 45, December 10, 1901, pp. 3–4]

1901

Once I saw in a dream that my fourth son Mubārak Aḥmad had died. Within a few days, he had high fever and lost

[595] Navvāb Mubārakah Begum. [Mirza Bashir Ahmad]

consciousness eight times. The last time it appeared as if his life had come to an end. I began my supplication on his behalf and while I was so occupied I heard everyone say: 'Mubārak Aḥmad has died'. I placed my hand on him and there was no pulse or breathing and his eyes seemed petrified like those of a corpse. But my supplication brought an extraordinary change and by my putting my hand on him he began to revive and the signs of life returned. Then I announced in a loud voice to those present: If Jesus son of Mary brought any dead person back to life, it would have been nothing more than this. That is, he would have revived someone near to death like this and not one whose soul might have reached the heavens and conveyed by the Angel of Death to its last resting place.

[Nuzūlul-Masīḥ, p. 220, Rūḥānī Khazā'in, vol. 18, p. 598]

1901

On one occasion I received the revelation:

رَبِّ اَرِنِیْ کَیْفَ تُحْیِ الْمَوْتٰی ۔ رَبِّ اغْفِرْ وَارْحَمْ مِنَ السَّمَآءِ

[Arabic] Lord show me how do You bring the dead back to life. Lord, forgive and have mercy from heaven.

This was an intimation that I would have to supplicate in this manner and my supplication would be heard. Thus, my son Mubārak Aḥmad became so seriously ill that everybody said he had died. I started my supplication and put my hand on him and he began to breathe again. This revelation has also been fulfilled in this wise that through me, God Almighty has bestowed spiritual life on thousands who were spiritually dead, and continues to do so.

[Nuzūlul-Masīḥ, pp. 235–236, Rūḥānī Khazā'in, vol. 18, pp. 613–614]

1902

January 9, 1902

In the beginning of January 1902, an Arab visitor had arrived and people held diverse opinions about him. On the night of January 9, at about 3 a.m. the Promised Messiah[as] received a revelation concerning him:

تَـذْ جَرَتْ عَادَةُ اللّٰهِ اَنَّـهٗ لَا يَنْفَعُ الْاَمْوَاتَ اِلَّا الـدُّعَآءُ۔[596]

The Promised Messiah[as] says that thereupon he supplicated and received the revelation:

فَكَلِّمْهُ مِنْ كُلِّ بَابٍ وَّلَنْ يَّنْفَعَهٗ اِلَّا هٰـذَا الـدَّوَآءُ (اَيِ الدُّعَآءُ)[597]

And then he received another revelation concerning the same Arab [visitor]:

فَيَتَّبِعُ الْقُرْاٰنَ۔ اِنَّ الْقُرْاٰنَ كِتَابُ اللّٰهِ۔ كِتَابُ الصَّادِقِ۔[598]

[al-Ḥakam, vol. 7, March 31, 1903, p. 3]

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[596] **[Arabic] It is Allah's way that the dead can only profit from prayer.** [Publishers]

[597] **[Arabic] You may talk to him in any manner but nothing will benefit him except this remedy (that is prayer).** [Publishers]

[598] **[Arabic] As a consequence, he will follow the Qur'an. The Qur'an is the Book of Allah, the Book of the True One.** [Publishers]

Note: 'On January 9, 1902 in the morning, during his walk, the Promised Messiah[as] delivered a discourse in Arabic. …The Arab visitor, who had until then been very vocal, listened to it in complete silence and in the end he made his heartfelt covenant of *bai'at* and also published an announcement and returned to his country full of eagerness to convey the message of the Promised Messiah[as] to people.'

[al-Ḥakam, vol. 7, no. 12, March 31, 1903, p. 3]

1902

One night I received a revelation as if a third person was addressing me in the following words:

اِنِّیْ اَفِرُّ مَعَ اَھْلِیْ اِلَیْکَ [599]

This revelation was announced to all friends. Accordingly, I received a letter the same day from Khalīfah Nūr-ud-Dīn from Jammu[600] that plague had broken out in that city and he wanted permission that he should move to Qadian with all his family members.

[Nuzūlul-Masīḥ, p. 211, Rūḥānī Khazā'in, vol. 18, p. 589]

March 29, 1902

لَوْلَا الْاِکْرَامُ لَھَلَکَ الْمُقَامُ۔ یَاْتِیْ عَلٰی جَھَنَّمَ زَمَانٌ لَّیْسَ فِیْھَا اَحَدٌ [601]

[al-Ḥakam, vol. 6, no. 12, March 31, 1902, p. 15]

1902

(A) Thereafter,[602] I also received the revelation:

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[599] **[Arabic] I am running to you with the members of my family.** [Publishers]

[600] The reference is not to Ḥaḍrat Khalīfatul Masīḥ I[ra] but to Khalīfah Nūr-ud-Dīn[ra] of Jammu who was a bookseller. [Publishers]

[601] **[Arabic] Had it not been out of regard for you, this town would have been ruined. A time will come upon hell [i.e., plague and earthquakes] when none will be left in it.** [Publishers]

Note by Ḥaḍrat Maulānā Jalal-ud-Din Shams[ra]: In the diary of Ḥaḍrat Navvāb Muḥammad 'Alī Khān the date of this revelation is written as March 29. See *Aṣḥāb-e-Aḥmad*, volume 2, page 572, written by Malik Ṣalāḥ-ud-Dīn M.A. of Qadian.

[602] After the revelation یَاْتِیْ عَلٰی جَھَنَّمَ زَمَانٌ لَّیْسَ فِیْھَا اَحَدٌ. [Jalal-ud-Din Shams]

يُغَاثُ النَّاسُ وَيَعْصِرُوْنَ[603]

[Arabic] Then there will be rain and prosperity and ripe harvests and people will be safeguarded from death.

[al-Badr, vol. 2, no. 3, February 6, 1903, p. 16]

(B) God addressed me and said:

يَأْتِيْ عَلٰى جَهَنَّمَ زَمَانٌ لَّيْسَ فِيْهَآ اَحَدٌ

Meaning that [Arabic] A time is coming when there will be no one left in this hell which is the hell of plague and earthquakes.

That is, in this country. The same will happen here as happened in the case of the people of Nūḥ[as] [Noah] that after the death of a large number of people there followed a period of security.

Then after this revelation Allah the Almighty said:

ثُمَّ يُغَاثُ النَّاسُ وَيَعْصِرُوْنَ

That is [Arabic] Then the supplications of people will be heard, there will be seasonable rains, abundant yields of fruits and harvests, a time of joy, and freedom from extraordinary afflictions.

[Tajallīyyāt-e-Ilāhiyyah, p. 7, Rūḥānī Khaza'in, vol. 20, p. 399]

April 6, 1902

On the morning of April 6, 1902 Promised Messiah[as] said: Last night I saw a sick dog in a vision. I was about to administer a medicine to him when the following words issued from my mouth:

[603] It seems that the word ثُمَّ has been missed here by the scribe. The Promised Messiah's[as] translation starts with the translation of this word. *Tajallīyyāt-e-Ilāhiyyah*, page 7, *Rūḥānī Khazā'in*, volume 20, page 399 includes this word in the beginning. [Jalal-ud-Din Shams]

اِس کُتّے کا آخری دَم ہے۔

[Urdu] It is the last breath of this dog.

[al-Ḥakam, vol. 14, no. 19, May 28, 1910, p. 5]

April 10, 1902

Early this morning I received the revelation:

دِلَم مے بلرزد چو یاد آورم ❊ مناجاتِ شوریدہ اندر حرم [604]

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[604] **[Persian] My heart is troubled when I recall the supplications of a distressed one in the Sanctuary.** [Publishers]

Note by Ḥaḍrat Maulānā Jalāl-ud-Dīn Shams[ra]: In this revelation, the reference is to the prayer of the Promised Messiah[as] which was made on behalf of the Promised Messiah[as] inside the House of Allah through Pīr Munshī Aḥmad Jān in 1302 AH. and other members of the Jamā'at kept saying 'Āmīn'. When Pīr [Aḥmad Jān] went for Ḥajj, the Promised Messiah[as] wrote to him in a letter:

> 'Remember the request of my humble and unworthy being that when by the grace of Allah the Almighty you are granted the honour of visiting the House of Allah, please pray on behalf of this humblest of Allah's servants with great humility and submission at that praiseworthy and blessed place in the following words:
>
> 'O Most Merciful of all the mercifuls, a servant of yours – humble, unworthy, full of shortcomings, and unskilled—Ghulām Aḥmad, who resides in the country of India, prays that O Most Merciful, be pleased with me. Forgive my faults and sins, as You are Most Forgiving and Merciful. Grant me the ability to do what pleases you greatly. Create a separation between me and my self as East is separated from the West. Let my life and my death and all my capacities be an offering in Your way. Grant me life in Your love, and let me die in Your love. Raise me among those who love You perfectly. O Most Merciful, [fulfil] the task for whose propagation You have raised me, and the service You have entrusted to me with Your own grace. ...Complete the arguments against the opponents and all those who are unaware of the beauties of Islam at my hand…Keep my humble self and my sincere followers and companions under Your forgiveness, mercy… and support. Be their guardian in

In this revelation, by ‘distressed one’ is meant the supplicant; and by ‘the Sanctuary’ is meant that which God has safeguarded against ruin. The words دلم مے بلرزد [My heart is troubled] refer to God Almighty; that is an indication that the supplications are effective and speedily accepted. This is a Sign of the grace and mercy of Allah. Apparently, دلم مے بلرزد [My heart is troubled] may seem to be an unusual phrase, but it is similar to the phrase used in a *ḥadīth* of Bukhārī that God has great hesitation in taking possession of the soul of a believer.

The Torah has also employed expressions like ‘remorseful’ [referring to God] which have been misunderstood, because people have no cognition of this phenomenon. The words of this revelation are a demonstration of the deep **love** and the great **mercy** of the Divine. The word ‘sanctuary’ indicates shelter and protection.

[al-Ḥakam, vol. 6, no. 17, May 10, 1902, p. 6]

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spiritual and mundane affairs and convey them all to the house of Your pleasure. And grant blessings, *salām,* and bounties upon your**…** and his progeny and Companions. آمین یارب العالمین [Accept this supplication, O Lord of all the worlds.]’

It is incumbent upon you to make this prayer on behalf of this humble one in the presence of Allah, the Most Merciful, in the House of Allah without changing or modifying any word.

With greetings of peace,
The humble one, Ghulām Aḥmad
1302 AH.

(Note: The dotted spaces indicate that the parts of the letter were destroyed due to the lapse of time.)

[al-Ḥakam, vol. 37, no. 5, February 14, 1934, p. 4]

1902

Sayyed ‘Abdul-Qādir Jilānī, may Allah have mercy on him, has said: رَاَیْتُ رَبِّیْ عَلٰی صُوْرَۃِ اَبِیْ meaning ‘I have seen my Lord in the form of my father’. I too have seen Allah the Almighty in the form of my father. He [my father] was a man of impressive presence. He had seen the days of being an estate owner and therefore, he possessed great courage and high resolve. I saw him seated on a glorious throne and it was conveyed to me that he was God.

The point of it is that as a father is deeply affectionate and compassionate and is most closely related, a vision of God Almighty, in the form of one’s father, is a manifestation of God’s favour, His closeness, and His deep love. That is why the Holy Qur’an says:

كَذِكْرِكُمْ اٰبَآءَكُمْ۔[605]

One of my revelations also says:

اَنْتَ مِنِّیْ بِمَنْزِلَۃِ اَوْلَادِیْ۔[606]

This vision is in the same meaning and spirit as the verse of the Qur’an I have just referred to.

[al-Ḥakam, vol. 6, no. 17, May 10, 1902, p. 7]

April 10, 1902

افسوس صد افسوس

[Urdu] Pity, a hundred pities

[al-Ḥakam, vol. 6, no. 17, May 10, 1902, p. 7]

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[605] **As you are wont to remember your fathers.** (*al-Baqarah,* 2:201) [Publishers]

[606] **[Arabic] You are to Me like My children.** [Publishers]

April 11, 1902

رہگرائے عالمِ جاودانی شد-607

[al-Ḥakam, vol. 6, no. 17, May 10, 1902, p. 7]

1902

One day the Promised Messiah[as] said: I saw in a vision that Qadian had developed into a magnificent city. Its streets extended beyond the reach of sight. Its buildings rose up to several stories and its shops were well constructed with high platforms. There were fat and well fed bankers and jewellers who graced the market with their presence. They had in front of them heaps of jewels, rubies, pearls, diamonds, and gold and silver coins and there were shops exhibiting all manner of bright shining merchandise. There was so much traffic in the streets of all kinds of conveyances that pedestrians found it difficult to make their way through the traffic.

[Article of Pīr Sirājul-Ḥaqq,
quoted in al-Ḥakam, vol. 6, no. 16, April 30, 1902, pp. 12–13]

1902

Twice I saw in my dream many Hindus bending down before me in veneration and saying: He is an Avātar; He is Krishnā. They also made offerings to me.

[al-Ḥakam, vol. 6, no. 15, April 24, 1902, p. 8]

1902

On one occasion I received the revelation:

ہے کرشن رودر گوپال تیری مہما ہو۔ تیری استتی گیتا میں موجود ہے۔

607 **[Persian] He took his way to the eternal universe.** [Publishers]

[Urdu/Sanskrit] Hail Krishnā, *Ruddar Gopāl*, may you be glorified. Your praise is set out in *Gītā*.

[al-Ḥakam, vol. 6, no. 15, April 24, 1902, p. 8]

1902

اَنْتَ مَعِیْ وَاَنَا مَعَكَ۔ اِنِّیْ بَایَعْتُكَ بَایَعَنِیْ رَبِّیْ ۔608

[al-Ḥakam, vol. 6, no. 15, April 24, 1902, p. 8]

April 18, 1902

Promised Messiah[as] said: Last night I received the revelation:

اِنِّیْ مَعَ الرَّسُوْلِ اُقَوِّمِ۔ وَمَنْ یَّلُوْمُهٗ اَلُوْمُ۔ اُفْطِرُ وَاَصُوْمُ۔

[Arabic] I shall stand with My Messenger and I shall rebuke the one who rebukes him. I observe a fast and I break[609] the fast. This means that at time plague will subside, and at other times, it will break out.

[al-Ḥakam, vol. 6, no. 16, April 30, 1902, p. 6–7]

1902

What was said four years earlier has been fulfilled…. Moreover, God Almighty has informed me during these days also as God, the Glorious and Exalted, says:

608 **[Arabic] You are with Me and I am with you. I have made a bargain with you. My Lord has made a bargain with me.** [Publishers]

609 It is obvious that God does not observe fast or break it. These words are not literally applicable to Him, they are used metaphorically and mean: I shall sometimes send down My chastisement and at other times I shall grant respite.… Divine books are full of such metaphors. For instance it is said in a *ḥadīth* that on the Day of Judgment God will say: I was ill, I was hungry, I was naked etc.

[Ḥaqīqatul-Waḥī, p. 104 footnote, Rūḥānī Khazā'in, vol. 22, p. 107, footnote]

مَا كَانَ اللّٰهُ لِيُعَذِّبَهُمْ وَاَنْتَ فِيْهِمْ۔ اِنَّهٗٓ اٰوَى الْقَرْيَةَ۔ لَوْلَا الْاِكْرَامُ لَهَلَكَ الْمُقَامُ۔ اِنِّيْٓ اَنَا الرَّحْمٰنُ دَافِعُ الْاَذٰى۔ اِنِّيْ لَا يَخَافُ لَدَيَّ الْمُرْسَلُوْنَ۔ اِنِّيْ حَفِيْظٌ۔ اِنِّيْ مَعَ الرَّسُوْلِ اَقُوْمُ۔ اَلُوْمُ مَنْ يَّلُوْمُ۔ اُفْطِرُ وَاَصُوْمُ۔ غَضِبْتُ غَضَبًا شَدِيْدًا۔ اَلْاَمْرَاضُ تُشَاعُ۔ وَالتَّفَانُسُ تُضَاعُ۔ اِلَّا الَّذِيْنَ اٰمَنُوْا وَلَمْ يَلْبِسُوْٓا اِيْمَانَهُمْ بِظُلْمٍ۔ اُولٰٓئِكَ لَهُمُ الْاَمْنُ وَهُمْ مُّهْتَدُوْنَ۔ اِنَّا نَاْتِي الْاَرْضَ نَنْقُصُهَا مِنْ اَطْرَافِهَا۔ اِنِّيْٓ اُجَهِّزُ الْجَيْشَ فَاَصْبَحُوْا فِيْ دَارِهِمْ جَاثِمِيْنَ۔ سَنُرِيْهِمْ اٰيَاتِنَا فِي الْاٰفَاقِ وَفِيْٓ اَنْفُسِهِمْ نَصْرٌ مِّنَ اللّٰهِ وَفَتْحٌ مُّبِيْنٌ۔ اِنِّيْ بَايَعْتُكَ بَايَعَنِيْ رَبِّيْ۔ اَنْتَ مِنِّيْ بِمَنْزِلَةِ اَوْلَادِيْ۔ اَنْتَ مِنِّيْ وَاَنَا مِنْكَ۔ عَسٰٓى اَنْ يَّبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُوْدًا۔ اَلْفَوْقُ مَعَكَ وَالتَّحْتُ مَعَ اَعْدَآئِكَ۔ فَاصْبِرْ حَتّٰى يَاْتِيَ اللّٰهُ بِاَمْرِهٖ۔ يَاْتِيْ عَلٰى جَهَنَّمَ زَمَانٌ لَّيْسَ فِيْهَآ اَحَدٌ۔

Translation: [Arabic] Allah would not chastise the residents of Qadian while you are among them. He has given shelter to this town from the plague to invade and destroy. Were it not for favouring and honouring you, this town would have been destroyed. I am the Gracious One who removes affliction. My Messengers have no fear or grief in My presence. I am keeping watch. I shall stand with My Messenger and shall rebuke the one who rebukes him. I shall divide My time—for a part of the year, I shall break the fast, that is, shall destroy people with plague, and for another part of the year, I shall fast, that is, there will be peace and plague would subside or vanish completely. I am greatly wroth[610]. Diseases will

[610] The Promised Messiah[as] says:

Allah has revealed to me several times:

غَضِبْتُ غَضَبًا شَدِيْدًا۔ **[Arabic] I am greatly wroth.**

[Badr, volume 6, number 14, April 4, 1907, page 5]

I call to witness the One, Almighty, that He has revealed to me that He is incensed against the world, for most people are so sunk in sinfulness and worship of the world that they have lost faith in the Almighty, and they mock the one who has

spread and people will die except those who believe and do not adulterate their faith with the least wrong; they will remain secure and will be saved. Do not imagine that the criminals are secure; We are getting close to their lands. I am secretly preparing My armies, that is, am nourishing the germs of plague; so they will be left sleeping in their homes like a dead camel.

We shall show them Our Signs in the distant people and then in their own selves. These will be days of help from Allah and clear victory. I have made a bargain with you, that is something belonged to Me, but has been given in your possession and something was yours, but now belongs to Me. Do you also acknowledge that bargain and say: 'My Lord has made a bargain with me.' You are to Me like My children.[611] You are from Me and I am

been sent by Him for the reform of mankind. This mocking and abuse have exceeded all bounds. God has, therefore, announced that He will fight the wicked (The fight does not indicate a fight like the worldly, but a fight with His angels and His decrees) and will assault them in such a manner that is beyond their imagination, for they have so loved falsehood that they have sought to trample truth underfoot. Therefore, God says: I am determined to safeguard My weak and humble party against the attacks of these wild beasts. I shall show many Signs in defence of the truth.

[Announcement April 4, 1905, Majmū'a-e-Ishtihārāt, vol. 3, p. 518]

611 It must be remembered that God Almighty has no sons. He has no associate and no son; nor does anyone have the right to claim to be God or the son of God. However, this phrase, as used here, is a kind of figurative and metaphorical usage. As for instance in the Holy Qur'an, God has said يَدُ اللّٰهِ فَوْقَ اَيْدِيْهِمْ and has, thus, described His own hand as the hand of the Holy Prophet, peace and blessings of Allah be upon him, in the words: Allah's hand was above their hands. He has also used the expression قُلْ يَا عِبَادِيْ [Say, O my servants] instead of قُلْ يَا عِبَادَ اللّٰهِ [Say, O servants of Allah]; or as He said: فَاذْكُرُوا اللّٰهَ كَذِكْرِكُمْ اٰبَآءَكُمْ [Remember Allah, as you were wont to remember your fathers]. It is, therefore, necessary

from you. The time is near when I shall raise you to a station that the world will praise. The above is with you and the below is with your enemies. Then, be steadfast till the decree of Allah arrives. A time will come upon plague that no one will suffer from it, that is, the end is safe and secure.

[Dāfi'ul-Balā', pp. 5–8, Rūḥānī Khazā'in, vol. 18, pp. 226–228]

April 21, 1902

A long time ago, I had received the revelation in words as if a third person was speaking about the spread of the plague:

يَا مَسِيْحَ الْخَلْقِ عَدْوَانَا [612]

But today, April 21, 1902, I have received the same revelation with an addition and it runs:

يَا مَسِيْحَ الْخَلْقِ عَدْوَانَا لَنْ تَرٰى مِنْ بَعْدُ مَوَآتَنَا وَفَسَادَنَا

Meaning that [Arabic] O Messiah of God, who has been sent towards mankind, come to our rescue and save us with your intercession. You

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to study God's word with full concentration and care. Believe in what is allegoric and do not seek to go behind it; leave that to God. Hold fast to the truth that God does not take to Himself a son; yet, there are many allegories to be found in His word. Beware, therefore, of construing literally that which is allegoric, for that would be ruin. There is a clear revelation concerning me set out in *Barāhīn-e-Aḥmadiyyah*:

قُلْ اِنَّمَآ اَنَا بَشَرٌ مِّثْلُكُمْ يُوْحٰٓى اِلَيَّ اَنَّمَآ اِلٰهُكُمْ اِلٰهٌ وَّاحِدٌ وَّالْخَيْرُ كُلُّهٗ فِي الْقُرْاٰنِ -

[Arabic] [*Tell them; I am but a human being like yourselves. It is revealed to me that your God is One God and that all good is contained in the Qur'an.*]

[Dāfi'ul-Balā', pp. 6–7 footnote, Rūḥānī Khazā'in, vol. 18, p. 227 footnote]

612 Publishers' Note: The Promised Messiah[as] has given the explanation of this revelation in *Ayyāmuṣ-Ṣulaḥ* as follows: O Messiah who has been sent for human welfare, help us to avert the plague.

[Ayyāmuṣ-Ṣulaḥ, p. 156, Rūḥānī Khazā'in, vol. 14, p. 403]

will not hereafter perceive any wicked element or mischief from our side.

That is to say, they will then behave and will give up reviling and abusing me. The revelation that I have now received is in accord with the revelation mentioned in *Barāhīn-e-Aḥmadiyyah* that the plague would spread after sometime. As was said in my revelation:

كَذٰلِكَ مَنَنَّا عَلٰى يُوْسُفَ لِنَصْرِفَ عَنْهُ السُّوْٓءَ وَالْفَحْشَآءَ۔

[Arabic] We shall bestow Our favour upon this Yūsuf [Joseph] that We might remove from him all evil and indecency.

Meaning that the plague would be a favour in the sense that God would create fear in my foul-mouthed enemies to stop them from abusing and reviling me. Another revelation referring to the same period is as if the earth addressed me saying:

يَا وَلِيَّ اللّٰهِ كُنْتُ لَآ اَعْرِفُكَ۔

Meaning that [Arabic] O friend of Allah, I had not recognised you.

A full explanation of this is that the earth was presented before me in a state of vision and it said to me that it had not recognised me until then that I was ولیّ الرحمٰن [the friend of the Gracious God].

[Dāfi'ul-Balā', p. 8 footnote, Rūḥānī Khazā'in vol. 18, pp. 228–229 footnote]

1902

I was writing on the topic[613] of Charāgh Dīn[614] when I was overtaken by a light slumber and received the revelation from the Lord of Honour and Glory:

[613] Pages 19–22 of *Dāfi'ul-Balā'*, April 23, 1902. [Mirza Bashir Ahmad]

نَزَلَ بِهٖ جَبِیْزٌ

Meaning that [Arabic] *Jabīz* descended upon him, but he took it to be revelation or true dream.

By *jabīz* is meant dry and tasteless bread that has no sweetness and is difficult to swallow. The term is also applied to a person who is niggardly or a target of reprobation, whose nature abounds in the elements of meanness, helplessness and niggardliness. In this context, it refers to a dream or revelation that is the result of one's own imagination or of one's own desire and which is not accompanied by any heavenly light or any spiritual truth and smells of niggardliness. Such imaginations are experienced by people who lack spirituality but are very desirous of receiving revelations. Because of their desire, Satan descends upon their thoughts. Since it lacks any spirituality, the term *jabīz* has been employed for it by Allah the Almighty. A person who indulges too much in such an experience is in danger of going mad. The remedy is repentance and seeking forgiveness and total abandonment of such thinking. May Allah safeguard everyone from this calamity.

[Dāfī'ul-Balā', p. 23 footnote no. 1, Rūḥānī Khazā'in, vol. 18, p. 243]

April 23, 1902

Last night, just at the time of the eclipse of the moon, I received a revelation concerning Charāgh Dīn[615],[616]:

[614] Charāgh Dīn of Jammu who denied the Promised Messiah[as] after having accepted him. [Mirza Bashir Ahmad]

[615] Charāgh Dīn of Jammu [Mirza Bashir Ahmad]

[616] This man confirmed my prophecy concerning him by his own death and that of his two sons by plague on April 4, 1906 in a state of

اِنِّیْ اُذِیْبُ مَنْ یُّرِیْبُ

[Arabic] I shall utterly destroy, I shall demolish, [and] I shall punish him, if he remains in doubt, does not accept, and does not retract his claim of being a messenger and a commissioned one, and does not seek the forgiveness of those helpers in the cause of Allah, who over long years have been diligent in serving, helping, and keeping company day and night. This is because he has disrespected all the sincere members of the Jama'at and has exalted himself above all of them.

[Dāfī'ul-Balā', pp. 23–24 footnote 2, Rūḥānī Khazā'in, vol. 18, p. 243 footnote 2]

April 28, 1902

اِنِّیْ اُحَافِظُ کُلَّ مَنْ فِی الدَّارِ۔

[Arabic] I shall safeguard all those who dwell within the four walls of your house from plague.[617]

[al-Ḥakam, vol. 6, no. 16, April 30, 1902, p. 7]

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hopelessness. Only a few days before, he had drawn up a statement of *mubāhalah* praying that of the two of us he who is false should be destroyed. That paper was still with the copywriter who was occupied in writing its lithograph copy when Charāgh Dīn and his two sons died suddenly of the plague. فاعتبروا یا اُولی الابصار [So take a lesson, O ye who have eyes.]

[Ḥaqīqatul-Waḥī, p. 123, Rūḥānī Khazā'in, vol. 22, p. 126]

617 Note dated May 4, 1904: Today Maulavī Muḥammad 'Alī, M.A. manager and editor of the Review of Religions, became indisposed. He had a headache and felt that his temperature was rising and he suspected that these might be symptoms of the plague. When the Promised Messiah[as] was informed of this, he immediately visited Maulavī Muḥammad 'Alī and said: If you suffer from plague while you are dwelling in my *dār*,* then the revelation received by me: اِنِّیْ اُحَافِظُ کُلَّ مَنْ فِی الدَّارِ and all our affairs would be proved vain. He examined his pulse and assured him that he certainly had no fever and this was confirmed by a reading of the thermometer. The Promised Messiah[as]

April 30, 1902

Last night I received the revelation:

لَوْلَا الْاَمْرُ لَهَلَكَ النَّمْرُ

This means that [Arabic] the principal opponents would have been destroyed quickly, were it not the Divine purpose that they should be destroyed in the end.

These people have the qualities of resolve and courage and they are in a position to exercise authority and influence over people. It can, therefore, be expected that they might learn a lesson from what happens to the common people and repent and use their talents in the service of the faith.

[al-Ḥakam, vol. 6, no. 16, April 30, 1902, p. 8]

1902

I had seen in a dream sometime ago that Mīr Nāṣir Navvāb was constructing a wall, which was the city wall. When I looked at it, I was apprehensive for it was only as high as a man and could be easily scaled, but when I looked on the outer side, I perceived that the level of Qadian had been greatly raised and thus, from the outside the wall was very high. It appeared to be constructed with cement plaster and so was the floor. Upon close observation, I discovered that it circled our houses and there are plans that it would circle the whole town. The interpretation might be that Allah, of His mercy, might reduce the danger of the afflictions with which we are surrounded.

[al-Ḥakam, vol. 6, no. 36, October 10, 1902, p. 16]

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said: I believe as firmly in the divine revelation that comes to me as I believe in the Books of God.

[al-Badr, vol. 3, no. 18–19, May 8–16, 1904, p. 4]

* *See* footnote 622 on page 580 for an explanation of *dār*. [Publishers]

1902

I was once seriously ill and recovery appeared improbable. In this condition, I received the revelation:

مَا كَانَ لِنَفْسٍ اَنْ تَمُوْتَ اِلَّا بِاِذْنِ اللّٰهِ وَ اَمَّا مَا يَنْفَعُ النَّاسَ فَيَمْكُثُ فِى الْاَرْضِ[618]

Accordingly, God Almighty, of His grace and benevolence, restored me to health when recovery had seemed problematic. It is true that thousands of people recover from serious and even dangerous illnesses, but it is not within the power of man to announce in such a condition that recovery is certain.

[Nuzūlul-Masīḥ, p. 221, Rūḥānī Khazā'in, vol. 18, p. 599]

1902

I have seen him[619] many times. On one occasion, Jesus and I ate beef out of the same dish.

[al-Ḥakam, vol. 6, no. 29, August 17, 1902, p. 12]

1902

On one occasion his[620] son Mirzā Ibrāhīm Baig, fell ill and he wrote to me requesting me to pray for his son's recovery. I supplicated for him and saw in a vision that Ibrāhīm was sitting close to me and said to me: 'Convey to me greetings from Paradise;' from which I understood that his life was about to come to an end. I was reluctant to let his father know, but after much thought I informed Mirzā Muḥammad Yūsuf Baig about this [impending] event and a

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618 **[Arabic] No one can die without Allah's command and that which benefits people endures in the earth.** [Publishers]

619 Jesus Christ [Publishers]

620 Mirzā Muḥammad Yūsuf Baig of Samana, state Patiala [Publishers]

few days later his grown up, gentle-minded, and obedient son passed away from this world before his eyes.

[Nuzūlul-Masīḥ, p. 223, Rūḥānī Khazā'in, vol. 18, p. 601]

May 5, 1902

Last night, about 3 a.m. the Promised Messiah[as] received the revelation:

اِنِّیْٓ اُحَافِظُ کُلَّ مَنْ فِی الدَّارِ اِلَّا الَّذِیْنَ عَلَوْا بِاسْتِکْبَارٍ

Translation: [Arabic] I shall safeguard all those who dwell in *ad-dār*[621] except such as think highly of themselves out of arrogance.

The Promised Messiah[as] observed: Thinking highly of one's self is of two types—proper and improper. An instance of thinking high of one's self properly was the case of Moses, on whom be peace. The instance of improper use was that of Pharaoh.

[al-Ḥakam, vol. 6, no. 17, May 10, 1902, p. 10]

May 5, 1902

The Promised Messiah[as] said: After the *Fajr* Prayer, I received the revelation:

اِنِّیْٓ اَرَی الْمَلَآئِکَۃَ الشِّدَادَ

Translation: [Arabic] I see the severe angels, like the Angel of Death.

The Promised Messiah[as] observed: No one is secure against God's wrath except through purity and righteousness. Everyone should, therefore, strive after purity and righteousness. If an evil and vicious person

621 *See* footnote 622 on page 580 for an explanation of *dār*. [Publishers]

should enter *dār*[622] [house], how can it be said for certain that he would be safeguarded? There is, however, one specific characteristic mentioned in this context; those who do not think highly of themselves out of arrogance have been promised security by Allah the Almighty. There is no such condition attached to the revelation: اِنَّهٗۤ اٰوَى الۡقَرۡيَةَ [He will shelter the town], but this seems to mean that there will be no general panic. Allah does not determine upon anything which should make people daring and should incline them towards sin.

[al-Ḥakam, vol. 6, no. 17, May 10, 1902, pp. 10–11]

1902

(A) In those days God Almighty addressed me and said:

اِنِّیۡۤ اُحَافِظُ کُلَّ مَنۡ فِی الدَّارِ۔ اِلَّا الَّذِیۡنَ عَلَوۡا مِنِ اسۡتِکۡبَارٍ۔ وَاُحَافِظُکَ خَاصَّةً۔ سَلَامٌ قَوۡلًا مِّنۡ رَّبٍّ رَّحِیۡمٍ۔

Meaning that [Arabic] I shall safeguard all those who dwell in your house from dying of plague except those who think highly of themselves out of arrogance; and I shall safeguard you particularly. Peace be on you from the Merciful Lord.

[Nuzūlul-Masīḥ, p. 23, Rūḥānī Khazā'in, vol. 18, p. 401]

(B) He addressed me and gave me the assurance: You and those who dwell inside your house and those who become

622 Note by Ḥaḍrat Maulānā Jalal-ud-Din Shams[ra]: The Promised Messiah[as] has himself explained the term *dār* as following:

> It should not be thought that only those people who are dwelling inside my house of bricks and mortar are the subjects of this guarantee. Those, also, who obey me completely and follow me perfectly are an integral part of my spiritual house.
>
> **[Kashti-e-Nūḥ, p. 10, Rūḥānī Khazā'in, vol. 19, p. 10]**

identified with you through perfect obedience and complete righteousness shall all be safeguarded against the plague. This will be a Sign from God in these latter days so that He might demonstrate a distinction[623] between people, but those who do not follow you completely are not of you. Be not anxious on their account.

This is a divine guarantee on account of which I myself and all those who dwell within my house have no need to be inoculated against the plague.

[Kashti-e-Nūḥ, p. 2, Rūḥānī Khazā'in, vol. 19, p. 2]

1902

And He has also addressed me and has said: In general, Qadian will be safeguarded against such destruction by plague in which people should die like dogs and should become mad with grief and anxiety. Also, I have been told that the members of my Jamā'at, however large in number they might be, will be safeguarded against the plague as compared with those who are opposed to me.

[Kashti-e-Nūḥ, p. 2, Rūḥānī Khazā'in, vol. 19, p. 2]

May 11, 1902

This morning the following revelation was received from Allah the Almighty:

خوشی کا مقام نَصْرٌ مِّنَ اللّٰہِ وَ فَتْحٌ قَرِیْبٌ

[623] I say repeatedly that God will so demonstrate this prophecy that no seeker after truth will remain in doubt and every sincere person will realize that God has dealt with this *Jamā'at* [Community] in a miraculous way. It will be a divine Sign that in consequence of the plague this *Jamā'at* will grow in a supernormal way which will be looked upon with wonder.

[Kashti-e-Nūḥ, p. 5, Rūḥānī Khazā'in, vol. 19, pp. 5–6]

[Urdu] An occasion for joy; [Arabic] [*Help from Allah and victory is near*].

The Promised Messiah[as] said: This is my second coming. The Masīḥ [Jesus], on whom be peace, suffered on the cross and God Almighty delivered him from it. I was afflicted with severe pain[624] related to the organs close to the back, which appeared to be a forerunner of death and God Almighty delivered me from it. It is related in the Torah that a Prophet told a king that only fifteen days of life were left to him. He supplicated in great humility and earnestness and God Almighty gave him the good news through the same Prophet that his life had been extended from fifteen days to fifteen years and along with it he was also told that he would be given victory over his enemy. In the same way, God Almighty has given me two glad tidings: one, of security and length of life, which is expressed in the phrase خوشی کا مقام [An occasion for joy] and the second, the good news of help from God and victory.

[al-Ḥakam, Special Edition, May 11, 1902]

May 1902

During an attack of severe pain,[625] the Promised Messiah[as] received the revelation:

اَلْیَوْمَ یَوْمُ عِیْدٍ۔ کُلَّ یَوْمٍ ھُوَ فِیْ شَاْنٍ۔ اے میرے قادر خدا اس پیالہ کو ٹال دے۔ خدا غمگین ہے۔ یُعَظِّمُكَ الْمَلَآئِكَةُ۔

[Arabic] [*Today is the day of ʻĪd. Everyday, He demonstrates a new dignity.*] [Urdu] O my Powerful God, take away this cup. God is

624 It was kidney pain. [Jalāl-ud-Dīn Shams]

625 The reference is to the attack of severe back pain that the Promised Messiah[as] had on May 9–10, 1902. [Mirza Bashir Ahmad]

sorrowful. [Arabic] [*The angels show you reverence*.]

[al-Ḥakam, vol. 6, no. 19, May 24, 1902 p. 1]

May 1902

The Promised Messiah[as] said: In the middle of my severe illness, when I imagined that my soul might part from my body at any time, I too received the revelation:

اَللّٰھُمَّ اِنْ اَھْلَکْتَ ھٰذِہِ الْعِصَابَۃَ فَلَنْ تُعْبَدَ فِی الْاَرْضِ اَبَدًا

Meaning that [Arabic] O Allah! If You were to destroy this Jamā‘at [party], You shall never be worshipped in the earth thereafter.

[al-Ḥakam, vol. 6, no. 20, May 31, 1902, p. 5]

June 1902

سَیُھْزَمُ فَلَا یُرٰی۔ نَبَأٌ مِّنَ اللّٰہِ الَّذِیْ یَعْلَمُ السِّرَّ وَاَخْفٰی

Translation: [Arabic] He will soon run away and will not be seen again. This is news[626] from Allah Who knows that which is secret and most hidden.

[al-Hudā Wattabṣirah Liman Yarā, p. 9, Rūḥānī Khazā'in, vol. 18, p. 254]

1902

I write another dream, which I saw about the plague, which was as follows: I saw an animal of the height of an elephant, but whose mouth resembled a human mouth and some of whose limbs resembled the limbs of other animals. I saw that it came into existence suddenly through [Allah's] decree. I was sitting at a place that was surrounded on all sides by a forest in which cattle, donkeys, horses, dogs,

[626] This prophecy is about ‘Allāmah Rashīd Raḍā, Editor *al-Manār* of Egypt. [Jalal-ud-Din Shams]

swine, wolves, camels etc. abounded. It was conveyed to me that all these were human beings who had taken on the form of animals on account of their misconduct.

Then I saw that the animal of the size of an elephant, which was a compound of various forms and had emerged solely with Divine decree from the earth, came and sat down near me, facing the north. It had a modest appearance and very shy looks. Every few minutes it would run into one of the surrounding forests where its entry caused great confusion and terror and it started killing and eating the animals in the forest. I could hear the noise of its crunching the bones. After every raid into the forest it returned to me and sat down close to me, staying for about ten minutes. Then it raided another forest where its action was repeated and, at the end of it, returned to me. Its eyes were very large and I studied it carefully each time it came back to me. It conveyed to me, by the expression of its face, that it was helpless in the matter and that it was only carrying out a task that had been assigned to it. It appeared to me to be a gentle and pious creature who did nothing on its own account, but only that which it was commanded to do.

Then it was conveyed to me that this animal was the plague and was the دَآبَّةُ الْاَرْضِ [germ out of the earth], mentioned in the Holy Qur'an, which would be sent in the latter days and it would bite people because they did not believe in God's Signs …. The germ of the earth, mentioned in these verses, was destined to appear in the time of the Promised Messiah. It was further conveyed to me that this animal combining the features of many animals, which I had seen in my dream, was the germ of the plague. God had named it دَآبَّةُ الْاَرْضِ [germ of the earth] as this malady originates with the germs of the earth and is propagated by them and it first affects rats and then spreads

in different ways. Just as humans are affected by it, so can all other animals. That is why in my vision I saw it in different shapes.

[Nuzūlul-Masīḥ, pp. 37–39, Rūḥānī Khazā'in, vol. 18, pp. 415–417]

August 1902

al-Ḥakam reports that:

The Promised Messiah[as] is writing *Nuzūlul-Masīḥ* now-a-days and is also reviewing the book of the Pīr of Golarhā, *Saif-e-Chishtiyā'ī*. While deliberating on these he received the revelation:

اِنِّیْ اَنَا رَبُّکَ الْقَدِیْرُ لَا مُبَدِّلَ لِکَلِمَاتِیْ

Translation: [Arabic] I am your Lord, the Powerful. No one can change My words.

[al-Ḥakam, vol. 6, no. 28, August 10, 1902, p. 4]

August 15, 1902[627]

تُخْرَجُ الصُّدُوْرُ اِلَی الْقُبُوْرِ[628]

This is also a revelation. After the receipt of this revelation Nadhīr Ḥusain of Delhi, Fateḥ 'Alī and Allah Bakhsh of Taunsā and several others departed from this world.

[al-Ḥakam, vol. 6, no. 39, October 31, 1902, p. 10]

August 1902

(A) About three months ago, I saw in a dream that in the lane of Qadian, through which I pass when I go for a walk,

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627 This date is recorded in a notebook of Ḥaḍrat Muftī Muḥammad Ṣādiq[ra]. See *Dhikr-e-Ḥabīb* page 216. [Jalal-ud-Din Shams]

628 **[Arabic] The leading ones will be driven to their graves.** [Publishers]

you[629] were advancing towards me to shake my hand. That has now been fulfilled.

[al-Ḥakam, vol. 6, no. 37, October 17, 1902 p. 16]

(B) I saw in a dream once that I had set out for a walk and under the banyan tree[630], which is close to the house of Mirāń Bakhsh barber, Nabī Bakhsh approached me and shook hands with me. This dream was seen in the days when he used to publish statements against me.

[al-Ḥakam, vol. 6, no. 38, October 24, 1902, p. 10]

1902

It is the way of God Almighty with me that when a supplication is carried to the extreme, an angel descends and removes the obstruction in the way of its acceptance. Immediately, thereupon, divine mercy begins to manifest itself, the signs of which begin to appear before morning.

[Letter August 16, 1902,
addressed to Seth 'Abdur-Raḥmān of Madras,
Tashḥīdhul Adhhān, September 1907, nos. 31–32/293–294][631]

1902

It has been conveyed to me that the meaning of the saying in the *aḥādīth* that the ages of people in the time of the

[629] The reference is to Mehar Nabī Baksh who had, at one time, faltered in his belief, but was able to repent afterwards. He wrote a letter to the Promised Messiah[as] renewing his *bai'at*. In response, the Promised Messiah[as] wrote this. [Jalal-ud-Din Shams]

[630] This banyan tree was located between the houses of Ḥaḍrat Khalīfatul Masīḥ I[ra] and Haḍrat Khān Bahādur Mirzā Sulṭān Aḥmad[ra]. [Jalal-ud-Din Shams]

[631] The first set of numbers pertains to the page numbers for that month and the second set of numbers pertains to page numbers for that year. [Publishers]

Promised Messiah would be lengthened is that those who will serve the religion in those days will have long lives. He who cannot serve is like an old [useless] ox that its master would slaughter whenever he chooses.

[al-Ḥakam, vol. 6, no. 31, August 31, 1902, p. 8]

1902

God has informed me that the **Muḥammadan Messiah is more exalted than the Mosaic Messiah**.

[Kashti-e-Nūḥ, p. 16, Rūḥānī Khazā'in vol. 19, p. 17]

1902

I saw my father in my dream (it was really an angelic manifestation in his form). He was holding a small stick in his hand, which I understood was for the purpose of beating me. I said to him: Does any one beat his own children? On this his eyes became wet and when he tried to do it again I said the same thing. After this had happened two or three times I woke up.

[al-Ḥakam, vol. 6, no. 39, October 31, 1902, p. 6]

1902

Evening Session: Ḥaḍrat Maulānā Maulavī Nūr-ud-Dīn was indisposed yesterday. *Alḥamdulillāh*, he was feeling better today. The Promised Messiah enquired about his health and then he said: 'After witnessing the way in which the divine will is exercised, I often do not even think of medication. At times, I was restored to health by medication, and at other times with supplications alone. I supplicated that He may restore the health without any medicine, then the verdict was given [by Allah the Almighty]: We have granted health. So the health was restored.'

[al-Ḥakam, vol. 6, no. 39 October 31, 1902, p. 6]

1902

Maulavī Nadhīr Ḥusain of Delhi died. On receipt of the news of his death, the following Arabic phrase flowed from the tongue of the Promised Messiah[as]:

مَاتَ ضَآلٌّ هَـآئِمًا [632, 633]

[al-Ḥakam, vol. 6, no. 39, October 31, 1902, p. 7]

October 17, 1902

The Promised Messiah said: Today the revelation again flowed from my tongue:

اِنِّیْٓ اُحَافِظُ کُلَّ مَنْ فِی الدَّارِ اِلَّا الَّذِیْنَ عَلَوْا مِنِ اسْتِکْبَارٍ[634]

Translation: [Arabic] I shall safeguard all those who dwell in the *dār*, except those who think highly of themselves out of arrogance.

[The condition] اِلَّا الَّذِیْنَ عَلَوْا [except those who consider themselves high out of arrogance] always accompanies [this revelation]. I do not know its purpose but it might be that people should be warned and should adhere to righteousness. One [type of] thinking or speaking highly can be in obedience to the direction: اَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ [Keep proclaiming the bounty of your Lord]; another can be like that of Satan concerning whom it is said: اَبٰی وَاسْتَکْبَرَ [He disobeyed and was arrogant]. He was questioned: اَمْ کُنْتَ مِنَ الْعَالِیْنَ Are you really high or is your claim based

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632 **[Arabic] One who was in error has died a rebel.** [Publishers]

633 The words of this *ilhām* also point to the year* of his death.

[al-Ḥakam, vol. 6, no. 39, October 31, 1902, p. 7 footnote 1]

*1320 AH. [Mirza Bashir Ahmad]

634 *See* footnote 622 on page 580 for an explanation of *dār*. [Publishers]

on thinking highly in arrogance? The word اَعْلٰی [high] was, and has always been, used, for the righteous servants of Allah also, as for instance: اِنَّكَ اَنْتَ الْاَعْلٰی [You will be on top], but this arises from humility and the other kind proceeds from arrogance.

[al-Badr, vol. 1, no. 1, October 31, 1902, p. 4]

October 18, 1902

(A) In the latter part of the night, I received the revelation:

اِنِّیْٓ اُحَافِظُ كُلَّ مَنْ فِی الدَّارِ وَلِنَجْعَلَهٗٓ اٰیَةً لِّلنَّاسِ وَرَحْمَةً مِّنَّا۔ وَكَانَ اَمْرًا مَّقْضِیًّا۔ عِنْدِیْ مُعَالَجَاتٌ۔

[Arabic] I shall safeguard from plague all those who dwell in the four walls of your house. We shall make this a Sign of mercy for people. This has been decreed from beginning. [*I have many remedies.*]

**[al-Badr, vol. 1, no. 1, October 31, 1902 p. 5 *and*
al-Ḥakam, vol. 6, no. 39, October 31, 1902, p. 10]**

(B) As usual, I noted down this revelation in my diary and I then asked my wife whether she had seen any dream that day. She answered: 'I have just seen a dream that a large box full of medicines had arrived by mail, sent by Sheikh Raḥmatullāh. Ḥakīm Faḍl-ud-Dīn's wife and the midwife named Harū were standing with me. When it was opened, it was filled to the brim with medicines in bottles and cartons; so much so that there were medicines instead of the dry grass padding also.'

To help strengthen her faith further, I communicated to her that: 'I have received this revelation today' and showed it to her written [in my diary]. This coincident occurrence is a wonderful manifestation from Allah the Almighty. The revelation said: رَحْمَةً مِّنَّا [Mercy from Ourself] and the dream [of my wife] showed a box sent by Raḥmatullāh [Mercy of

Allah]. Same is the case of the presence of Maryam, wife of Ḥakīm Faḍl-ud-Dīn and the box having been brought by Charāgh[635] [Lamp]. These are all glad tidings. The meaning of: لِنَجْعَلَهٗۤ اٰيَةً لِّلنَّاسِ is that this promise of security will be a Sign for people. This is an indication that God Almighty intends to make something manifest, as had happened in the case of the revelation: اِنَّا تَجَالَدْنَا. Nowadays a group of people is having recourse to inoculation and we take pride in this divine Sign.

[al-Ḥakam, vol. 6, no. 39, October 31, 1902, p. 10]

October 18, 1902

Along with this [the Arabic revelation just mentioned], there was a revelation in Urdu also but it was a long one and the exact words have escaped my memory. The substance of it was:

ایمان کے ساتھ نجات ہے

[Urdu] Deliverance is through faith.

**[al-Ḥakam, vol. 6, no. 39, October 31, 1902, p. 10 *and*
al-Badr, vol. 1, no. 1, October 31, 1902, p. 5]**

October 18, 1902

The revelation received last night had included another sentence which I had forgotten, but I now recall:

اَحَسِبَ النَّاسُ اَنْ يُّتْرَكُوْۤا اَنْ يَّقُوْلُوْۤا اٰمَنَّا وَهُمْ لَا يُفْتَنُوْنَ۔[636]

**[al-Badr, vol. 1, no. 1, October 31, 1902, p. 7 *and*
al-Ḥakam, vol. 6, no. 39, October 31, 1902, p. 11]**

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[635] Charāgh was an employee of the Promised Messiah[as]. Later, he was employed in Madrassah Aḥmadiyyah. After retirement, he died in Rabwah. [Jalal-ud-Din Shams]

[636] **[Arabic] Do people imagine that their saying: 'We have believed' will be enough and that they will not be tried?** [Publishers]

October 19, 1902

The following revelations were received today:

يُرِيْدُوْنَ اَنْ يُّطْفِئُوْا نُوْرَكَ۔ يُرِيْدُوْنَ اَنْ يَّتَخَطَّفُوْا عِرْضَكَ۔ اِنِّیْ مَعَكَ وَمَعَ اَهْلِكَ[637]

The Promised Messiah[as] said:

Finding us alone, weak and powerless, Allah the Almighty sends a telegram from heaven to support us.

[al-Badr, vol. 1, no. 2, November 7, 1902, p. 10 *and* Malfūẓāt, vol. 4, p. 90]

October 20, 1902

About 3 a.m. I received the revelation:

وَاِمَّا نُرِيَنَّكَ بَعْضَ الَّذِیْ نَعِدُهُمْ لِلسِّلْسِلَةِ السَّمَاوِيَّةِ اَوْ نَتَوَفَّيَنَّكَ۔ جَفَّ الْقَلَمُ بِمَا هُوَ كَآئِنٌ۔ قُلْ اِنَّمَآ اَنَا بَشَرٌ مِّثْلُكُمْ يُوْحٰى اِلَیَّ اَنَّمَآ اِلٰهُكُمْ اِلٰهٌ وَّاحِدٌ۔ وَالْخَيْرُ كُلُّهٗ فِی الْقُرْاٰنِ۔ فَاتَّقُوا النَّارَ الَّتِیْ وَقُوْدُهَا النَّاسُ وَالْحِجَارَةُ اُعِدَّتْ لِلْكَافِرِيْنَ۔ [638]

From this we learn that there are two types of men. First, those who do not possess the knowledge, but do possess traits of humanness and second, those who have lost all sight, hearing and understanding etc., and are like stones.

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[637] **[Arabic] They desire to put out your light. They desire to attack your honour. I am with you and with the members of your family.** [Publishers]

Note by Ḥaḍrat Mirza Bashir Ahmad[ra]: In *al-Ḥakam*, volume 6, number 40, dated November 10, 1902, page 1, the revelation is quoted as وَاَنْ يَّتَخَطَّفُوْا عِرْضَكَ instead of يُرِيْدُوْنَ اَنْ يَّتَخَطَّفُوْا عِرْضَكَ. [Publishers]

[638] **[Arabic] Either We shall show you part of that which We have promised them in connection with the heavenly movement or We shall cause you to die. That has been written which He intends to do and has become final. Tell them: I am but a human being like you. It is revealed to me that your God is One God and that all good is contained in the Qur'an. Then guard against the Fire whose fuel are men and stones which is prepared for the disbelievers.** [Publishers]

Those who have realized the truth, but do not affirm its acceptance on account of some worldly connections will also enter hell. It seems that God has some design which is secret so far. It also seems that there will be progress and God the Noble designs some manifestation. There is also the affirmation that whatever He has designed will come to pass and cannot be averted.

[al-Badr, vol. 1, no. 2, November 7, 1902, pp. 10–11]

1902

In the context of the plague, the Promised Messiah[as] said: on one occasion, I received the revelation:

خدا قادیان میں نازل ہوگا، اپنے وعدہ کے موافق

[Urdu] God will descend in Qadian, according to His promise;

and this was followed by:

اِلَّا الَّذِیْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ[639]

[al-Badr, vol. 1, no. 2, November 7, 1902, p. 11 *and* al-Ḥakam, vol. 6, no. 40, November 10, 1902, p. 1]

October 30, 1902

(A)

نتیجہ خلافِ مُراد ہُوا یا نکلا

[Urdu] The result was, or turned out to be, contrary to expectations.

I do not exactly recall the last word and also, I do not know what it refers to.

[al-Badr, vol. 1, no. 2, November 7, 1902, p. 16]

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639 **[Arabic] Except those who believe and act righteously.** [Publishers]

(B)

نتیجہ خلافِ امّید ہے

[Urdu] The result is contrary to what was desired.

[al-Ḥakam, vol. 6, no. 40, November 10, 1902, p. 11]

November 6, 1902

This evening of November 6, 1902, it passed through my mind that I should compose a *qaṣīdah* about the debate at Modd.

[I'jāz-e-Aḥmadī, p. 89,
Rūḥānī Khazā'in, vol. 19, p. 203]

1902

فَقَدْ سَرَّنِيْ فِيْ هٰذِهِ الصُّوْرِ صُوْرَةٌ
لِيَدْفَعَ رَبِّيْ كُلَّمَا كَانَ يَحْشُرُ [640]

Translation: [Arabic] Out of these alternatives I was pleased with one, whereby, my Lord should repel all that he[641] has agitated.

[I'jāz-e-Aḥmadī, p. 44,
Rūḥānī Khazā'in, vol. 19, p. 156]

1902

I had composed a *qaṣīdah* [ode] in Arabic, which I had called *I'jāz-e-Aḥmadī*, and it was conveyed to me in revelation.

اس کا کوئی مقابلہ نہیں کر سکے گا اور اگر طاقت بھی رکھتا ہوگا تو خدا کوئی روک ڈال دے گا

[640] This couplet is revealed by Allah, the Almighty, the Glorious.

[I'jāz-e-Aḥmadī, p. 44, Rūḥānī Khazā'in, vol. 19, p. 156]

[641] Maulavī Thanā'ullāh. [Mirza Bashir Ahmad]

[Urdu] No one will be able to produce the like of it and even if anyone has the ability, Allah will stop him.

Qāḍī Ẓafar-ud-Dīn, who was obstinate in his denial and was bigoted and was filled with self admiration, started writing a *qaṣīdah* in reply to this *qaṣīdah* so that he might prove God's words as false. While he was still engaged in composing his *qaṣīdah*, the Angel of Death put an end to his life.

[Tatimmah Ḥaqīqatul-Waḥī, p. 165 footnote, Rūḥānī Khazā'in, vol. 22, p. 604]

1902

There were two houses adjoining my house, which were not in my possession and the extension was needed due to the shortage of space.[642] On one occasion, I was shown in a vision that there was a large platform in the courtyard. I saw in a dream that a large veranda should be built on that land, and I also saw that the open site to the east had prayed for our structure to be erected upon it and the open site on the west had said Āmīn to that.

[Ḥaqīqatul-Waḥī, p. 379, Rūḥānī Khazā'in, vol. 22, p. 393]

November 15, 1902 (About)

On Saturday, November 29, 1902 the Promised Messiah[as] narrated a dream which he had seen about two weeks earlier. It is as follows:

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[642] It seems that this is the house about which the Promised Messiah[as] gave an announcement in *Kashti-e-Nūḥ*, and in which Ḥaḍrat Miyāń Bashīr Aḥmad used to reside. If that is so, this vision belongs to 1902 or somewhat earlier. However, since exact date could not be determined, the revelation has been entered in the year *Kashti-e-Nūḥ* was written. واللہ اعلم [Allah knows best.] [Jalal-ud-Din Shams]

I was standing somewhere and a person bore down upon me like a kite and took away my cap from my head. He returned to attack a second time designing to take away my turban, but I felt assured that he would not be able to do it. A weakling took hold of him, but I had the feeling that this person was not sincerely disposed towards me. In the meantime, another person who was a resident of Qadian came up and also caught hold of him. I knew that this second person was a righteous believer. The offender was then taken to court and the judge immediately sentenced him to four or six or nine months of imprisonment.

[al-Badr, vol. 1, no. 5 and 6, November 28 and December 5 1902, p. 37]

1902

The Promised Messiah[as] said: I saw in my dream that a bare headed man clad in soiled clothes came up to me and I perceived an evil smell proceeding from him. He came close to me and said: I have the swelling of the plague under my ear. I said to him: 'Keep back, keep back.'

The Promised Messiah[as] added: I have not been given any understanding of it from the Divine.

[al-Badr, vol. 1, no. 5 and 6, November 28 and December 5, 1902 p. 34]

November 17, 1902

The Promised Messiah[as] said: Last night I saw in my dream that there was a very gentle drizzle falling. It was just a sprinkling with a few drops falling gently and quietly.

[al-Badr, vol. 1, no. 5 and 6, November 28 and December 5, 1902 p. 35 *and* al-Ḥakam, vol. 6, no. 42, November 24, 1902, p. 4]

November 18, 1902

The Promised Messiah[as] said:

Some twenty to twenty-five minutes before the time of the *(Fajr)* Prayer, I saw in a dream as if I had purchased a piece of land for the purpose of converting it into a graveyard for our Jamā‘at. I was told that its name would be **Maqbarah Bahishtī**, meaning that whoever is buried there would be admitted to Paradise. Then I saw that some old gospels had been discovered in Kashmir which would break the cross. I proposed that some persons should go there and bring those gospels so that a book could be written about them. Hearing this Maulavī Mubārak ‘Alī declared his readiness to go but requested that a place should be kept for him in the Maqbarah Bahishtī. I said: Khalīfah Nūr-ud-Dīn should also be sent with him….

The Promised Messiah[as] continued: Sometime back I had planned that there should be a separate graveyard for our Jamā‘at. God has now approved of my plan. *Injīl* [Gospel] means good news. It would seem that God intends to manifest some great news from Kashmir and that the person who would carry through this task would certainly enter Paradise.

[al-Badr, vol. 1, no. 5 and 6, November28 and December 5, 1902, p. 35 *and* al-Ḥakam, vol. 6, no. 42, November 24, 1902, p. 4]

November 20, 1902 (Thursday)

Upon prayer with concentration concerning Piggott,[643] the Promised Messiah[as] saw in a dream some books on which

[643] Piggott was a Christian priest of London who had claimed to be the Promised Messiah. A few people joined him. A typed announcement from him was received by Muftī Muḥammad Ṣādiq, which he presented before the Promised Messiah[as]. Thereupon the Promised Messiah[as] gave a very short announcement of one page to Maulavī Muḥammad ‘Alī to

it was written three times: ***Tasbīḥ, Tasbīḥ, Tasbīḥ***.[644] and then received a revelation:

وَاللّٰہُ شَدِیۡدُ الۡعِقَابِ۔ اِنَّھُمۡ لَا یُحۡسِنُوۡنَ[645]

This revelation indicates that the present condition of Piggott is not good or that he would not repent in future. It can also mean that he would not believe in God, or that what he has done by telling such a lie against God and planning against Him, is not good. The part اَللّٰہُ شَدِیۡدُ الۡعِقَابِ [Allah is severe in retribution] shows that his end will be doomed and he will be afflicted with God's chastisement. Indeed, it is a very daring thing to claim to be God.

**[al-Badr, vol. 1, no. 4, November 21, 1902, p. 25 *and*
al-Badr, vol. 1 nos. 5 and 6, November 28 and December 5, 1902 p. 42 *and*
al-Ḥakam, vol. 6, no. 42, November 24, 1902, p. 6]**

November 21, 1902

When I had completed the writing of the announcement[646] and only a couple of lines remained, I was overcome by

translate it, and get it printed and sent to England. In that announcement the Promised Messiah[as] said: My secretary has received the announcement containing your claim. You are false in making this claim. If you have the power, come and compete with me. God has informed me that I am the Promised Messiah and Islam is the true faith. When he received this announcement, he made no response. The announcement was published by newspapers in England, and cuttings from them were received in Qadian. In those days he [Piggott] was co-habiting with a woman, for which he received adverse publicity in the newspapers. After receiving the announcement of the Promised Messiah[as] he remained quiet and made no further claims, nor established any community. He died in this condition. [Jalal-ud-Din Shams]

644 Holiness belongs to Allah. [Publishers]

645 **[Arabic] Allah is severe in retribution. They are not acting righteously**. [Publishers]

sleep, so I put away my pen and slept. In my dream I saw Maulavī Muḥammad Ḥusain of Batala and Maulavī ‘Abdullāh Chakrhālavī. Addressing both of them, I said:

خُسِفَ الْقَمَرُ وَالشَّمْسُ فِيْ رَمَضَانَ۔ فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبَانِ

Meaning that [Arabic] The moon and the sun have already been eclipsed in the month of Ramāḍan, then why do you both gentlemen belie the favour of your Lord?

I then said to Akhwīm[647] Maulavī ‘Abdul-Karīm in my dream: ‘The favour of your Lord’ in this context means me. Then I looked up at a veranda where a light was burning as if it was night time, and some people were copying this revelation from the Holy Qur’an with the help of the light, and I had a feeling that this revelation was to be found in the Holy Qur’an in the same sequence. I recognised one of those people as Miyāń Nabī Bakhsh darner of Amritsar.

[Review ber Mubāhathā Batālvī wa Chakrhālvī, p. 3 footnote, Rūḥānī Khazā’in, vol. 19, p. 209 footnote]

November 22, 1902

Last night I saw in a dream a fruit-bearing tree laden with delicious and beautiful fruits, and that some people were trying to train a creeper onto the tree. The creeper had no root….It appeared to be like a parasite. As the creeper spread on the tree, it damaged its fruits and the tree was losing its beauty and becoming unattractive. Some of its expected fruits were likely to be lost and some had been

646 The reference is to the *Review on the Debate between Chakrhālvī and Batālvī*, dated November 27, 1902. *Rūḥānī Khazā’in*, volume 19, page 206–216. [Mirza Bashir Ahmad]

647 A title of love and affection. The literal meaning is: Our brother. [Publishers]

ruined. My heart was greatly moved and troubled by this and I asked a good and holy man who was standing near: What tree is this and what kind of creeper has such a nice tree in its grip? He made the answer: This tree is the Qur'an, the Word of God, and this creeper means the *Aḥādīth* and commentaries which are opposed to the Qur'an or are held to be opposed to it. The largeness of their number has the tree in its grip and is damaging it. Then I woke up.

[Review ber Mubāhathā Batālvī wa Chakrhālvī, p. 5 footnote, Rūḥānī Khazā'in, vol. 19, p. 212 footnote]

November 22, 1902

The same night at 3:02 a.m. I received the revelation:

مَنْ اَعْرَضَ عَنْ ذِكْرِیْ نَبْتَلِیْهِ بِذُرِّیَّةٍ فَاسِقَةٍ مُّلْحِدَةٍ یَّمِیْلُوْنَ اِلَی الدُّنْیَا وَلَا یَعْبُدُوْنَنِیْ شَیْئًا۔

[Arabic] He who turns away from the Holy Qur'an, We shall try him with evil progeny who would have a vicious life. They will run after the world and will partake nothing of My worship.

In other words, the end of their progeny will be evil, and they will not be able to repent and adopt righteousness.

[Review on the Debate between Batālvī and Chakralvi, p. 6 footnote, Rūḥānī Khazā'in, vol. 19, p. 213 footnote]

December 5, 1902

(A) On Friday, when I was indisposed, I received the revelation:

یَمُوْتُ قَبْلَ یَوْمِیْ هٰذَا

That is [Arabic] He will die before this day of Mine. The meaning of *Yaum* is Friday which is in reality God's day.

[al-Badr, vol. 1, no. 7, December 12, 1902 p. 55]

(B) Maulavī Rusul Bābā of Amritsar…was afflicted with the plague. During his illness, I received, on Friday, the revelation:

يَمُوْتُ قَبْلَ يَوْمِ هٰذَا

Meaning that [Arabic] He would die before the following Friday.

Accordingly he departed from this mortal world, before the next Friday, at 5:30 a.m. on Monday December 8, 1902.

[Ḥaqīqatul-Waḥī, pp. 299–300, Rūḥānī Khazā'in, vol. 22, pp. 312–313]

December 6, 1902

(A) Last night I was in such a state that if I had not received Divine revelation, I would have been proved right in thinking that my last moment had arrived. While I was in this condition, I was overtaken by sleep and saw in my dream that I was in a cul-de-sac and three buffaloes[648] were coming towards me. When one of them approached me I beat it away and the same happened with the second one. Then the third advanced towards me. I felt that it was so strong that there was no way of deliverance from it. While this was passing through my mind, Allah the Almighty so ordained that it turned away. Taking advantage of this I slipped through brushing against it and began to run. I was thinking that it would be running after me but I did not look

[648] After seeing this [vision] it was conveyed to me that some opponent of mine would prosecute me and will employ three lawyers against me.... Thereafter Karam Dīn filed a complaint against me at Jhelum and I was summoned to appear [in the court]. It was a criminal proceeding and as I had seen in my vision, he had engaged three lawyers against me. In the end, in accordance with the promise of God, his complaint was dismissed.

[Ḥaqīqatul-Waḥī, p. 381, Rūḥānī Khazā'in, vol. 22, p. 395 *and* al-Badr, vol. 2, no. 1 & 2, January, 23 & 30, 1903, p. 11]

back. Then the following Prayer was inspired by Allah the Almighty in a dream upon my heart:

رَبِّ كُلُّ شَيْءٍ خَادِمُكَ رَبِّ فَاحْفَظْنِيْ وَانْصُرْنِيْ وَارْحَمْنِيْ[649] [650]

It was conveyed to me that this is the **great name of God** and that whoever supplicates in these terms would be delivered from every affliction.

[al-Badr, vol. 1, no. 7, December 12, 1902, p. 54 *and* al-Ḥakam, vol. 6, no. 44, December 10, 1902, p. 10]

(B) Of the Signs shown in my favour is one in which God, the All-Knowing and the Wise, informed me about a mean person and his great calumny against me and apprised me through His revelation that this man would attack me in order to humiliate me, but would himself become my target in the end. Allah the Almighty conveyed this to me in the course of three dreams. He disclosed to me in a dream that this enemy of mine would engage three helpers in my opposition to achieve success in his proceedings to dishonour me and to put me to trouble. I was shown in a dream that I was hauled into court like a prisoner but I was shown that I would be delivered in the end, though after an

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[649] **[Arabic] O my Lord everything serves You. So O my Lord, protect me and help me and have mercy on me.** [Publishers]

[650] *al-Ḥakam*, vol. 6, December 10, 1902, p. 10, reports that the Promised Messiah[as] said:

> This prayer is an amulet and protection... I will henceforth make this supplication regularly in my Prayers, and you should also do it.

He also said:

> The greatest matter in it, which teaches the True Unity—that is, assures that Allah the Glorious alone can cause any harm or impart any benefit—is that it teaches us that [O Allah] everything is in Your service, and no harmful thing can cause any damage without Your will and permission.

interval. I was also given the good news that the affliction would be reverted upon this lying mean enemy of mine himself.…. Then I began to wait for the developments as indicated in the prophecy. After the passing of a year, all this happened at the instance of Karam Dīn. (That is, he brought unjustified criminal charges against me).[651]

[Ḥaqīqatul-Waḥī, p. 215,
Rūḥānī Khazā'in, vol. 22, p. 225]

December 6, 1902

After I had seen this dream[652] I saw another dream in which I met someone who was riding a horse. When I approached my house, someone placed some change in my hand and the thought passed through my mind that this change would include 2 *anna* and 4 *anna* pieces. As I proceeded I saw Fajjo[653] (Faḍl Nishān) the Kashmiri sitting in the way. When I entered the mosque, I saw thousands of people sitting. The clothes of all of them looked old. When I advanced into the mosque I noticed that a funeral bier was placed in the mosque. The corpse was lying on a big cot. I did not know whose funeral it was.

[al-Badr, vol. 1, no. 7, December 12, 1902, p. 54]

[651] This Sign was originally published by the Promised Messiah[as] in *Mawāhib-ur Raḥmān* in Arabic and Persian. Later, in *Ḥaqīqatul-Waḥī*, he published the same in Urdu. Our English rendering is based upon the Urdu citation in *Ḥaqīqatul-Waḥī*. [Munawar Ahmed Saeed]

[652] That is, the dream about three buffaloes. [Mirza Bashir Ahmad]

[653] Fajjo was the wife of a man of Qadian by the name of Ghaffārā. She performed household services in the house of the Promised Messiah[as]. [Jalal-ud-Din Shams]

December 8, 1902

I saw [in my dream] that I was about to perform my ablutions when I felt that the ground underneath me was soft and hollow and that there was a cave running below it. I put my foot on it and it sank. I remember it well that I kept going down, and then I made a jump and came out. At that time I felt that I was floating about in the air inside a hollow space equal in circumference to the distance between here and the house of Navvāb Ṣāḥib.[654] I floated in it from one side to the other. Syed Muḥammad Aḥsan was standing on its bank and I called him and said: Jesus walked on water but observe that I am floating in the air, and I am the recipient of Divine grace in a greater measure than he was. Ḥāmid ʻAlī was with me and we floated across the enclosed space several times without having to move hand or foot, proceeding with great ease. The time of the dream was twenty minutes before 1 a.m.

[al-Badr, vol. 1, no. 7 December 12, 1902, p. 55]

December 9, 1902

Last night I received the revelation:

سَلَامٌ عَلَيْكَ يَا اِبْرَاهِيْمُ[655]

and this was followed by the revelation:[656]

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654 ʻHere' means Mubārak Mosque and the house of Navvāb Ṣāḥib refers to the house of Navvāb Muḥammad ʻAlīra which was next to the house of the Promised Messiahas. [Jalāl-ud-Dīn Shams]

655 **[Arabic] Peace on you O Ibrāhīm.** [Publishers]

656 Maulavī Rusūl Bābā … died at 5:30 a.m. on December 8, 1902 …and I received this revelation: سَلَامٌ عَلَيْكَ اِبْرَاهِيْمُ meaning that [Arabic] Peace on you, O Ibrāhīm [Abraham]. You have been successful.

[Ḥaqīqatul-Waḥī, pp. 299–300, Rūḥānī Khazā'in, vol. 22, pp. 312–313]

سَلَامٌ عَلٰی اَمْرِكَ ۔ صِرْتَ فَآئِزًا ۔[657]

**[al-Badr, vol. 1, no. 7, December 12, 1902 p. 55 *and*
al-Ḥakam, vol. 6, no. 44, December 10, 1902, p. 18]**

December 12, 1902

I have received the following revelation:

يُنَادِیْ مُنَادٍ مِّنَ السَّمَآءِ ۔[658]

There was another wonderful and cheering sentence with it but it has escaped my memory.

[al-Badr, vol. 1, no. 8, December 19, 1902, p. 58]

December 19, 1902

اِنِّیْ مَعَ الْاَفْوَاجِ اٰتِیْكَ[659]

**[al-Badr, vol. 1, no. 9, December 26, 1902, p. 68 *and*
al-Ḥakam, vol. 6, no. 46, December 24, 1902, p. 14]**

December 19, 1902

al-Badr reports that: the Promised Messiah[as] went back after performing the *Maghrib* and '*Ishā*' prayers, but then came back. He then related his three dreams which he had seen one after the other:

(First) A person gave me one rupee and five dried dates in the dream.

Thereafter in a light slumber I was shown a page of *Tiryāqul-Qulūb* on which was written: عَلٰی شُكْرِ الْمَصَآئِبِ which means that [Arabic] هٰذِهٖ صِلَةٌ عَلٰی شُكْرِ الْمَصَآئِبِ a rupee and the dried

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657 **[Arabic] Peace on your affair; you have become successful.** [Publishers]

658 **[Arabic] A caller calls from heaven.** [Publishers]

659 **[Arabic] I am coming with My hosts.** [Publishers]

dates were the reward for being grateful in the face of misfortunes.

The third time I was shown some pages which bore some writing about my sons which I do not now recall.

[al-Badr, vol. 1, no. 9 December 26, 1902, p. 69]

December 21, 1902

al-Ḥakam reports that:

On the night between December 21 and 22 which was the first night of the last ten nights of Ramaḍan, the Promised Messiah[as] received the revelation:

يَأْتِيْ عَلَيْكَ زَمَنٌ كَمِثْلِ زَمَنِ مُوْسٰى [660]

The Promised Messiah[as] said: I have not received this revelation before during this period of twenty-four or twenty-five years even though I have been given the name Mūsā [Moses] several times in the revelation.

**[al-Ḥakam, vol. 6, no. 46, December 24, 1902, pp. 11–12 *and*
al-Badr, vol. 1, no. 9, December 26, 1902, p. 71]**

December 22, 1902

اِنَّهٗ كَرِيْمٌ تَمْشِيْ اَمَامَكَ وَعَادٰى مَنْ عَادٰى [661]

The Promised Messiah[as] said: This appears to be the sequel of the revelation received yesterday: يَأْتِيْ عَلَيْكَ زَمَنٌ كَمِثْلِ زَمَنِ مُوْسٰى Where one revelations rhymes with another, even if they are separated from each other by as much as ten days, I feel that they must be connected with each other. Here مُوْسٰى [Mūsā] rhymes with عَادٰى [‘Ādā]. Also

660 **[Arabic] A time is coming for you which will be like the time of Moses.** [Publishers]

661 **[Arabic] He is the Benevolent. He walks in front of you and becomes the enemy of one who is your enemy.** [Publishers]

the Torah has something like it that God said to Mūsā[as]: Walk and I shall walk in front of you.

**[al-Badr, vol. 1, no. 10, January 2, 1903, p. 76 *and*
al-Badr, vol. 1, no. 9, December 26, 1902, p. 71
and al-Ḥakam, vol. 6, no. 46, December 24, 1902, pp. 13–14]**

December 23, 1902

al-Badr reports that: Before *Fajr* Prayer the Promised Messiah[as] narrated the following dream:

I was in some place outside Qadian and wished to return to Qadian. There were one or two persons with me and someone said: The road is closed as there is a surging ocean in between. Then I noticed that it was really not a river but a vast ocean which moved sinuously like a serpent. We turned back thinking that there was no way of proceeding forward as the way was terrifying.

[al-Badr, vol. 1, no. 10, January, 2, 1903, p. 76]

December 24, 1902 [662]

اِنِّیْ صَادِقٌ صَادِقٌ وَسَیَشْھَدُ اللّٰہُ لِیْ۔

Translation: [Arabic] I am truthful, truthful; and soon will Allah bear witness for me.

**[al-Ḥakam, vol. 6, no. 46, December 24, 1902, p. 14 *and*
al-Badr, vol. 1, no. 10, January 2, 1903, pp. 77–78 *and*
Announcement January 1, 1903, Majmū'a-e-Ishtihārāt , vol. 3, p. 483]**

1902

(A) اِنِّیْٓ اَنَا الصَّاعِقَۃُ[663]

**[al-Badr, vol. 1, no. 11, January 9, 1903, p. 86 *and*
al-Ḥakam, vol. 7, January 10, 1903, p. 2]**

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[662] In *Ḥaqīqatul-Wahī*, the Promised Messiah[as] has given the date as December 25, 1902 for this revelation; the revelation was received during the night between December 24 and 25. (*See* Rūḥānī Khazā'in, vol. 22, p. 702) [Publishers]

[663] **[Arabic] I am indeed *Aṣ-Ṣā'iqah* [the Lightning].** [Publishers]

(B) Maulānā ‘Abdul-Karīm submitted that this was a new name for God Almighty which we had not heard before. The Promised Messiah[as] said: Certainly, and so are the revelations concerning the plague, as for instance: أُفْطِرُ وَأَصُوْمُ, [that is, I break the fast and observe a fast]. How subtle are these phrases. God seems to be saying that He would adopt two attitudes with regard to the plague. For some time He would be quiet, that is, He would observe fast. And then for a time He would break the fast. This is what we have observed for some years. In the height of summer and in the depth of winter the plague is suppressed, that is the period of the fast; and in the February, March, and October etc., it rages fiercely, that is the time of the breaking of the fast. This revelation: إِنِّيْ أَنَا الصَّاعِقَةُ [Indeed I am the lightning] is of the same type of subtle revelation.

[al-Badr, vol. 1, no. 11,
January 9, 1903, p. 86]

1902

On December 31, 1902, Wednesday, the Promised Messiah[as] said: On one occasion a sweeper woman swept out the courtyard and left a portion unswept. I was sitting inside and I saw that she had left a portion and drew her attention to it. She was surprised at my noticing it while sitting inside. I expressed my gratitude to God that God had shown me from a distance that which she had failed to see despite her being so close to it.

[al-Badr, vol. 1, no.. 11,
January. 9, 1903, p. 84]

1902

The Promised Messiah[as] said on January 1, 1903: I once saw an angel in the form of a boy eight or ten years old, who said to me in fluent and eloquent words:

خدا تمہاری ساری مُرادیں پوری کرے گا۔

[Urdu] God will bestow upon you all that you desire.

[al-Badr, vol. 1, no. 12, January 16, 1903, p. 90]

1903

January 1, 1903

I was first shown in a light dream, which resembled a vision, that I was wearing a grand robe and my face was shining. Then the state of vision changed into revelation. The words of divine revelation, some of which were before the vision and some after it, are as follows:

يُبْدِىْ لَكَ الرَّحْمَانُ شَيْئًا۔ اَتٰٓى اَمْرُ اللّٰهِ فَلَا تَسْتَعْجِلُوْهُ۔ بِشَارَةٌ تَلَقَّاهَا النَّبِيُّوْنَ۔

[al-Badr, vol. 1, no. 11, January 9, 1903, p. 85 *and* al-Ḥakam, vol. 7, no. 1, January 10, 1903, p. 1]

Translation: [Arabic] God, Who is Gracious, will manifest something[664] to manifest your truth. The decree of Allah is coming, do not hasten. This is a glad tiding which is conveyed to Prophets.

It was 5 a.m. on January 1, 1903, Shawwāl 1, 1320 AH and it was the day of the *‘Īd* [Festival of the breaking of the Fast], when God conveyed this good news to me.

[Announcement January 1, 1903, al-Ḥakam, vol. 7, no. 1, January 10, 1903, p. 1, Majmū‘a-e-Ishtihārāt, vol. 3, p. 483]

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[664] The Promised Messiah[as] said: The word شَيْئ indicates something of great importance. This is why God Almighty has kept it hidden. There is an indication of greatness in hiding something as it is said in the Holy Qur’an concerning the bounties of Paradise: فَلَا تَعْلَمُ نَفْسٌ مَّا اُخْفِىَ لَهُمْ مِّنْ قُرَّةِ اَعْيُنٍ۔* When food is brought to the table it is also covered up. This is part of the honour done to food. Therefore, this is not a small matter.

[al-Ḥakam, vol. 7, no. 1, January, 10, 1903, p. 2]

*No soul knows what joy of the eyes is kept hidden for them. (*as-Sajdah*, 32:18) [Publishers]

January 1, 1903

The Promised Messiah[as] came out with a large scarf wound round his waist. He explained: I am beginning to feel some pain in my kidney and that is why I have wound this scarf round my waist. In a light slumber I received the revelation:

تاعَودِ صحت

[Urdu] Till the restoration of health.

He added that health is bestowed by Allah and till He so decrees one can do nothing.

[al-Badr, vol. 1, no. 11, January 9, 1903, p. 85]

January 2, 1903

جَآءَنِیْ اٰیِلُ وَّاخْتَارَ۔ وَاَدَارَ اِصْبَعَهٗ وَاَشَارَ۔ یَعْصِمُكَ اللّٰهُ مِنَ الْعِدَا وَیَسْطُوْ بِكُلِّ مَنْ سَطَا۔ آئل جبرائیل ہے، فرشتہ بشارت دینے والا۔

Translation: [Arabic] Ā'il came to me and he chose me. He revolved his finger and pointed out that: God will guard you from your enemies and will attack fiercely him who jumps upon you. [Urdu] Ā'il is Gabriel, the angel who conveys good news.

The Promised Messiah[as] added: Ā'il is derived from *Ayālat*, meaning one who reforms and delivers the oppressed from the oppressor.

The reason for the use of the expression Ā'il rather than Jībrā'īl [Gabriel] is to indicate that his function will be to deliver the oppressed from his oppressors. Then he pointed with his finger all round and indicated: یَعْصِمُكَ اللّٰهُ مِنَ الْعِدَا [Allah will safeguard you against your enemies] etc.

This revelation also has an affinity to the previous revelation اِنَّهٗ كَرِیْمٌ تَمْشِیْ اَمَامَكَ وَعَادٰی كُلَّ مَنْ عَادٰی [He is the Benevolent, He walks in front of you and becomes the enemy of one who is your enemy.]

As the expression Ā'il might not be found in the lexicons or its use might be rare, the revelation itself has explained it.

**[al-Badr, vol. 1, no. 12, January 16, 1903, p. 90 *and*
al-Ḥakam, vol. 7, no. 2, January 17, 1903, pp. 5–6]**

January 9, 1903

اِنَّ وَعْدَ اللّٰہِ اَتٰی۔ رَکَلَ وَرَکٰی۔ فَطُوْبٰی لِمَنْ وَّجَدَ وَرَاٰی۔ قُتِلَ خَیْبَۃً۔ وَزِیْدَ ھَیْبَۃً۔

**[al-Badr, vol. 1, no. 12, January 16, 1903, p. 96 *and*
al-Ḥakam, vol. 7, no. 2, January 17, 1903, p. 16 footnote]**

Translation: [Arabic] The promise of Allah came,[665] and He put down His foot and repaired the gap. Blessed is he who found and saw.

[Ḥaqīqatul-Waḥī, p. 91, Rūḥānī Khazā'in, vol. 22, page 94]

Translation: [Arabic] He was put to death[666] while no one listened to him. It was a terrible affair, that is to say, it appeared terrifying to the people and affected them deeply.

[Tadhkiratush-Shahādatain, p. 61 footnote, Rūḥānī Khazā'in, volume 20, p. 75 footnote]

January 11, 1903

(A) The Promised Messiah[as] said: This morning I saw in a dream that I was holding a paper in my hand on one side of

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665 As quoted in *al-Ḥakam*, this revelation has a وَ before رَکَلَ. In translation, this would mean 'And' before He. The Promised Messiah[as] has also written it with a وَ in *Ḥaqīqatul-Waḥī*, First Edition, page 91, *Rūḥānī Khazā'in*, volume 22, page 94. [Jalal-ud-Din Shams]

666 Note by Ḥaḍrat Maulānā Jalal-ud-Din Shams[ra]: The Promised Messiah[as] says about this revelation: 'This revelation was received about Ṣāḥibzādah Maulavī 'Abdul-Laṭīf when he was alive and, in fact, present in Qadian.' [See Footnote to the Announcement of October 16, 1903, included in *Tadhkiratush-Shahādatain*, page 61, footnote, *Rūḥānī Khazā'in*, volume 20, page 75 footnote; *Review of Religions*, volume 2, number 11, 12, November and December 1903, page 462.

which there was some announcement and on the other side there was something written by me, the heading of which was:

667 بَقِيَّةُ الطَّاعُوْنِ۔

**[al-Badr, vol. 1, no. 12, January 16, 1903, p. 94 *and*
al-Ḥakam, vol. 7, no. 2, January 17, 1903, p. 16 footnote]**

(B) Now the season of the plague is again approaching and, so far as I have been apprised by God Almighty, a great part of it is still to come.

[Lecture Lahore, p. 28, Rūḥānī Khazā'in, vol. 20, p. 174]

January 12, 1903

I saw in a dream that my wife gave me one *rupee* and said: This *rupee* is an offering for you.

**[Notebook of the Revelations of the Promised Messiah[as], p. 1,
available in Khilāfat Library, Ṣadr Anjuman Aḥmadiyyah]**

January 13, 1903

اِنِّیْ مُھِیْنٌ مَّنْ اَرَادَ اِھَانَتَكَ۔ اِنِّیْ مُعِیْنٌ مَّنْ اَرَادَ اِعَانَتَكَ۔
اَنْتَ وَجِیْھٌ فِیْ حَضْرَتِیْ۔ اِخْتَرْتُكَ لِنَفْسِیْ وَسِرُّكَ سِرِّیْ۔ اَنْتَ مَعِیْ وَاَنَا
مَعَكَ وَسِرُّكَ سِرِّیْ۔ اِذَا غَضِبْتَ غَضِبْتُ وَكُلَّمَا اَحْبَبْتَ اَحْبَبْتُ۔ اَنْتَ مِنِّیْ
بِمَنْزِلَةِ تَوْحِیْدِیْ وَتَفْرِیْدِیْ۔ فَحَانَ اَنْ تُعَانَ وَتُعْرَفَ بَیْنَ (النَّاسِ) یَحْمَدُكَ
اللّٰهُ مِنْ عَرْشِهٖ وَیَحْمَدُكَ اللّٰهُ وَیَمْشِیْ اِلَیْكَ۔ اَنْتَ وَجِیْهٌ فِیْ حَضْرَتِیْ۔ اِخْتَرْتُكَ
لِنَفْسِیْ وَسِرُّكَ سِرِّیْ۔ اَنْتَ مِنِّیْ بِمَنْزِلَةٍ لَّا یَعْلَمُهَا الْخَلْقُ۔ یَا اَحْمَدِیْ اَنْتَ
مُرَادِیْ وَمَعِیْ۔ وَاَنْتَ مَعِیْ وَاَنَا مَعَكَ۔ سِرُّكَ سِرِّیْ۔ اِذَا غَضِبْتَ غَضِبْتُ وَكُلَّمَا
اَحْبَبْتَ اَحْبَبْتُ۔ اَنْتَ وَجِیْهٌ فِیْ حَضْرَتِیْ اِخْتَرْتُكَ لِنَفْسِیْ۔ 668

[Notebook of the Revelations of the Promised Messiah[as], p. 1]

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667 **[Arabic] The remnant of the Plague.** [Publishers]

Note by Maulānā Abdul Latif Bahawalpuri: This revelation is also recorded in *Mawāhibur-Raḥmān*, page 108, *Rūḥānī Khazā'in*, volume 19, page 328.

668 **[Arabic] I shall humiliate him who designs to humiliate you. I shall help him who designs to help you. You have a high standing in My Presence. I have chosen you for Myself and your secret is My secret. You are with Me and I am with you and your secret is My secret. When you are angry, I am angry and when you love, I also**

1903

He has given me good news and said:

لَا اُبْقِیْ لَکَ فِی الْمُخْزِیَاتِ ذِکْرًا۔[669]

and He said:

یَعْصِمُکَ اللّٰہُ مِنْ عِنْدِہٖ وَھُوَالْوَلِیُّ الرَّحْمٰنُ۔[670]

[Mawāhibur-Raḥmān, p. 17, Rūḥānī Khazā'in, vol. 19, p. 235]

January 15, 1903

While in Lahore I received, repeatedly, the revelation:

اُرِیْکَ بَرَکَاتٍ مِّنْ کُلِّ طَرَفٍ۔

That is [Arabic] I shall show you My blessings from every side.[671]

[al-Ḥakam, vol. 7, no. 4, January 31, 1903, p. 15 *and* al-Badr, vol. 2, no. 1–2, January 23–30, 1903, p. 9]

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love. You are to me like My Unity and My Uniqueness. So the time has come when you should be helped and be known among people. Allah praises you from His Throne. Allah praises you and is walking towards you. You have a high standing in My Presence. I have chosen you for Myself and your secret is My secret. You have a standing with Me of which the people have no knowledge. O My Aḥmad, you are My purpose and are with Me. You are with Me and I am with you. Your secret is My secret. When you are angry, I am angry and everyone you love, I love. You have a high standing in My Presence. I have chosen you for Myself. [Publishers]

669 **[Arabic] I shall not leave a trace of anything which might be designed to humiliate you.** [Publishers]

670 **[Arabic] Allah will safeguard you Himself and He is the Most Gracious Friend.** [Publishers]

671 This prophecy was fulfilled in this wise* that when I approached Jhelum about ten thousand people came to see me. The road was choked with people in all sorts of humble attitudes as if they wanted to prostrate themselves. Then there was such a multitude of people around the District Courts that the Magistrates were greatly surprised. Eleven

January 18, 1903

[Revelation received] during the return journey from Jhelum, while [the train was] between Kamoke and Muridke stations:

اَشْرَكَ اللّٰهُ عَلٰى كُلِّ شَيْءٍ۔[672]

**[al-Badr, vol. 2, no. 1–2, January 23–30, 1903, p. 7 *and*
al-Ḥakam, vol. 7, no. 4, January 31, 1903, p. 15]**

January 19, 1903

اَفَانِيْنُ اٰيَاتٍ

[Arabic] [*Multi-faceted Signs*]

**[al-Ḥakam, vol. 7, no. 4, January 31, 1903, p. 15 *and*
Badr, vol. 2, no. 1–2, January 23–30, 1907, p. 7]**

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hundred men and two hundred women made the *bai'at* and joined the *Jamā'at*. Karam Dīn's complaint against me was dismissed.

Many people made offerings and presented gifts out of good will and humility. Thus we returned to Qadian enriched in every way with God's blessings and God fulfilled the prophecy very clearly.

[Ḥaqīqatul-Waḥī, p. 252, Rūḥānī Khazā'in, vol. 22, p. 264]

* On the way from Lahore to Jhelum at the railway stations of Gujranwala, Wazirabad and Gujrat etc. so many people came to see me that it became difficult for the authorities to keep order. Platform tickets were exhausted and people came on to the platform without any tickets. At some places the departure of the train had to be delayed on account of the large multitudes who had come. The railway staff had to move the visitors gently away from the carriage so that the train could start. At some places people continued to run for some distance holding on to the carriage. There was great risk of serious injury and even of death by accident. All this was published even by newspapers like 'Panja-e-Faulad' that were adverse to me.

[Ḥaqīqatul-Waḥī, p. 252 footnote, Rūḥānī Khazā'in, vol. 22, p. 264, footnote]

[672] **[Arabic] Allah has preferred you to everything.** [Publishers]

January 19, 1903

اِنِّیْ مَعَ الْاَفْوَاجِ اٰتِیْكَ۔ اَلَیْسَ اللّٰہُ بِكَافٍ عَبْدَہٗ۔ یَاجِبَالُ اَوِّبِیْ مَعَہٗ وَالطَّیْرَ۔ [673]

[Notebook of the Revelations of the Promised Messiah[as], pp. 2–3]

January 19, 1903

Before *'Ishā'* Prayer the Promised Messiah[as] narrated the following dream: I was standing on the bank of the Nile and I was accompanied by a large number of Banī Isrā'īl. I felt that I was Mūsā [Moses] and that we were fleeing. When I looked back I saw that Pharaoh was pursuing us with a large host and that they were fully equipped with horses and carriages and chariots. He had approached close to us and my companions, the Banī Isrā'īl, were much perturbed and many of them had lost heart and cried out aloud: Mūsā, we are caught. At this I cried out in a loud voice:

كَلَّآ اِنَّ مَعِیَ رَبِّیْ سَیَھْدِیْنِ [674]

Then I woke up and I was repeating these words.

**[al-Badr, vol. 2, no. 1–2, January 23–30, 1903, p. 7 *and*
al-Ḥakam, vol. 7, no. 4, January 31, 1903, p. 15]**

January 21, 1903

I saw in my dream that Karam Dīn had been given some sentence and this was followed by the revelation:

673 **[Arabic] I shall come to you with My hosts. Is Allah not sufficient for His servant? O mountains and birds, bow down with him before Allah.** [Publishers]

674 **[Arabic] Nay, my Lord is with me. He will direct me aright.** [Publishers]

ذٰلِكَ بِمَا عَصَوْا وَّكَانُوْا يَعْتَدُوْنَ۔[675]

[Notebook of the Revelations of the Promised Messiah[as], p. 2]

January 21, 1903

I received the revelation concerning the newly born child:

غَاسِقُ اللّٰهِ

Meaning that [Arabic] The moon that will be eclipsed.

[Notebook of the Revelations of the Promised Messiah[as], p. 2]

January 22, 1903

I saw in my dream that my wife came to me dressed in *Iḥrām* and sat down near me and said to me: If I should die, you should wash my body yourself. She had in mind her possible death from childbirth. Then I felt a slight earthquake which caused no damage. My wife and I came out of the room from under the roof into the open. This was Thursday 22nd Shawwāl 1320 AH. At the time when my wife was speaking to me I had felt as if [the angel] Jibrā'īl [Gabriel] was sitting near me.

[Notebook of the Revelations of the Promised Messiah[as], p. 2]

January 22, 1903

The Promised Messiah[as] said: Last night I saw that a severe earthquake had come but it did not cause any damage to any building etc.

[al-Ḥakam, vol. 7, no. 5, February 7, 1903, p. 14 *and* al-Badr, vol. 2, no. 1–2, January 23–30, 1903, p. 7 *and* al-Badr, vol. 2, no. 5, February 20, 1903, p. 36]

675 **[Arabic] That was because they disobeyed and used to transgress.** [Publishers]

January 24, 1903

(A) Today, in a vision, I was shown the following:

تَفْصِيْلُ مَا صَنَعَ اللّٰهُ فِيْ هٰذَا الْبَأْسِ بَعْدَ مَآ اَشَعْتُهٗ فِي النَّاسِ [676]

Thereafter my mind moved towards the reception of revelation and I was repeating these very words. This indicates that the prophecy made about the case beforehand would now be fulfilled in detail.

[al-Badr, vol. 2, no. 1–2, January 23–30, 1903, p. 7 *and* al-Badr, vol. 2, no. 5, February 20, 1903, p. 36 *and* al-Ḥakam, vol. 7, no. 4, January 31, 1903, p. 15]

(B) I saw in my dream as if I was about to publish an article on the final result of Karam Dīn's case against me and I wished to give it this heading:

تَفْصِيْلُ مَا صَنَعَ اللّٰهُ فِيْ هٰذَا الْبَأْسِ بَعْدَ مَآ اَشَعْنَاهُ فِي النَّاسِ۔ قَدْ بَعُدُوْا مِنْ مَّآءِ الْحَيَاةِ۔ فَسَحِقْهُمْ تَسْحِيْقًا۔ [677]

[Notebook of the Revelations of the Promised Messiah[as], p. 3]

January 25, 1903

The Promised Messiah[as] narrated the following dream on January 25, 1903: I was distressed by a severe cough and I saw in my dream that Maulavī Muḥammad Aḥsan had given me some dry ginger or betel and nutmeg, suggesting that I should keep them in my mouth.

After this dream I had relief from the cough for about two hours. Now I am troubled by the cough but not much.

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676 **[Arabic] A detailed account of that which Allah did in this war after I had published the prophecy among people.** [Publishers]

677 **[Arabic] The details of that which Allah did in this war after we had published the prophecy among people. They have drawn away from the water of life, then grind them down a fine grinding.** [Publishers]

During the walk on January 26, he said: Last night, I had put some dry ginger and nutmeg in my mouth which has given me great relief from the cough..

[al-Badr, vol. 2, no. 1–2, January 23–30, 1903, p. 7 *and* al-Ḥakam, vol. 7, no. 5, February 7, 1903, p. 14]

January 28, 1903

(A)

At this time[678] I first saw in my dream that my wife said to me: If I should die, you should wash my body yourself. Then I had a terrifying revelation:

غَاسِقُ اللّٰهِ۔[679]

[al-Badr, vol. 2, no. 1–2, January 23–30, 1903, p. 7 *and* al-Ḥakam, vol. 7, no. 6, February 14, 1903, p. 4 *and* al-Ḥakam, vol. 7, no. 4, January 31, 1903, p. 15]

(B)

I understood this to mean that my child[680] which is expected would not live long.

[al-Badr, vol. 2, no. 1–2, January 23–30, 1903, p. 8]

(C)

I had originally thought that, as we were expecting a child, this revelation indicates the death of the child, but further reflection has persuaded me that it is an indication of a

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[678] The dream and the revelation have been recorded above. Their date based on the *Notebook of the Revelations of the Promised Messiah*[as] has been given as January 21 and 22. It is possible that the papers might have erred in giving the date January 28; or, it is possible that these may have been repeated. واللّٰہ اعلم بالصواب [Allah knows best]. [Abdul Latif Bahawalpuri]

[679] **[Arabic] Eclipse from Allah.** [Publishers]

[680] The child was Ṣāḥibzādī Amatul-Naṣīr who was born on January 28, 1903 at 4:30 and passed away on December 3, 1903. (See Special Supplement *al-Ḥakam*, December 3, 1903, reference *Tārīkh-e-Aḥmadiyyat*, New Edition, volume 2, page 272. [Jalal-ud-Din Shams]

trial… not for our Jamā‘at, but for our opponents who act in ignorance and foolishness and make falsehood their weapon…. Darkness, when it proceeds from God, means a trial for the enemy. That is the reason that it is called غاسق اللہ [eclipse from Allah].

[al-Badr, vol. 2, no. 6, February 27, 1903, p. 43]

January 28, 1903

اِنَّ اللّٰہَ مَعَ عِبَادِہٖ یُوَاسِیْکَ۔

**[al-Badr, vol. 2, no. 1–2 January 23–30, 1903, p. 10 *and*
al-Ḥakam, vol. 7, no. 4, January 31, 1903, p. 15]**

Translation: [Arabic] Allah is with His servants, He will assuage your sorrow.

[al-Badr, vol. 2, no. 3, February 6, 1903, p. 24]

January 28, 1903

This morning I received the revelation:

سَاُکْرِمُکَ اِکْرَامًا عَجَبًا۔[681]

Thereafter in a light slumber I saw in a dream a very beautiful golden robe. I said: I shall wear it on the Day of the *‘Īd* [Festival]. The word عَجَبًا [wonderful] in the revelation indicates something very effective.

**[al-Badr, vol. 2, no. 6, February 27, 1903, p. 43 *and*
al-Badr, vol. 2, no. 1–2, January 23–30, 1903, p. 8 *and*
al-Ḥakam, vol. 7, no. 4, January 31, 1903, p. 15]**

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[681] **[Arabic] I shall honour you in a wonderful manner.** [Publishers]

Note by Maulānā Abdul Latif Bahawalpuri: In the *Notebook of the Revelations of the Promised Messiah*[as], the revelation is recorded as following: سَیُکْرِمُکَ اللّٰہُ اِکْرَامًا عَجَبًا **[Arabic] [Allah shall honour you in a wonderful manner].**

January 28, 1903

I saw another dream last night in which I found myself in Jhelum and, walking through the chamber of Deputy Sansār Chand, I was proceeding to another room.

**[al-Badr, vol. 2, no. 1–2, January 23–30, 1903, p. 8 *and*
al-Badr, vol. 2, February 27, 1903, p. 43 *and*
al-Ḥakam, vol. 7 no. 6, February 14, 1903, p. 4]**

January 29, 1903

اِنِّیْ مَعَ الرَّسُوْلِ اَقُوْمُ۔ اُصَلِّیْ وَاَصُوْمُ۔ یَاجِبَالُ اَوِّبِیْ
مَعَہٗ وَالطَّیْرَ۔ قَدْ بَعُدُوْا مِنْ مَّآءِ الْحَیَاۃِ فَسَحِّقْھُمْ تَسْحِیْقًا۔ [682]

[Notebook of the Revelations of the Promised Messiah[as], p. 3]

January 30, 1903

Before the *'Ishā'* Prayer the Promised Messiah[as] narrated the following revelation:

لَا یَمُوْتُ اَحَدٌ مِّنْ رِّجَالِکُمْ [683]

Then he said: This is not to be construed in its literal sense of 'Not one of your men will die,' for everyone, including the Prophets, is mortal, nor will everyone live till the Day of Judgment. But I do not know its real import. Possibly, it has a different connotation.

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[682] **[Arabic] I shall stand with My Messenger, I shall send down My blessings and shall grant respite from chastisement. O mountains and birds, bow down to Allah with him. They have turned far away from the water of life, then grind them down a fine grinding.** [Publishers]

[683] **[Arabic] Not one of your special men will die.** [Publishers]

Note by Ḥaḍrat Maulānā Jalal-ud-Din Shams[ra]: It seems that the reference here is to death by plague. It may also mean that like the companions of the Holy Prophet[sa], the remembrance of the special friends of the Promised Messiah[as] will endure forever. واللہ اعلم بالصواب [Allah knows best.]

**[al-Badr, vol. 2, no. 3, February 6, 1903, p. 24 *and*
al-Ḥakam, vol. 7, no. 6, February 14, 1903, p. 7]**

January 30, 1903

The same night[684] I saw in a dream as if the sceptre of the Czar of Russia was in my hand and hidden inside it was the barrel of a gun and thus it served two purposes. Then I saw that the bow of the king who reigned at the time of Bū ʻAlī Sīnā [Avicenna] was in my hand and I had shot an arrow at a tiger. It appears as if Bū ʻAlī Sīnā and the king were also with me.

[Notebook of the Revelations of the Promised Messiah[as], p. 4] [685]

January 31, 1903

اِنَّ اللّٰهَ رَءُوْفٌ رَّحِيْمٌ[686]

[Notebook of the Revelations of the Promised Messiah[as], p. 4]

1903

اَلْحَمْدُ لِلّٰهِ الَّذِیْ وَهَبَ لِیْ عَلَی الْکِبَرِ اَرْبَعَةً مِّنَ الْبَنِیْنَ وَاَنْجَزَ وَعْدَهٗ مِنَ الْاِحْسَانِ۔ وَبَشَّرَنِیْ بِخَامِسٍ فِیْ حِیْنٍ مِّنَ الْاَحْیَانِ۔

[Mawāhibur-Raḥmān, p. 139, Rūḥānī Khazā'in, vol. 19, p. 360]

That is [Arabic] All praise belongs to Allah Who has bestowed upon me in my old age four sons and has thus fulfilled His promise …[and] has given me the good news of a fifth one—who

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[684] That is the night in which the revelation لَا یَمُوْتُ اَحَدٌ مِّنْ رِّجَالِکُمْ was received. [Abdul Latif Bahawalpuri]

[685] This dream is also recorded in *al-Ḥakam* and *al-Badr* with some variation of words. See *al-Ḥakam*, volume 7, number 4, January 31, 1903 page 15 and *al-Badr*, volume 2, number 3, February 6, 1903, page 24. [Abdul Latif Bahawalpuri]

[686] **[Arabic] Verily, Allah is Compassionate, Merciful.** [Publishers]

was destined to be born as a grandson in addition to these four—that he would certainly be born at some time.[687]

[Ḥaqīqatul-Waḥī, pp. 218–219, Rūḥānī Khazā'in, vol. 22, p. 229]

February 2, 1903

During the walk on February 2, 1903, the Promised Messiah[as] narrated the following revelations which he had received the previous night:

سَنُنْجِيْكَ۔ سَنُعْلِيْكَ۔ اِنِّیْ مَعَكَ وَمَعَ اَهْلِكَ۔ سَاُكْرِمُكَ اِكْرَامًا عَجَبًا۔ سُمِعَ الدُّعَآءُ۔ اِنِّیْ مَعَ الْاَفْوَاجِ اٰتِيْكَ بَغْتَةً۔ دُعَآءُكَ مُسْتَجَابٌ۔ اِنِّیْ مَعَ الرَّسُوْلِ اَقُوْمُ وَاُصَلِّیْ وَاَصُوْمُ۔ وَاُعْطِيْكَ مَا يَدُوْمُ۔

Translation: [Arabic] We shall deliver you and We shall exalt you. I am with you and with the members of your family. I shall honour you in a manner that will make people marvel. [*Supplication has been heard*]. I shall come to you suddenly with My hosts. [*Your prayer has been accepted.*] I shall stand with My Messenger. [*I shall send down blessings and shall grant respite from My chastisement.*] I shall bestow upon you that which shall endure.

[Ḥaqīqatul-Waḥī, pp. 87, 90, 96, 103, Rūḥānī Khazā'in, vol. 22, pp. 90, 93, 99, 106]

February 2, 1903

I saw Mirzā Khudā Bakhsh in my dream. His shirt had bloodstains in front and near the collar. Thereupon, I said: These stains are like those which were on the shirt that I gave to 'Abdullāh Sannourī.

[al-Badr, vol. 2, no. 3, February 6, 1903, p. 24]

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687 Accordingly three months ago a son was born to my son Maḥmūd Aḥmad who has been named Naṣīr Aḥmad

[Ḥaqīqatul-Waḥī, p. 219, Rūḥānī Khazā'in, vol. 22, p. 229]

February 3, 1903

أُصَلِّيْ وَأَصُوْمُ۔ أَسْهَرُ وَأَنَامُ۔ وَأَجْعَلُ لَكَ أَنْوَارَ الْقُدُوْمِ۔
وَأُعْطِيْكَ مَا يَدُوْمُ۔ إِنَّ اللّٰهَ مَعَ الَّذِيْنَ اتَّقَوْا۔

[al-Ḥakam, vol. 7, no. 5, February 7, 1903, p. 16]

Translation: [Arabic] [*I shall send down My blessings and shall grant respite from My chastisement. I shall seize with My chastisement and shall forbear*].[688] I shall bestow on you the light of My coming[689] and shall bestow on you that which shall endure for you forever. Allah will be with those who are righteous

[Ḥaqīqatul-Waḥī, pp. 92, 104, Rūḥānī Khazā'in, vol. 22, pp. 92, 104]

February 3, 1903

بَرَزَ مَا عِنْدَهُمْ مِّنَ الرِّمَاحِ

**[al-Badr, vol. 2, no. 4, February 13, 1903, p. 25 *and*
al-Ḥakam, vol. 7, no. 6, February 14, 1903, p. 13 footnote]**

Translation: [Arabic] They displayed all the weapons that were with them.

[Ḥaqīqatul-Waḥī, p. 103, Rūḥānī Khazā'in, vol. 22, p. 106]

February 4, 1903

ذٰلِكَ بِمَا عَصَوْا وَّكَانُوْا يَعْتَدُوْنَ

[al-Ḥakam, vol. 7, no. 5, February 7, 1903, p. 16]

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688 In the notebook of revelations, before the revelation أُصَلِّيْ وَأَصُوْمُ the Promised Messiah[as] has recorded this revelation إِنِّيْ مَعَ الرَّسُوْلِ أَقُوْمُ which means I shall stand with My Messenger. [Abdul Latif Bahawalpuri]

689 Note by Maulānā Abdul Latif Bahawalpuri: In *Tadhkiratush-Shahādatain*, the Promised Messiah[as] has translated this revelation as following: I shall place the lights of My coming in you. (*Tadhkiratush-Shahādatain*, p. 7, Rūḥānī Khazā'in, vol. 20, p. 9)

Translation: [Arabic] Because they have exceeded the bounds and have treaded the path of disobedience.

[Ḥaqīqatul-Waḥī, p. 91, Rūḥānī Khazā'in, vol. 22, p. 93]

February 8, 1903

اَلْحَرْبُ مُهَيَّجَـةٌ[690]

[Arabic] [*The battle is furious.*]

[Notebook of the Revelations of the Promised Messiah[as], p. 5]

February 8, 1903

پھر یہ زندہ ہوئی ہے مَرمَر کر

[Urdu] Again she has been revived after having been at death's door.

[Notebook of the Revelations of the Promised Messiah[as], p. 5]

February 1903

Today I saw an announcement by the Ārya Samāj of Qadian… in which our lord and master, the Holy Prophet, on whom be the peace and blessings of Allah, and myself and my revered friends who belong to the Jamā'at, have been reviled and abused so vilely that I was not inclined to address anything to them, but God commanded me in His special revelation:

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[690] In *Badr* the revelation is recorded as following: حَرْبٌ مُهَيَّجَةٌ [A furious battle].

The Promised Messiah[as] said: It seems that it either refers to some aspects of the case; or it is possible that in response to an announcement made by the new Muslims challenging the Āryas, the Āryas may resort to abuse.

Accordingly, in the evening, an announcement from the Āryas was made public and it contained filthy language.

[See al-Badr, vol. 2, no. 4, February 13, 1903, p. 25]

اس تحریر کا جواب لکھ اور میں جواب دینے میں تیرے ساتھ ہوں۔

[Urdu] Refute this writing and I am with you in preparing this refutation.

I was delighted with this blessed revelation as I have been assured therein that I am not alone in my task of refutation. Then I addressed myself to this task with God-given strength and with the support of His spirit. I have written this treatise.[691]

[Nasīm-e-Da'wat, pp. 1–2, Rūḥānī Khazā'in, vol. 19, pp. 363–364]

1903

I supplicated once that my ills might be totally removed but I was told that this would not be; then God Almighty conveyed to me that this was a Sign of the Promised Messiah, for it is written that he would descend clad in two yellow sheets. The ills from which I suffer are these two yellow sheets, one covering the upper part and the other covering the lower part of my body.

[Nasīm-e-Da'wat, p. 70, Rūḥānī Khazā'in, vol. 19, pp. 435–436]

February 9, 1903[692]

اِنِّیْ مَعَ الْاَسْبَابِ اٰتِیْکَ بَغْتَۃً۔ اِنِّیْ مَعَ الرَّسُوْلِ اُجِیْبُ۔ اُحِیْطُ
وَاُصِیْبُ۔ اِنِّیْ مَعَ الرَّسُوْلِ مُحِیْطٌ۔

**[al-Badr, vol. 2, no. 4, February 14, 1903, p. 25 *and*
al-Ḥakam, vol. 7, no. 6, February 14, 1903, p. 13 footnote]**

Translation: [Arabic] [*I shall come to you suddenly with resources.*] I shall refute along

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691 The reference is to *Nasīm-e-Dā'wat*. [Abdul Latif Bahawalpuri]

692 In the Promised Messiah[as]'s Notebook of Revelations, page no. 5, these revelations are preceded by the revelation: اِنِّیْ مَعَ الْاَفْوَاجِ اٰتِیْکَ بَغْتَۃً meaning: I will come to you suddenly with my hosts. [Abdul Latif Bahawalpuri]

with the Messenger. I shall sometimes abandon my design and shall sometime carry it out.[693] [*I shall encircle them in support of my Messenger.*]

[Ḥaqīqatul-Waḥī, p. 103, Rūḥānī Khazā'in, vol. 22, p. 106]

February 10, 1903

اِنِّیْ مَعَ الرَّسُوْلِ اَقُوْمُ وَلَنْ اَبْرَحَ الْاَرْضَ اِلَی الْوَقْتِ الْمَعْلُوْمِ۔

**[al-Badr, vol. 2, no. 4, February 13, 1903, p. 25 *and*
al-Ḥakam, vol. 7, no. 6, February 14, 1903, p. 13 Footnote]**

Translation: [Arabic] I shall stand with My Messenger and will not depart from this land till a term determined.

[Ḥaqīqatul-Waḥī, pp. 103–104, Rūḥānī Khazā'in, vol. 22, p. 107]

February 11, 1903

اے ازلی ابدی خدا بیڑیوں کو پکڑ کے آ۔

**[Notebook of the Revelations of the Promised Messiah[as], p. 6,
Ḥaqīqatul-Waḥī, p. 104, Rūḥānī Khazā'in, vol. 22, p. 107]**

Translation: [Urdu] O Eternal and Ever-Lasting God, come to my help.

[Ḥaqīqatul-Waḥī, p. 104, Rūḥānī Khazā'in, vol. 22, p. 107]

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693 These meanings are taken from Ḥaqīqatul-Waḥī, p. 103. In the footnote to these meanings, the Promised Messiah[as] says:

The literal meaning of the revelation is: I shall err and I shall do right—that is, sometimes I shall do what I want, and at other times not; and my intent would be implemented at times, and at other times not. Revelation sometimes contains such phrases as have to be interpreted, for instance, there is one *ḥadīth* which says that God hesitates to take possession of the soul of a believer, whereas God is Holy and above any hesitation. The phrase in this revelation: Sometimes My design miscarries and sometimes it is fulfilled; means that sometimes God overrules His decree and sometimes carries it out as determined.

[Ḥaqīqatul-Waḥī, p. 103, Rūḥānī Khazā'in, vol. 22, p. 106 footnote]

February 11, 1903

اِنِّیْ مَعَ الْجَیْشِ اٰتِیْکَ بَغْتَۃً۔ اِنِّیْٓ اَنَا الرَّحْمٰنُ ذُواللُّطْفِ وَالنَّدٰی۔
اِنِّیْٓ اَنَا الرَّحْمٰنُ ذُوالْمَجْدِ وَالْعُلٰی۔ 694

[Notebook of the Revelations of the Promised Messiah[as], p. 6]

February 17, 1903

یَوْمُ الْاِثْنَیْنِ وَفَتْحُ الْحُنَیْنِ۔695

**[al-Badr, vol. 2, no. 5, February 20, 1903, p. 39 *and*
al-Ḥakam, vol. 7, February 21, 1903, p. 16]**

February 18, 1903

The Promised Messiah[as] said: Yesterday, February 18 suddenly I had a recurrence of my trouble and my hands and feet became cold. In this condition, I received a revelation of which I could only remember one phrase. Since the revelation descended at a very fast speed like the flash of lightning, the remainder could not be preserved. It is:

وَیُبْقِیْکَ

Along with it I was told its meaning by Allah the Almighty

تا بدیر ترا خواہد داشت۔696

**[al-Ḥakam, vol. 7, no. 7, February 21, 1903, p. 16 *and*
al-Badr, vol. 2, no. 6, February 27, 1903, p. 47]**

694 **[Arabic] I shall come to you suddenly with the army. I am the Most Gracious One, Lord of Benevolence and Bounty, I am the Most Gracious One, the Majestic, the High.** [Publishers]

695 **[Arabic] Monday, and the victory of Ḥunain.** [Publishers]

696 **[Persian] He will keep you for long.** [Publishers]

February 21, 1903

Revelation:

ضَاقَتِ الْاَرْضُ بِمَا رَحُبَتْ۔[697]

[Notebook of the Revelations of the Promised Messiah[as], p. 6]

February 22, 1903

At 5 a.m. I saw [in a dream] that Sheikh Raḥmatullāh gave me very sweet, cold and delicious milk to drink. Then someone said that now…[698]

[Notebook of the Revelations of the Promised Messiah[as], p. 6]

February 25, 1903

زن باد آں فرزند کہ چنیں پدر سے بگذرد و او ملول نیست۔[699]

[Notebook of the Revelations of the Promised Messiah[as], p. 6]

1903

The Promised Messiah[as] said: I saw (in a vision) that God's bounties travel in the form of light to the Holy Prophet, on whom be the peace and blessings of Allah, and are absorbed into his chest and proceed thence in numberless tubes whereby they are communicated to every deserving person according to his due share.

[al-Ḥakam, vol. 7, no. 8, February 28, 1903, p. 7]

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[697] **[Arabic] The earth, with all its vastness, became straitened.** [Publishers]

[698] Missing words could not be read. [Publishers]

[699] **[Persian] That son were better a daughter whose father should die and he should not be sad.** [Publishers]

March 1, 1903

Addressing Navvāb [Muḥammad ‘Alī Khān] during his morning walk, the Promised Messiah[as] said: Last night I saw your picture in a vision and the revelation came in just one phrase:

حُجَّـةُ اللّٰهِ[700]

The meaning conveyed to me was that this had nothing to do with your personal affairs but that as you have left your brotherhood, tribe and society to come over to me, God has named you *Ḥujjatullāh*, that is to say, you will be a proof against them. On the Day of Judgment they will be called to account saying: This man from among you examined the truth and accepted it, then why did you not do it? He was one of you and was a man like you. As God Almighty has named you *Ḥujjatullāh*, it behoves you that you should complete your message to them in a conclusive manner—in writing, orally and in every other way.

[al-Ḥakam, vol. 7, no. 9, March 10, 1903, p. 11]

1903

This morning about 4 a.m. I saw a dream. I am wondering as to its interpretation. I saw your [Navvāb Muḥammad ‘Alī Khān]’s noble wife Amatul Ḥamīd Begum as if she was one of the saints, having a strong relationship with God Almighty. She had ten very white and clean rupees in her hand. I thought that: These are only ten rupees and I have seen them only from a distance. She tossed these rupees from one hand into the other and I noticed that the rupees sent forth rays of light like the rays of the moon but very sharp and bright which illumined the darkness. I was

[700] **[Arabic] Proof from Allah.** [Publishers]

wondering how it was that these rays issued from the rupees and then a thought passed through my mind that the source of these rays of light was herself. I woke up while I was still wondering… I have been wondering about the interpretation of the dream and it is possible that the interpretation is that there is some good development in store for her which is within the knowledge of God Almighty. There have been many women in Islam who have been righteous and saintly, as for instance Rābī‘a Baṣrī, may Allah be pleased with her. It also seems to me that the interpretation might be that through some development you might attain to a high rank and this wife of yours might partake of it. Allah knows the future best.

[Maktūb Ḥaḍrat Masīḥ-e-Mau‘ūd[as], addressed to Navvāb Muḥammad ‘Alī Khān, Aṣḥāb-e-Aḥmad, vol. 2, pp. 210–211]

March 9, 1903

The Promised Messiah[as] said: Last night I saw in my dream that someone gave me a notification written on a longish piece of paper. When I read it, I found that it stated that the court had issued an order prescribing the plague for four places. I perceived that this notification was issued by me and I was keeping it as superintendents of the court’s office do. Then I thought to myself, this notification was issued sometime ago but it has not yet been executed; how would I explain the delay. This occasioned me some anxiety and I spent the whole night agonizing over it. The word:

طاعون

[Urdu] plague

was written very clearly in it. It seemed to me that the notification had been delivered to me and I had to see it executed. Thereafter I saw some persons belonging to my Jamā‘at who were wrestling with each other. I said to them: Come, I shall relate a dream to you, but they did not come and I admonished them: Why do you not listen? He who does not listen to God’s words is condemned to hell.

[al-Badr, vol. 2, no. 9, March 20, 1903, pp. 65–66]

March 9, 1903

I saw (in a dream) that a man named Imām-ud-Dīn and another named Maulavī Muḥammad were occupied in doing some work in English.

[Notebook of the Revelations of the Promised Messiah[as], p. 7]

March 10, 1903

يُرِيْدُوْنَ اَنْ لَّا يَتِمَّ اَمْرُكَ۔ وَاللّٰهُ يَاْبٰى اِلَّآ اَنْ يُّتِمَّ اَمْرَكَ ۔

[Notebook of the Revelations of the Promised Messiah[as], p. 7]

Translation: [Arabic] They will desire that your affair should remain uncompleted but Allah does not intend to leave you till He completes your affairs.

[Ḥaqīqatul-Waḥī, p. 95, Rūḥānī Khazā’in, vol. 22, p. 98]

March 15, 1903

اِنَّا نَرِثُ الْاَرْضَ نَاْكُلُهَا مِنْ اَطْرَافِهَا۔

[Notebook of the Revelations of the Promised Messiah[as], p. 7]

Translation: [Arabic] We shall inherit the earth and shall keep eating into it from its boundaries.

[Ḥaqīqatul-Waḥī, p. 104, Rūḥānī Khazā’in, vol. 22, p. 107]

March 1903

During several illnesses I have tried and found that God's grace descended by supplication alone and the illness was removed. A few days ago I had become very weak because of frequent passing of water and diarrhea. I supplicated and received the revelation:

دُعَآؤُكَ مُسْتَجَابٌ [701]

I noticed that the trouble ceased immediately thereafter. God is a better prescription than all other prescriptions and is worthy of being kept secret. But then I feel that this would be miserliness and I have to declare it.

[al-Ḥakam, vol. 7, no. 11, March 24, 1903, p. 6]

March 16, 1903

Last night I saw in a dream that a member of my Jamā'at fell from a horse. Then I woke up and was considering how to interpret the dream and what would be the closest that can be applied to it. In the meanwhile, I was overtaken by a light slumber and the revelation came:

استقامت میں فرق آگیا

[Urdu] He faltered in steadfastness.

Someone asked the Promised Messiah[as] who the person was. He answered: I do know, but unless there is permission from God, I do not disclose such things. My duty is to supplicate.

[al-Badr, vol. 2, no. 10, March 27, 1903, p. 75]

[701] **[Arabic] Your prayer is accepted.** [Publishers]

March 19, 1903

Last night I saw in a dream like a passing scene as if I was holding in my two hands, one in each, the heads of two ***he-buffaloes*** which had been severed from their bodies

[al-Badr, vol. 2, no. 11, April 3, 1903, p. 81]

March 26, 1903

The Promised Messiah[as] said: I was indisposed and therefore went to sleep. When I got up I uttered or heard these words:

طاعون کا دروازہ کھولا گیا

[Urdu] The door of plague has been opened.

It seems that the plague would not now relent.

[al-Badr, vol. 2, no. 10, March 27, 1903, p. 80]

1903

[In my dream] I was proceeding from my house[702] to the mosque, when I beheld a person who looked like a Sikh of the Akālī or Kūkah type. He had a very sharp, terrible, big and broad dagger in his hand which had a very small handle. The dagger seemed very sharp. It seemed that he was slaughtering people with that dagger. He had merely to touch a neck with the dagger and the neck was cut through. He looked frightening and seemed to be a very awe-striking person, somewhat like the one whom I had seen in the case of Lekh Rām. I felt afraid of him and did not wish to proceed in his direction but my feet became heavy and I had to force myself to move away. But he did not obstruct

[702] The reference is to the residential house of the Promised Messiah[as] adjacent to Mubārak Mosque. [Jalal-ud-Din Shams]

me. Even though I was still afraid of him, he did not trouble me at all and I do not know whither he went away.

[al-Badr, vol. 2, no. 11, April 3, 1903, p. 85]

1903

Dream: A brown double leaf of paper had fallen at some distance. I asked a Hindu to take hold of it. When he tried to pick it up it flew away and fell at some further distance. When the Hindu…tried picking it up again, it flew away further still. The double leaf kept flying in such fashion as if it was something alive. When it had proceeded for some distance, that Hindu tried to follow it up and to catch it. Then it flew to me and I said:

جس کا تھا اُس کے پاس آگیا

[Urdu] It has come to the one to whom it belonged.

Then I said to the Hindu: We are a people who speak only under the direction of the Spirit of Holiness. We are a people concerning whom God has said:

لَنَفَخْنَا فِيْهِمْ مِّنْ صِدْقِنَا[703]

Allah does not desire to use other people for purely Islamic service. A non-Muslim might err in performing the service واللہ اعلم[Allah knows best.]

How will a person who is opposed to Islamic doctrine support and serve Islam? Among those of the Sanātan Dharm there are some who do not belie any sect, and yet they worship common objects. God does not desire that anyone from outside should be associated with a Movement

[703] **[Arabic] We have breathed into them the Spirit of Our truths.** [Publishers]

which he has started Himself. This dream shows that our paper has come back to us.

[al-Badr, vol. 2, no. 11, April 3, 1903, p. 85]

April 7, 1903

(I saw in my dream that) I was following a path and my wife was also with me and I was carrying Mubārak Aḥmad in my arms. There were ups and downs in the way, scaling of which was like climbing upon a wall, but I negotiated them easily still holding Mubārak Aḥmad in my arms. We intended to go into a mosque but as we proceeded we entered a house, as if that house was the intended mosque where we had wanted to go. When we entered, we saw a woman of about eighteen years of age and of fair complexion sitting there. She was wearing a light brown clean dress. When we entered, my wife said: She is the sister of Aḥsan.[704]

[al-Ḥakam, vol. 7, no. 15, April 24, 1903, p. 6]

April 12, 1903

The Promised Messiah[as] said: I saw (in my dream) a swollen river which wound its way along like a serpent from the west to the east and then while we were looking, it reversed its direction and began to flow from the east to the west

[al-Ḥakam, vol. 7, no. 14, April 17, 1903, p. 7]

[704] The son of an aunt of the Promised Messiah[as] is named Mirzā Aḥsan Baig. Aḥsan was also the name of Qudratullāh Khān Shāhjahānpūrī's son, who used to live in the entrance porch of the Promised Messiah[as]. Allah knows best who is being referred to here. [Jalal-ud-Din Shams]

April 18, 1903

The Promised Messiah[as] said: I was lying down when Maulavī Muḥammad Ḥusain passed across my vision and I received the revelation:

سَأُخْبِرُهُ فِيْ اٰخِرِ الْوَقْتِ اَنَّكَ لَسْتَ عَلَى الْحَقِّ۔[705]

**[al-Badr, vol. 2, no. 14, April 24, 1903, p. 109 *and*
al-Ḥakam, vol. 7, no. 15, April 24, 1903, p. 15]**

April 21, 1903

This morning when I lay down after the Prayer I received a revelation but I regret that a part of it has escaped my memory. There was first a sentence in Arabic and thereafter was its translation in Urdu. I remember the Urdu sentence:

یہ بات آسمان پر قرار پا چکی ہے، تبدیل ہونے والی نہیں

[Urdu] This matter has been settled in heaven and is not liable to change.

The Arabic sentence was something like the following: تَعَهَّدَ وَتَمَكَّنَ فِي السَّمَآءِ[706] but I have forgotten the actual words. There is Divine purpose in such forgetfulness also. Thus the indication is that this is a final decree that will not be changed.

[al-Ḥakam, vol. 7, no. 15, April 24 1903, p. 12]

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[705] **[Arabic] I shall inform him at the last moment: You were not following the truth.** [Publishers]

Note by Syed Abdul Hayee: On page 7 of the Promised Messiah[as]'s notebook of revelations, the revelation is recorded as following:

اِنِّيْ سَأُخْبِرُهُ فِيْ اٰخِرِ الْوَقْتِ اَنَّكَ لَسْتَ عَلَى الْحَقِّ. Its date is recorded therein as April 17, 1903.

[706] **[Arabic] Promised and ordained in the heavens.** [Publishers]

April 25, 1903[707]

قُلْنَا يَا اَرْضُ ابْلَعِیْ مَآءَكِ وَيَا سَمَآءُ اَقْلِعِیْ ۔[708]

About this revelation my view is that it does not apply to all towns and the whole countryside, nor does it mean a total cessation [of the plague]. It probably means that in certain parts and for a number of months, as determined by God, there would be no plague and then it will appear again wherever God wills. It will not cease totally till Divine determination is fulfilled in all its details. The earth will continue to exude its matter till God's determination is carried fully into effect

[al-Ḥakam, vol. 7, no. 15, April 24, 1903, p. 15 *and* al-Badr, vol. 2, no. 15, May 1, 1903, p. 117]

April 26, 1903

رَبِّ اِنِّیْ مَظْلُوْمٌ فَانْتَصِرْ۔ فَسَحِّقْهُمْ تَسْحِيْقًا ۔[709]

[Notebook of the Revelations of the Promised Messiah[as], p. 7]

April 29, 1903

اُمِنَّا مِّنَ اللّٰهِ الرَّحِيْمِ۔ احمد مقبول۔

[Arabic] [*Recipient of the mercy of Allah the Ever-Merciful*]. [Urdu] Aḥmad, the accepted one.

[Notebook of the Revelations of the Promised Messiah[as], p. 7]

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[707] Note by Syed Abdul Hayee: This date is recorded in the Promised Messiah[as]'s notebook of revelations. After recording the date it says: طاعون کی نسبت [About the plague].

[708] **[Arabic] We said, 'O earth, swallow your water and O sky, cease raining'.** [Publishers]

[709] **[Arabic] Lord, I am oppressed, so come to my aid and grind them down a fine grinding.** [Publishers]

April 29, 1903

اِنَّا نَرِثُ الْاَرْضَ نَاْكُلُهَا مِنْ اَطْرَافِهَا

[al-Badr, vol. 2, no. 15, May 1, 1903, p. 117 footnote]

Translation: [Arabic] We shall inherit the earth and shall keep eating into it from its boundaries.

[Ḥaqīqatul-Waḥī, p. 104, Rūḥānī Khazā'in, vol. 22, p. 107]

April 30, 1903

اَرْبَعَةَ عَشَرَ دَوَآبَّ۔[710]

(or perhaps it was):

اِنَّا اَمَتْنَا اَرْبَعَةَ عَشَرَ دَوَآبَّ۔

[Notebook of the Revelations of the Promised Messiah[as], p. 7]

Translation: [Arabic] We have caused fourteen wild beasts to die.

[Ḥaqīqatul-Waḥī, p. 105, Rūḥānī Khazā'in, vol. 22, p. 108]

April 30, 1903

The Promised Messiah[as] said: I received a revelation but can recall only its last few words. I have forgotten the rest. The words that I remember were:

فِيْهِ خَيْرٌ وَّبَرَكَةٌ

and its translation was also revealed as following:

اِس میں تمام دُنیا کی بھلائی ہے

[Urdu] There is good for the whole world in it.

[al-Badr, vol. 2, no. 16, May 8, 1903, p. 122]

[710] **[Arabic] Fourteen wild beasts** [Publishers]

May 1, 1903

The Promised Messiah[as] said:

I saw a warning dream, but thanks [to Allah] that it stopped in the middle. I saw that someone was sitting in an open space and said 'A bull will be slaughtered here;' but it was only talk and no bull etc. was slaughtered. Thereafter, I received a revelation, but its words have escaped my memory.

**[al-Badr, vol. 2, no. 16, May 8, 1903, p. 122 *and*
al-Ḥakam, vol. 7, no. 17, May 10, 1903, p. 13]**

1903

In a vision, I saw God Almighty personified as a human being.[711] He put His arm round my neck and said:

جے توُں میرا ہو رہیں سب جگ تیرا ہو۔

[Punjabi] If you will be devoted to Me, the whole world will be yours.

**[al-Badr, vol. 2, no. 16, May 8, 1903, p. 123 footnote *and*
Badr, vol. 6, no. 17, April 25, 1907, p. 8 *and*
al-Ḥakam, vol. 7, no. 17, May 10, 1903, p. 14]**

1903

On two occasions Punjabi half-verses have been communicated to me. I have just described one occasion and the other was that I saw a vast field in which a *majzūb*

[711] This vision has been placed here because the next vision indicates that the two belong to the same period. However, the narration by Ḥāfiẓ Muḥammad Ibrāhīm Muhājir indicates that it belongs to the period much earlier than *Barāhīn-e-Aḥmadiyyah* when the Promised Messiah[as]'s age was about thirty-two to thirty-three years. See *Sīrat-e-Aḥmad* by Maulavī Qudratullāh of Sannour, page 191, First Edition, printed in 1962 at Zia-ul-Islam Press Rabwah. [Abdul Latif Bahawalpuri]

(a person completely absorbed in the love of God) was advancing towards me. When he arrived close to me, he recited:

عشقِ الٰہی وَستے مُنہ پر ولیاں ایہہ نشانی

[Punjabi] A saint is recognised by the shining of Divine love on his countenance

[al-Badr, vol. 2, no. 16, May 8, 1903, p. 123 footnote]

May 2, 1903

The Promised Messiah[as] said: Some days back, I was praying for the health of people who were ill. I made a special supplication for someone and saw that the person stood up and then the revelation came:

آثارِ صحّت

[Urdu] Signs of health

but there was no indication who the revelation applies to.

**[al-Badr, vol. 2, no. 16, May 8, 1903, p. 123 *and*
al-Ḥakam, vol. 7, no. 17, May 10, 1903, p. 13]**

May 13, 1903

On May 13, Maḥmūd's mother was ill with high fever. I received the revelation:

خوشی وخُرمی

[Urdu] Joy and gladness

Before evening she was restored to good health and she was joyous.

[Notebook of the Revelations of the Promised Messiah[as], p. 8]

May 14, 1903

Revelation:

سرانجام جاہل جہنم بود ۔ کہ جاہل نکو عاقبت کم بود[712]

[Notebook of the Revelations of the Promised Messiah[as], p. 8 *and* Badr, vol. 2, no. 23, June 7, 1906]

May 15, 1903

This revelation has reference to a third person:

ہمارے دوست چل دئے اور ہم بھی۔

[Urdu] Our friends have passed on and we too.

[Notebook of the Revelations of the Promised Messiah[as], p. 8]

1903[713]

اِنَّا نَجِدُ الْوَارِثِیْنَ فِیْ کُلِّ عَامٍ یَّتَزَایَدُوْنَ ۔[714]

[Miscellaneous Memoranda by the Promised Messiah[as], p. 8]

May 19, 1903

The Promised Messiah[as] said:

About midnight I saw in a dream that someone was saying:

یہ فتح ہوگئی۔

[Urdu] Here is victory.

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[712] **[Persian] The end of an ignorant one is hell, for an ignorant one seldom comes to a good end.** [Publishers]

[713] The date of this revelation could not be ascertained. [Abdul Latif Bahawalpuri]

[714] **[Arabic] We find the heirs increasing in number every year.** [Publishers]

He was repeating it again and again as if he wanted to convey that there were many victories. Then my mind moved towards the receipt of revelation and it came:

مجموعۂ فتوحات۔[715]

[Urdu] A collection of victories.

[al-Badr, vol. 2, no. 19, May 29, 1903, p. 147]

May 27, 1903

(A) First I saw that I had been given a black robe and its steel buttons were held in my hands. Then I put my hand into its pocket and found a piece of paper in it on which it was written:

بَلا نازل یا حادث یا.....

[Urdu] Misfortune descending or arising or…

I told my wife in my dream that the writing therein was 'Misfortune descending or arising or...' There were two other pieces of paper but I cannot recall what was written on them.

[Notebook of the Revelations of the Promised Messiah[as], p. 8]

(B) I received a revelation in these words… but do not know to whom they apply:

بَلا نازل یا حادث یا.....

[Urdu] Misfortune descending or arising or…

I do not recall what followed after the second 'or'. A dream is a curious thing. The matter is wrapped up in mysteries

[715] Note by Syed Abdul Ḥayee: In the *Notebook of the Revelations of the Promised Messiah*[as] this revelation is dated May 18 and is cited on page eight as following: 'First I saw in a dream that a man said to me: You achieved such victory, such victory, such victory; thereafter I received the revelation:

مجموعۂ فتوحات **[Urdu] A collection of victories.**'

having diverse interpretations. The Holy Prophet, on whom be peace and blessings of Allah, saw the martyrdom of his Companions[ra] in the form of the slaughtering of cows, though God had the power to show him in his dream the particular companions [who were to die].

[al-Badr, vol. 2, no, 20, June 5, 1903, p. 154]

May 31, 1903

Last night I saw in a dream that I had forgotten my shoes at a certain place. When I recalled it, I went back to the spot but the shoes were not there, someone had taken them away but a large number of grains of gram were scattered on the spot instead of the shoes. Then I received the revelation:

مشکل کشا کے ہو گئے مشکل تمام کام۔

[Urdu] All the affairs of the Resolver of difficulties have become difficult.[716]

[Notebook of the Revelations of the Promised Messiah[as], p. 8]

June 3, 1903

I saw in my dream that someone gave me some money as coming from the Government. I imagined that it had been recovered in execution of a decree. I tied it up in the corner of a scarf and kept it and asked the person who had given it to me whether he would like a receipt for it. He answered

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[716] Underneath the revelation the Promised Messaih[as] has written:

'May 31, 1903, 3 Rabī'ul-Awwal 1321 AH. Sunday.

'اَللّٰھُمَّ ارْحَمْ'**

**Meaning: [Arabic] O Allah, have mercy. [Publishers]

Note by Munawar Ahmed Saeed: An alternate rendering of this revelation could be: [Urdu] The Reliever of difficulties has taken over all the difficult tasks. واللہ اعلم۔ [Allah knows best]

that he did not need a receipt as he was a trustworthy person. Then I discovered that I had lost the money and someone had taken it away. I asked the man who had brought it how much it was, and he said it was eighty-seven rupees and two *annas*. I caught hold of one of my servants and charged him with taking the money but he denied it. I could not discover who had taken it. We were in the courts but no judge or magistrate was present. Then I received the revelation:

اِنِّیْ مَعَكَ وَمَعَ اَهْلِكَ۔ اِنِّیْ مَعَ كَثْرَةِ رِزْقِكَ۔[717]

[Notebook of the Revelations of the Promised Messiah[as], p. 9]

June 4, 1903

The Promised Messiah[as] said: Last night about 2 or 3 a.m. I saw in a dream that I went somewhere with some friends who generally remain close to me day and night. Among them there seems to be one opposed to me. He had a dark complexion, was tall and his clothes were dirty and soiled. As we proceeded, I saw three graves, of which I imagined one to be the grave of my father. I advanced towards the other graves and when I had gone some distance, I noticed that the person in the grave (that I had imagined was my father's grave) had come alive and was sitting above the grave. When I looked at him with care, I discovered that his features were not like those of my father, but were different. He had a very fair complexion, was slim and had a full face. I understood that he was the person who had been buried in that grave. He extended his hand to me and I shook it and enquired his name. He said: Niẓām-ud-Dīn. Then we left and

[717] **[Arabic] I am with you and with the members of your family. I am with your plentiful provision.** [Publishers]

I gave him a message that he should convey my *assalāmo ‘alaikum* [greetings of peace] to the Holy Prophet[sa] and to my father[718]. On the way back, I asked the person who was opposed to me: Having seen this great miracle, will you still not believe? He answered: This is the limit, if I do not believe now, when shall I believe? I have seen a dead person come to life. Then I received the revelation:

سَلِيْمٌ حَامِدٌ مُّسْتَبْشِرًا[719]

I do not recall a part of the revelation.[720]

The coming to life of the father or of any dead person means that a matter that was dead has come to life. I also understood that my work was a means of manifesting the glory of the Holy Prophet (peace and blessings of Allah be upon him) and also a source of the exaltation of my parents.

**[al-Badr, vol. 2, no. 21, June 12, 1903, p. 162 *and*
al-Ḥakam, vol. 7, no. 22, June 17, 1903, p. 15; Malfūẓāt, vol. 6, p. 2]**

June 4, 1903

Allah knows best to whom this revelation refers:

لَا يُوَافِيْكَ اللّٰهُ [721] or it may be لَا يُعَافِيْكَ اللّٰهُ [722]

[Notebook of the Revelations of the Promised Messiah[as], p. 10]

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[718] The *Notebook of the Revelations of the Promised Messiah[as]* says: Parents. [Syed Abdul Hayee]

[719] **[Arabic] Safe, praising Allah in gladness.** [Publishers]

[720] Note by Maulānā Abdul Latif Bahawalpuri: In the *Notebook of the Revelations of the Promised Messiah[as]*, page 9, the Promised Messiah[as] says after recording سَلِيْمٌ حَامِدٌ مُّسْتَبْشِرًا that: ‘Then I received the revelation نُقِلُوْا اِلَى الْمَقَابِرِ **[Arabic] [*They have been transferred to the graves.*]**’

[721] **[Arabic] Allah will not come to you.** [Publishers]

[722] **[Arabic] Allah will not shelter you.** [Publishers]

June 13, 1903

اِنِّیْ اَنَرْتُكَ وَاخْتَرْتُكَ

[Notebook of the Revelations of the Promised Messiah[as], p. 10]

Translation: [Arabic] I have illumined you and chosen you.

[Ḥaqīqatul-Waḥī, p. 102, Rūḥānī Khazā'in, vol, 22, p. 105]

June 20, 1903

عمر دراز ۔

اِنَّآ اَنَلْنَالَكَ الْحَدِیْدَ ۔ اِنِّیْ تَعَلَّقْتُ بِاَھْدَابِكُمْ ۔ رَجُلٌ كَبِیْرٌ ۔[723]

Memorandum: After I had received the revelation اِنِّیْ تَعَلَّقْتُ بِاَھْدَابِكُمْ ۔ رَجُلٌ كَبِیْرٌ a letter came to me from the deposed king of Qallat saying that he had attached himself to me. About forty people including Muftī Muḥammad Ṣādiq, Maulavī Mubārak 'Alī, Syed Sarwar Shāh, Maulavī Muḥammad 'Alī M.A., Maulavī 'Abdul-Karīm, Maulavī Ḥakīm Nūr-ud-Dīn, Navvāb Muḥammad 'Alī Khān, Maulavī Sher 'Alī B.A. etc. are witnesses thereof.

[Notebook of the Revelations of the Promised Messiah[as], p. 10]

June 21, 1903

(A) [In a dream] I was given two staffs, one remained with me and the other was lost. When I had seen the one that was lost, it had written on it:

دُعَآؤُكَ مُسْتَجَابٌ ۔[724]

[Notebook of the Revelations of the Promised Messiah[as], p. 10]

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[723] **[Persian] Long life; [Arabic] We have softened iron for you. I have taken hold of your garment. A great personality.** [Publishers]

Note: This revelation has also been recorded in *al-Badr*, volume 2, number 23, June 26, 1903, page 179. [Abdul Latif Bahawalpuri]

[724] **[Arabic] Your prayer has been accepted.** [Publishers]

(B) On June 21, I was shown (in my dream) a staff on which was written:

دُعَآءُكَ مُسْتَجَابٌ۔[725]

[al-Badr, vol. 2, no. 23, June 26, 1903, p. 179 *and* al-Ḥakam, vol. 7, no. 23, June 24, 1903, p. 15]

June 28, 1903

اٰيَاتٌ لِّلسَّآئِلِيْنَ۔[726]

[Notebook of the Revelations of the Promised Messiah[as], p. 10]

June 29, 1903

I was pondering deeply about the result of the cases which have been filed against me by Karam Dīn and which some members of my *Jamā'at* [Community] have filed against him. In this condition, I received the revelation:

اِنَّ اللّٰهَ مَعَ الَّذِيْنَ اتَّقَوْا وَّالَّذِيْنَ هُمْ مُّحْسِنُوْنَ۔ فِيْهِ اٰيَاتٌ لِّلسَّآئِلِيْنَ[727]

I was made to understand that of the two sides God will be with those and will bestow help and victory upon those, who are righteous—that is to say, who do not tell lies, do not wrong anyone, do not calumniate anyone, do not persecute people by cheating, deceiving, and dishonest dealing, and eschew every vice and adhere to truth and justice. And fearing God, they treat His servants with sympathy, goodwill and goodness, and are true well-wishers of mankind. They are not inspired by beastliness, wrongdoing and evil, and are ever ready to behave virtuously towards everyone. The final

[725] **[Arabic] Your prayer has been accepted** [Publishers]

[726] **[Arabic] Signs for the inquirers** [Publishers]

[727] **[Arabic] Verily, Allah is with those who are righteous and those who do good. In this there are Signs for questioners.** [Publishers]

decision will be in their favour. At that time those who ask: 'which of the two sides is in the right' will be shown not one Sign but many Signs.

**[al-Badr, vol. 2, no. 24, July 3, 1903, p. 189 *and*
al-Ḥakam, vol. 7, no. 24, June 30, 1903, p. 11]**

July 14, 1903

لَا تَيْئَسُوْا مِنْ خَزَآئِنِ رَحْمَةِ اللّٰهِ۔ اِنَّآ اَعْطَيْنٰكَ الْكَوْثَرَ۔ يَاْتِيْكَ مِنْ كُلِّ فَجٍّ عَمِيْقٍ۔ يَاْتُوْنَ مِنْ كُلِّ فَجٍّ عَمِيْقٍ۔ وَسِّعْ مَكَانَكَ۔ اِنِّيْ اَنَرْتُكَ وَاخْتَرْتُكَ۔ اِنَّا فَتَحْنَا عَلَيْكَ اَبْوَابَ الدُّنْيَا۔ [728]

[Notebook of the Revelations of the Promised Messiah[as], p. 11]

July 18, 1903

جَآءَكَ الْفَتْحُ ثُمَّ جَآءَكَ الْفَتْحُ۔[729]

Thereafter, I saw that Mubarak was given a deep red turban to wear.

[Notebook of the Revelations of the Promised Messiah[as], p. 12]

July 21, 1903

Revelation:

يَوْمُ الْاِثْنَيْنِ وَفَتْحُ الْحُنَيْنِ۔[730]

[Notebook of the Revelations of the Promised Messiah[as], p. 12]

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[728] **[Arabic] Despair not of the treasures of Allah's mercy. We have bestowed upon you abundance of every kind of good. Offerings will come to you by every distant track. Enlarge your house. I have illumined you and chosen you. We have opened the gates of the world to you.** [Publishers]

[729] **[Arabic] Victory has come to you, again victory has come to you.** [Publishers]

Note by Maulānā Abdul Latif Bahawalpuri: This revelation is also recorded in *al-Badr*, vol. 2, no. 27, July 24, 1903, page 213 footnote and in *al-Ḥakam*, vol. 7, no. 29, August 10, 1903, page 20 footnote.

[730] **[Arabic] Monday and the victory of Ḥunain.** [Publishers]

July 21, 1903

Towards morning I saw in a dream that Mirzā Aḥmad Baig, a relation of Niẓām-ud-Dīn, has died and it also occurred to me that he was in his last agony. Then I said that there were only six or seven days between the death of Aḥmad Baig and the death of Imām-ud-Dīn. As a confirmation, Ṣāḥibzādah Sirājul-Ḥaqq saw in a dream, on the same day, a flourishing tree that belonged to Niẓām-ud-Dīn, under which we were standing. Then Mīr Ismā'īl came up and said: We shall cut off one of its branches; and he cut off a flourishing branch of the tree.

[Notebook of the Revelations of the Promised Messiah[as], p. 12]

July 23, 1903

Last night I saw in a dream that I was holding a mango in my hand and when I sucked it a little I discovered that it was not one fruit but three. Someone asked me what these fruits were and I answered: One is a mango, one is *Ṭūbā* [a fruit of Paradise] and there is another fruit.

[al-Badr, vol. 2, no. 29, August 7 1903, p. 226 *and*
Notebook of the Revelations of the Promised Messiah[as], p. 12]

July 23, 1903

I saw (in my dream) that Ẓafar Aḥmad had come to me.

[Notebook of the Revelations of the Promised Messiah[as], p. 12]

July 24, 1903

اَلْفِتْنَةُ وَالصَّدَقَاتُ[731]

[al-Badr, vol. 2, no. 29, August 7, 1903, p. 226 *and*
Notebook of the Revelations of the Promised Messiah[as], p. 12]

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[731] **[Arabic] A trial is impending and it can be averted by almsgiving.** واللہ اعلم [Allah knows best] [Publishers]

July 27, 1903

I saw in a dream that someone, for instance Charāgh or Fajjā, had come from Gurdaspur with a sum of rupees and coins and said: These were the arrears of subscription which I have brought from Gurdaspur. When I deposited that sum in a…[732] that is, a vessel, I found that there was a large sum of money. I thought to myself that being subscription money it should be counted. But when I was about to count them, all of the money turned into raisins.

[Notebook of the Revelations of the Promised Messiah[as], p. 13]

July 28, 1903

I saw in a dream that I was on a mountain in the company of several people and that we were eating the seeds of *middal*, which is a kind of grain. When I looked at the ground, I found many *dailas*[733] scattered about. I got up and walked to one end and I was apprehensive that there was a fall of several hundred feet in front of me, from which God had saved me; then I turned to the other side and found that I was not on the level but at a place which was very high on one side and very low on the other where one could slip down without being aware, but God saved me from that also.

[Notebook of the Revelations of the Promised Messiah[as], p. 13]

July 29, 1903

يَنْقَطِعُ اٰبَآءُكَ وَيُبْدَءُ مِنْكَ

[Notebook of the Revelations of the Promised Messiah[as], p. 12]

[732] One word here was illegible. [Abdul Latif Bahawalpuri]

[733] A bitter tasting fruit used in making pickles in the Punjab [Publishers]

Translation: [Arabic] The mention of your forefathers will be cut off, and, after you, the chain of descendants will be counted from you.

[Ḥaqīqatul-Waḥī, p. 76, Rūḥānī Khazā'in, vol. 22, p. 79]

July 29, 1903

سَعٰی لَھَا سَعْیَھَا[734]

[Notebook of the Revelations of the Promised Messiah[as], p. 12]

July 30, 1903

Revelation concerning someone (as if someone else was speaking):

کَذَبْتَ[735]

[Notebook of the Revelations of the Promised Messiah[as], p. 13]

1903

One day it was mentioned in conversation that hell had seven gates and Paradise had eight. I began to consider why Paradise had an extra gate and immediately it was conveyed to me by God Almighty:

جرائم کے اصول بھی سات ہیں اور محاسن کے بھی سات۔ مگر ایک دروازہ رحمتِ الٰہی کا ہے جو بہشت کے دروازوں میں زیادہ ہے۔

[Urdu] There are seven principles of vice and seven of virtue but there is also a gate of divine mercy which is an addition in the gates of Paradise.

[al-Badr, vol. 2, no. 29, August 7, 1903, p. 227]

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[734] **[Arabic] He made every effort for it.** [Publishers]

[735] **[Arabic] You have lied.** [Publishers]

August 11, 1903[736]

اِنِّیْ اَرَی الرَّحْمٰنَ حَلَّ غَضَبُہٗ عَلَی الْاَرْضِ

Translation: [Arabic] I see the Most Gracious One, that is, though God is Gracious and Merciful yet sinfulness has spread so widely that His wrath has been excited and has descended upon the earth.

[al-Badr, vol. 2, no. 32, August 28, 1903, p. 253 *and* al-Ḥakam, vol. 7, no. 31, August 24, 1903, p. 6]

August 14, 1903[737]

(۱) یٰسٓ وَالْقُرْاٰنِ الْحَکِیْمِ۔ اِنَّکَ لَمِنَ الْمُرْسَلِیْنَ۔ عَلٰی صِرَاطٍ مُّسْتَقِیْمٍ۔ تَنْزِیْلَ الْعَزِیْزِ الرَّحِیْمِ۔ [738]

(1) [Arabic] [*O Perfect Leader. By the Qur'an, full of wisdom, you are indeed one of the Messengers, on a right path. This is a revelation of the Mighty, the Merciful*.]

(۲) اِنَّ اللّٰہَ مَعَ الَّذِیْنَ اتَّقَوْا وَّالَّذِیْنَ ھُمْ مُّحْسِنُوْنَ۔

(2) [Arabic] Allah is with those who adopt righteousness and do good deeds.[739]

(۳) لَآ اِلٰہَ اِلَّآ اَنَا فَاتَّخِذْنِیْ وَکِیْلًا۔

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[736] This date is recorded on page 15 of the *Notebook of the Revelations of the Promised Messiah*[as]. [Abdul Latif Bahawalpuri]

[737] This date is recorded on page 15 of the *Notebook of the Revelations of the Promised Messiah*[as]. [Abdul Latif Bahawalpuri]

[738] This revelation is recorded as یٰسٓ۔ اِنَّکَ لَمِنَ الْمُرْسَلِیْنَ الخ on page 15 of the *Notebook of the Revelations of the Promised Messiah*[as]. [Abdul Latif Bahawalpuri]

[739] The translation is from *Ḥaqīqatul-Waḥī*, page 102, *Rūḥānī Khazā'in*, volume 22, page 105. [Publishers]

(3) [Arabic] [*There is none worthy of worship except Me; so take Me alone as your Guardian.*][740]

(۴) سَأُكْرِمُكَ بَعْدَ تَوْهِيْنِكَ۔

Translation: (4) [Arabic] I shall bestow honour upon you after your enemies attempt to humiliate you.[741]

[al-Badr, vol. 2, no. 32, August 28, 1903, p. 253 *and* al-Ḥakam, vol. 7, no. 30, August 17, 1903, p. 20 footnote]

August 14, 1903

اَلَّا تَخَافُوْا وَلَا تَحْزَنُوْا۔ لَعْنَةُ اللّٰهِ عَلَى الْكَاذِبِيْنَ۔ لَا تَخَافُوْا وَلَا تَحْزَنُوْا۔ لَعْنَةُ اللّٰهِ عَلَى الْكَاذِبِيْنَ۔ اَلَيْسَ اللّٰهُ بِكَافٍ عَبْدَهٗ۔ يَا جِبَالُ اَوِّبِيْ مَعَهٗ وَالطَّيْرَ كَتَبَ اللّٰهُ لَاَغْلِبَنَّ اَنَا وَرُسُلِيْ۔ [742]

[Notebook of the Revelations of the Promised Messiah[as], p. 15]

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[740] The Promised Messiah[as] writes: When I received this revelation my heart was shaken and I thought that my Jamā'at is not yet worthy of being addressed by God. I cannot have any regret greater than dying while the Jamā'at is still in such infancy and weak condition.

[Announcement 'Jamā'at ko Irshād' Appendix Review of Religions, September 1903, pp. 4–5]

[741] Note by Ḥaḍrat Maulānā Jalal-ud-Din Shams[ra]: This translation is taken from *Ḥaqīqatul-Waḥī*, page 95, *Rūḥānī Khazā'in*, volume 22, page 98. This revelation has been recorded on page 15 of the *Notebook of the Revelations of the Promised Messiah*[as] as well as in *Ḥaqīqatul-Waḥī*, without the **سین** as اُكْرِمُكَ بَعْدَ تَوْهِيْنِكَ.

[742] **[Arabic] That fear ye not, nor grieve. Curse of Allah be upon the liars. Fear ye not, nor grieve, curse of Allah be upon the liars. Is not Allah sufficient for His servant? O ye mountains, turn [to Allah with full submission] along with him, and O birds [ye also]. Allah has decreed: Most surely I will prevail, I and My Messengers.** [Publishers]

August 14, 1903

يَسْئَلُوْنَكَ عَنْ شَانِكَ۔ قُلِ اللّٰهُ ثُمَّ ذَرْهُمْ فِيْ خَوْضِهِمْ يَلْعَبُوْنَ۔
اِنَّ السَّمٰوٰتِ وَالْاَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا۔ اَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ
بِاَصْحٰبِ الْفِيْلِ۔ اَلَمْ يَجْعَلْ كَيْدَهُمْ فِيْ تَضْلِيْلٍ۔ كَتَبَ اللّٰهُ لَاَغْلِبَنَّ
اَنَا وَرُسُلِيْ جِئْتَ فَصْلَ الْفَتْحِ۔ 743

[Notebook of the Revelations of the Promised Messiah[as], p. 15]

August 15, 1903

لَعْنَةُ اللّٰهِ عَلَى الْكَاذِبِيْنَ۔

[Arabic] Curse of Allah be upon the liars.

**[al-Badr, vol. 2, no. 32, August 28, 1903, p. 253 *and*
al-Ḥakam, vol. 7, no. 30, August 17, 1903, p. 20 footnote]**

August 18, 1903

(ا) سَاُكْرِمُكَ اِكْرَامًا حَسَنًا (ب) سَاُكْرِمُكَ اِكْرَامًا عَجَبًا (ج) اِنَّ السَّمٰوٰتِ وَالْاَرْضَ كَانَتَا رَتْقًا
فَفَتَقْنٰهُمَا (د) قُلِ اللّٰهُ ثُمَّ ذَرْهُمْ فِيْ خَوْضِهِمْ يَلْعَبُوْنَ (ر) يَسْئَلُوْنَكَ عَنْ شَانِكَ۔ قُلِ اللّٰهُ
ثُمَّ ذَرْهُمْ فِيْ خَوْضِهِمْ يَلْعَبُوْنَ (س) مَاتَرٰى فِيْ خَلْقِ الرَّحْمٰنِ مِنْ تَفَاوُتٍ۔

**[al-Badr, vol. 2, no. 32, August 28, 1903, p. 253 *and*
al-Ḥakam, vol. 7, no. 31, August 24, 1903, p. 6]**

Translation: (A) [Arabic] [*I shall honour you in a goodly way.*] (B) [Arabic] I shall honour you in a way that will cause people to wonder. (C) [Arabic] The heavens and the earth were closed-up like a bundle and We opened them out, that is, the earth as well as the heavens demonstrated their full powers. (D) [Arabic]

743 **[Arabic] They ask you concerning your status. Tell them: It is Allah who has bestowed it upon me; and then leave them indulging in idle sport. The heavens and the earth were [a] closed-up [mass], then We opened them out. Have you not seen how your Lord dealt with the People of the Elephant? Did He not cause their plan to miscarry? Allah has decreed: Most surely I will prevail, I and My Messengers. You have come in the season of victory.** [Publishers]

Tell them: It is Allah Who has revealed these words; and then leave them occupied with their sport. (E) That is [Arabic] They will ask you about your status—what is your honour and status.[744] Say: It is God Who has granted me this status; and then leave them indulging in idle sport. (F) [Arabic] [*No incongruity can you see in the creation of the Gracious One.*]

[Ḥaqīqatul-Waḥī, pp. 90, 107, 70, 265–266, Rūḥānī Khazā'in, vol. 22, pp. 93, 110, 73, 277–278]

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[744] On one occasion when I was in Gurdāspūr in connection with a criminal case (that had been instituted against me by Karam Dīn of Jehlam), I received the revelation: يَسْئَلُوْنَكَ الخ..... [They will ask you concerning your status.]… Thereafter when we appeared in court, the other side's lawyer asked me the same question: Is your rank and status as you have described it in *Tiryāqul-Qulūb*?* I answered: Yes, by Allah's grace that is my status; Allah has Himself bestowed it upon me. In this manner the revelation which had come to me in the morning was fulfilled about the time of *'Aṣr*.

[Ḥaqīqatul-Waḥī, pp. 265–266, Rūḥānī Khazā'in, vol. 22, pp. 277–278]

*Note by Ḥaḍrat Mirza Bashir Ahmad[ra]: I would like to submit that the book concerning which the lawyers of the other party asked was actually *Tuḥfah-e-Golarhviyya*, not *Tiryāqul-Qulūb*. The pages which the lawyer referred to were 48–50. We have obtained a copy, bearing the court's stamp, of the file which was submitted to the court and included the book.

Note by Ḥaḍrat Maulānā Jalal-ud-Din Shams[ra]: The statement of the Promised Messiah[as] as recorded in the file is the following:

> *Tuḥfah-e-Golarhviyya* is a book written by me, published on September 1, 1902. It was written against Pīr Mehr 'Alī, not against *Saif-e-Chishtīaī*.
>
> Question: Are you the person to whom the descriptions on pages 48–50 of the book apply?
>
> Answer: By the Grace and Mercy of Allah, I am the one to whom they apply.

[See Sīratul-Mahdī, part 2, p. 67]

Thus the word *Tiryāqul-Qulūb* has been written instead of *Tuḥfah-e-Golarhviyya* by mistake in this reference from *Ḥaqīqatul-Waḥī*.

August 18, 1903

The Promised Messiah[as] said:

[I saw in a dream that] a tray was presented to me and it seemed to contain *fālūdah*. There was also some *firnī*[745] in plates. I asked for a spoon and someone said: Not every dish is good except *firnī* and *fālūdah.*

[al-Badr, vol. 2, no. 32, August 28, 1903, p. 351]

August 19, 1903

اَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِاَصْحَابِ الْفِيْلِ۔ اَلَمْ يَجْعَلْ كَيْدَهُمْ فِيْ تَضْلِيْلٍ۔

**[al-Badr, vol. 2, no. 32, August 28, 1903, p. 253 *and*
al-Ḥakam, vol. 7, no. 31, August 24, 1903, p. 6]**

Translation: [Arabic] Have you not seen how your Lord dealt with the People of the Elephant? Did He not reverse their plan to punish them by their own device?

[Ḥaqīqatul-Waḥī, p. 105, Rūḥānī Khazā'in, vol. 22, p. 108]

August 19, 1903

لَآ اِلٰهَ اِلَّآ اَنَا فَاتَّخِذْنِيْ وَكِيْلًا۔[746]

[Notebook of the Revelations of the Promised Messiah[as], p. 15]

August 20, 1903

كَتَبَ اللّٰهُ لَاَغْلِبَنَّ اَنَا وَرُسُلِيْ۔

**[al-Badr, vol. 2, no. 32, August 28, 1903, p. 253 *and*
al-Ḥakam, vol. 7, no. 31, August 24, 1903, p. 6]**

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[745] *Fālūdah* and *firnī* are sweet dishes. [Publishers]

[746] **[Arabic] There is no God but Me, so take Me alone as your Guardian.** [Publishers]

Translation: [Arabic] Allah has decreed that I and My Messengers shall prevail.

[Ḥaqīqatul-Waḥī, p. 72, Rūḥānī Khazā'in, vol. 22, pp. 75–76]

August 22, 1903

خدا کی پناہ میں عمر گذارو

[Urdu] Pass your life under the protection of God.

[Notebook of the Revelations of the Promised Messiah[as], p. 15 *and* al-Badr, vol. 2, no. 32, August 28, 1903, p. 253 *and* al-Ḥakam, vol. 7, no. 31, August 24, 1903, p. 6]

August 23, 1903

I had published an announcement in English on August 23, 1903 concerning Dowie[747] and had under divine direction

[747] Note by Ḥaḍrat Mirza Bashir Ahmad[ra]: Dowie was an American. He was a bitter enemy of Islam and a devout supporter of Christianity. He claimed to be an apostle. In spite of repeated admonitions from the Promised Messiah[as], his attitude remained unchanged. Rather, he increased in pride, audacity and mischief. Finally, a prayer-duel took place between him and the Promised Messiah[as] which was published in many newspapers in Europe and America. (For details see *Tatimmah Ḥaqīqatul-Waḥī*, pp. 71–72, *Rūḥānī Khazā'in*, vol. 22, pp. 506–507)

The Promised Messiah[as] says:

> His end was such that he was afflicted in every aspect of his life. He was proved dishonest; it was proved that he was addicted to liquor, which he had himself declared unlawful. To his great dismay he was expelled from Zion City, which he had founded and built at a huge cost. He was deprived of seventy million of cash which he had in his possession; and his wife and son turned against him. His father announced that he was a bastard…. Finally, he suffered a stroke of paralysis and was carried about like a log of wood. As the result of all these afflictions, he went insane… and finally breathed his last in great sorrow and misery in the first week of March 1907.

[Tatimmah Ḥaqīqatul-Waḥī, pp. 76–77, Rūḥānī Khazā'in, vol. 22, pp.512–513]

stated therein: Whether Dowie enters into a *mubāhalah* [prayer duel] with me or not, he will not escape God's chastisement and God will decide between the false and the true.

[Tatimmah Ḥaqīqatul-Waḥī, p. 73 footnote, Rūḥānī Khazā'in, vol. 22, p. 509, footnote]

August 24, 1903

(A) I saw in a dream that a cat sought to attack a pigeon belonging to us. It would not desist despite my repeated efforts to turn it away. Then I cut off its nose and though it was bleeding it still persisted in its effort. Then I caught hold of it by its neck and started rubbing its face on the ground but it continued to raise it, till in the end I said: Let us hang it.

[al-Badr, vol. 2, no. 34, September 11, 1903, p. 365 *and* Notebook of the Revelations of the Promised Messiah[as], p. 15]

(B) Then I saw my face in a mirror in my dream and it looked awe-inspiring and bright.

[Notebook of the Revelations of the Promised Messiah[as], p. 15]

September 1, 1903

The Promised Messiah[as] said:

In my dream the following phrase escaped my lips:

[English] ***Fair man***

[al-Badr, vol. 2, no. 24, September 11, 1903, p. 366]

September 2, 1903

The Promised Messiah[as] said:

I was feeling weak in consequence of diarrhea and then saw in a light slumber two men with pistols standing one on either side of me and the revelation came:

فِیْ حِفَاظَۃِ اللّٰہِ۔[748]

**[al-Badr, vol. 2, no. 35, September 18, 1903, p. 380 *and*
al-Ḥakam, vol. 7, no. 36, September 30, 1903, p. 15]**

September 5, 1903[749]

I saw in a vision that a very long branch of a cypress tree… which was very lovely and green had been cut down in our garden. Someone was holding it in his hand when another person said that it should be planted next to the jujube tree[750] which had been cut down before and that thus it would grow up again. At the same time I received the revelation:

کابل سے کاٹا گیا اور سیدھا ہماری طرف آیا

[Urdu] Was cut off from Kabul and came straight to us.

I interpreted this to mean that the blood of the deceased, martyr [Ṣāḥibzādah ‘Abdul-Laṭīf[ra]], has fallen upon the ground like a seed and would become very fruitful and would add to the numbers of our Community.

**[Tadhkiratush-Shahādatain, p. 55, Rūḥāni Khazā’in, vol. 20, p, 57;
Review of Religions, vol. 2, no. 11, 12, November, December 1903, p. 450]**

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[748] **[Arabic] In Allah’s protection** [Publishers]

[749] This date is recorded on page 16 in the *Notebook of the Revelations of the Promised Messiah*[as]. [Abdul Latif Bahawalpuri]

[750] Note by Maulānā Abdul Latif Bahawalpuri: Ḥaḍrat Khalīfatul Masīḥ II[ra] applied this vision to the two martyrs (Ṣāḥibzādah Sayyed ‘Abdul-Laṭīf[ra] and Maulavī Ni‘matullah) and said: The jujube tree that was cut earlier refers to Sayyed ‘Abdul-Laṭīf[ra]. Referring to him as jujube indicates that he was fruitful, that is, had children. The branch of the cypress tree indicates that the branch that would be cut off after the jujube would be without fruit. Accordingly, Maulavī Ni‘matullah was not yet married when he was martyred.

[al-Faḍl, vol. 12, no. 64, December 11, 1924, p. 5]

September 9, 1903

The Promised Messiah[as] said: I received the revelation:

سَلَامٌ عَلَيْكُمْ طِبْتُمْ[751]

Then, as I was thinking of the epidemic, God Almighty conveyed it to me that, as a remedy against it, Allah should be remembered in His following attributes:

يَا حَفِيْظُ۔ يَا عَزِيْزُ۔ يَا رَفِيْقُ[752]

Rafīq [Companion] is a new attribute of God which has never been mentioned previously among divine attributes.

[al-Badr, vol. 2, no. 35, September 18, 1903, p. 280 *and* al-Ḥakam, vol. 7, no. 36, September 30, 1903, p. 15]

September 10, 1903

I saw in a dream that I was holding in my hand a book written by some opponent of mine. I was washing it out with water and someone was pouring water over it. Then I noticed that all the writing in it had been washed out and that the paper was now completely white [without any writing on it], except on the title page where a name or something like it had been left.

[Notebook of the Revelations of the Promised Messiah[as], p. 17]

September 21, 1903

رسول اللہ صلی اللہ علیہ وسلم پناہ گزیں ہوئے قلعۂ ہند میں۔

[Urdu] The Messenger of Allah, on whom be the peace and blessings of Allah, has taken shelter in the fortress of India.

[Notebook of the Revelations of the Promised Messiah[as], p. 17 *and* al-Ḥakam, vol. 7, no. 46, 47, December 17, 24, 1903, p. 15 *and* al-Badr, vol. 3, no. 1, January 1, 1904, p. 6 footnote]

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751 **[Arabic] Peace be on you, be happy.** [Publishers]

752 **[Arabic] O Protector, O Almighty, O Companion.** [Publishers]

September 23, 1903

al-Badr reports that the Promised Messiah[as] narrated the following dream upon rising in the morning:

I had taken up a pen to write. I observed that its point was broken. Thereupon I said: Put on to it one of the nibs that had been sent by Muḥammad Afḍal. While those nibs were being looked for, I woke up....

If someone would take the time out from worldly occupations and stay with me, he would witness a running river of prophecies being fulfilled like the one of yesterday concerning a pen.[753]

[al-Badr, vol. 2, no. 37, October 2, 1903, p. 390]

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[753] *al-Badr* reports that:

After 10 a.m. the case brought by Karam Dīn against the Promised Messiah[as] and Ḥakīm Faḍl Dīn was brought up. Khwājah Ṣāḥib presented a request on behalf of Ḥakīm Faḍl Dīn that the charges made by Maulavī Karam Dīn are the same for the investigation of which I have brought a case against Karam Dīn. Therefore the present case should be postponed till the earlier cases are decided. The lawyers on both side entered into a debate on this issue and the court decided to postpone the decision to the following day. In the evening the Promised Messiah[as] received the revelation: خوش وخرم باش **[Persian] Be glad and happy.** On the 24th the case brought by Sheikh Ya‘qūb ‘Alī Editor *al-Ḥakam* against Maulavī Karam Dīn and the Editor of *Sirājul-Akhbār* of Jehlum was to be heard. But since the testimony of the plaintiff was not available, the case was postponed to October 21, 1903. Since the court had not yet rendered a decision of the discussion of the previous day, Khwājah Ṣāḥib wanted to bring up additional legal points. After hearing him, the court decided after 1 p.m. that the plea for postponement be turned down. Thus the words of God, which He conveyed to His apostle on the 22nd in the evening and which he had narrated on the morning of the 23rd were fulfilled.

[al-Badr, vol. 2, no. 37, October 2, 1903, p. 390]

September 23, 1903

خوش وخورم باش۔[754]

[al-Badr, vol. 2, no. 37, October 2, 1903, p. 390]

1903

يَآ اَحْمَدُ جُعِلْتَ مُرْسَلًا

[Arabic] O Aḥmad, you have been made a Messenger.

This means that as I have deserved the name Aḥmad as a manifestation and reflection of Aḥmad, though my name is Ghulām Aḥmad; in the same way, as a manifestation and a reflection, I deserve the title Prophet, for Aḥmad was a Prophet and Prophethood cannot be severed from him.

[Tadhkiratush-Shahādatain, p. 43, Rūḥānī Khazā'in, vol. 20, pp. 45–46; Review of Religions, vol. 2, no. 11, 12, November, December, 1903, p. 441]

1903

At a time when Qadian was afflicted with the plague my son Sharīf Aḥmad fell ill and appeared to be suffering from very high fever like typhoid. He lost consciousness and beat about his arms in that condition. I thought to myself that no one was immortal but if the boy died while plague was raging in Qadian, my enemies would call this fever the plague and would treat the holy revelation that had been vouchsafed to me as false:

اِنِّیْ اُحَافِظُ کُلَّ مَنْ فِی الدَّارِ

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[754] **[Persian] Be glad and happy.** [Publishers]

Note by Ḥaḍrat Maulānā Jalal-ud-Din Shams[ra]: This revelation was received during the court case of Karam Dīn.

Meaning that [Arabic] I shall safeguard from the plague all who dwell in this house.

This caused me indescribable distress. About midnight his condition deteriorated and I feared that it was not ordinary sickness but some other problem. I cannot describe the pain that I experienced from the thought that if, God forbid, the boy dies, the hard-hearted enemies would have much material to cover up the truth. In this condition I made my ablutions and stood up in Prayer and immediately I perceived that I had been put in a state of mind which is a manifest sign for the acceptance of prayer. I call God to witness, in whose hand is my life, that I had just completed about three *rak'āt* when **I saw in a vision that the boy had recovered completely**. Then the state of vision was over and I saw the boy sitting in full consciousness upon the *chār-pā'ī* [cot] and asked for water. I had completed the four *rak'āt*. I gave him water immediately and I put my hand on his body and found that there was no sign of temperature and his restlessness and unconsciousness had completely disappeared. He was completely healthy. I was thus bestowed fresh faith in the acceptance of prayer through witnessing this spectacle of Divine Power.

[Ḥaqīqatul-Waḥī, pp. 84–85 footnote,
Rūḥānī Khazā'in, vol. 22, pp. 87–88, footnote]

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A few years back[755] I had said in a vision about my son Sharīf Aḥmad:

اَب تُو ہماری جگہ بیٹھ اور ہم چلتے ہیں۔

[755] Since it has not been possible to determine the year of the revelation precisely, it is being recorded together with the vision mentioned above. [Abdul Latif Bahawalpuri]

[Urdu] Now you sit down in my place and I shall leave.

[Badr, vol. 6, no. 1, 2, January 10, 1907, p. 3 *and* al-Ḥakam, vol. 11, no. 1, January 10, 1907, p. 1]

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اَتٰی اَمْرُ اللّٰہِ فَلَا تَسْتَعْجِلُوْہُ۔ بِشَارَۃٌ تَلَقَّاھَا النَّبِیُّوْنَ۔ اِنَّ اللّٰہَ مَعَ الَّذِیْنَ اتَّقَوْا وَّالَّذِیْنَ ھُمْ مُّحْسِنُوْنَ۔ اِنَّہٗ قَوِیٌّ عَزِیْزٌ۔ وَاِنَّہٗ غَالِبٌ عَلٰی اَمْرِہٖ وَلٰکِنَّ اَکْثَرَ النَّاسِ لَا یَعْلَمُوْنَ۔ اِنَّمَا اَمْرُہٗ اِذَا اَرَادَ شَیْئًا اَنْ یَّقُوْلَ لَہٗ کُنْ فَیَکُوْنُ۔ اَتَفْتَرُوْنَ مِنِّیْ، وَاِنَّا مِنَ الْمُجْرِمِیْنَ مُنْتَقِمُوْنَ۔ یَقُوْلُوْنَ اِنْ ھٰذَآ اِلَّا قَوْلُ الْبَشَرِ وَاَعَانَہٗ عَلَیْہِ قَوْمٌ اٰخَرُوْنَ۔ جَاھِلٌ اَوْ مَجْنُوْنٌ۔ قُلْ اِنْ کُنْتُمْ تُحِبُّوْنَ اللّٰہَ فَاتَّبِعُوْنِیْ یُحْبِبْکُمُ اللّٰہُ۔ اِنَّا کَفَیْنٰکَ الْمُسْتَھْزِئِیْنَ۔ اِنِّیْ مُھِیْنٌ مَّنْ اَرَادَ اِھَانَتَکَ، وَاِنِّیْ مُعِیْنٌ مَّنْ اَرَادَ اِعَانَتَکَ۔ وَاِنِّیْ لَا یَخَافُ لَدَیَّ الْمُرْسَلُوْنَ۔ اِذَا جَآءَ نَصْرُ اللّٰہِ وَالْفَتْحُ وَتَمَّتْ کَلِمَۃُ رَبِّکَ، ھٰذَا الَّذِیْ کُنْتُمْ بِہٖ تَسْتَعْجِلُوْنَ۔ وَاِذَا قِیْلَ لَھُمْ لَا تُفْسِدُوْا فِی الْاَرْضِ قَالُوْٓا اِنَّمَا نَحْنُ مُصْلِحُوْنَ۔ اَلَآ اِنَّھُمْ ھُمُ الْمُفْسِدُوْنَ۔ وَاِنْ یَّتَّخِذُوْنَکَ اِلَّا ھُزُوًا۔ اَھٰذَا الَّذِیْ بَعَثَ اللّٰہُ۔ بَلْ اَتَیْنٰھُمْ بِالْحَقِّ فَھُمْ لِلْحَقِّ کٰرِھُوْنَ۔ وَسَیَعْلَمُ الَّذِیْنَ ظَلَمُوْٓا اَیَّ مُنْقَلَبٍ یَّنْقَلِبُوْنَ۔ سُبْحَانَہٗ وَتَعَالٰی عَمَّا یَصِفُوْنَ۔ وَیَقُوْلُوْنَ لَسْتَ مُرْسَلًا۔ قُلْ عِنْدِیْ شَھَادَۃٌ مِّنَ اللّٰہِ فَھَلْ اَنْتُمْ تُؤْمِنُوْنَ۔ اَنْتَ وَجِیْہٌ فِیْ حَضْرَتِیْ۔ اِخْتَرْتُکَ لِنَفْسِیْ۔ اِذَا غَضِبْتَ غَضِبْتُ۔ وَکُلَّمَا اَحْبَبْتَ اَحْبَبْتُ۔ یَحْمَدُکَ اللّٰہُ مِنْ عَرْشِہٖ۔ یَحْمَدُکَ اللّٰہُ وَیَمْشِیْٓ اِلَیْکَ۔ اَنْتَ مِنِّیْ بِمَنْزِلَۃٍ لَّا یَعْلَمُھَا الْخَلْقُ۔ اَنْتَ مِنِّیْ بِمَنْزِلَۃِ تَوْحِیْدِیْ وَتَفْرِیْدِیْ۔ اَنْتَ مِنْ مَّآءِنَا وَھُمْ مِّنْ فَشَلٍ۔ اَلْحَمْدُ لِلّٰہِ الَّذِیْ جَعَلَکَ الْمَسِیْحَ ابْنَ مَرْیَمَ۔ وَعَلَّمَکَ مَا لَمْ تَعْلَمْ۔ قَالُوْٓا اَنّٰی لَکَ ھٰذَا۔ قُلْ ھُوَ اللّٰہُ عَجِیْبٌ لَّا رَآدَّ لِفَضْلِہٖ۔ لَا یُسْئَلُ عَمَّا یَفْعَلُ وَھُمْ یُسْئَلُوْنَ۔ اِنَّ رَبَّکَ فَعَّالٌ لِّمَا یُرِیْدُ۔ خَلَقَ اٰدَمَ فَاَکْرَمَہٗ۔ اَرَدْتُّ اَنْ اَسْتَخْلِفَ فَخَلَقْتُ اٰدَمَ۔ وَقَالُوْٓا اَتَجْعَلُ فِیْھَا مَنْ یُّفْسِدُ فِیْھَا، قَالَ اِنِّیْٓ اَعْلَمُ مَا لَا تَعْلَمُوْنَ۔ یَقُوْلُوْنَ اِنْ ھٰذَآ اِلَّا اخْتِلَاقٌ۔ قُلِ اللّٰہُ ثُمَّ ذَرْھُمْ فِیْ خَوْضِھِمْ یَلْعَبُوْنَ۔

وَبِالْحَقِّ اَنْزَلْنَاهُ وَبِالْحَقِّ نَزَلَ۔ وَمَآ اَرْسَلْنٰكَ اِلَّا رَحْمَةً لِّلْعٰلَمِيْنَ۔ يَآ اَحْمَدِيْ اَنْتَ مُرَادِيْ وَمَعِيْ۔ سِرُّكَ سِرِّيْ۔ شَانُكَ عَجِيْبٌ وَّ اَجْرُكَ قَرِيْبٌ۔ اِنِّيْٓ اَنْزَلْتُكَ وَاخْتَرْتُكَ۔ يَاْتِيْكَ زَمَنٌ كَمِثْلِ زَمَنِ مُوْسٰى۔ وَلَا تُخَاطِبْنِيْ فِي الَّذِيْنَ ظَلَمُوْٓا اِنَّهُمْ مُّغْرَقُوْنَ۔ وَيَمْكُرُوْنَ وَيَمْكُرُ اللّٰهُ وَاللّٰهُ خَيْرُ الْمَاكِرِيْنَ۔ اِنَّهٗ كَرِيْمٌ تَمْشِيْ اَمَامَكَ وَعَاذِيْ لَكَ مَنْ عَاذٰى، وَسَوْفَ يُعْطِيْكَ رَبُّكَ فَتَرْضٰى۔ اِنَّا نَرِثُ الْاَرْضَ نَاْكُلُهَا مِنْ اَطْرَافِهَا۔ لِتُنْذِرَ قَوْمًا مَّآ اُنْذِرَ اٰبَآؤُهُمْ وَلِتَسْتَبِيْنَ سَبِيْلُ الْمُجْرِمِيْنَ۔ قُلْ اِنِّيْٓ اُمِرْتُ وَاَنَا اَوَّلُ الْمُؤْمِنِيْنَ۔ قُلْ يُوْحٰٓى اِلَيَّ اَنَّمَآ اِلٰهُكُمْ اِلٰهٌ وَّاحِدٌ۔ وَالْخَيْرُ كُلُّهٗ فِي الْقُرْاٰنِ۔ لَا يَمَسُّهٗٓ اِلَّا الْمُطَهَّرُوْنَ۔ فَبِاَيِّ حَدِيْثٍۢ بَعْدَهٗ تُؤْمِنُوْنَ۔ يُرِيْدُوْنَ اَنْ لَّا يَتِمَّ اَمْرُكَ، وَاللّٰهُ يَاْبٰٓى اِلَّآ اَنْ يُّتِمَّ اَمْرَكَ۔ وَمَا كَانَ اللّٰهُ لِيَذَرَكَ حَتّٰى يَمِيْزَ الْخَبِيْثَ مِنَ الطَّيِّبِ۔ هُوَ الَّذِيْٓ اَرْسَلَ رَسُوْلَهٗ بِالْهُدٰى وَدِيْنِ الْحَقِّ لِيُظْهِرَهٗ عَلَى الدِّيْنِ كُلِّهٖ۔ وَكَانَ وَعْدُ اللّٰهِ مَفْعُوْلًا۔ اِنَّ وَعْدَ اللّٰهِ اٰتٍ۔ وَرَكَلَ وَرَكٰى۔ يَعْصِمُكَ اللّٰهُ مِنَ الْعِدَا، وَيَسْطُوْ بِكُلِّ مَنْ سَطَا۔ حَلَّ غَضَبُهٗ عَلَى الْاَرْضِ۔ ذٰلِكَ بِمَا عَصَوْا وَّكَانُوْا يَعْتَدُوْنَ۔ اَلْاَمْرَاضُ تُشَاعُ وَالنُّفُوْسُ تُضَاعُ۔ اَمْرٌ مِّنَ السَّمَآءِ۔ اَمْرٌ مِّنَ اللّٰهِ الْعَزِيْزِ الْاَكْرَمِ۔ اِنَّ اللّٰهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتّٰى يُغَيِّرُوْا مَا بِاَنْفُسِهِمْ۔ اِنَّهٗٓ اٰوَى الْقَرْيَةَ۔ لَا عَاصِمَ الْيَوْمَ اِلَّا اللّٰهُ۔ اِصْنَعِ الْفُلْكَ بِاَعْيُنِنَا وَوَحْيِنَا۔ اِنَّهٗ مَعَكَ وَمَعَ اَهْلِكَ۔ اِنِّيْٓ اُحَافِظُ كُلَّ مَنْ فِي الدَّارِ اِلَّا الَّذِيْنَ عَلَوْا مِنِ اسْتِكْبَارٍ۔ وَاُحَافِظُكَ خَاصَّةً۔ سَلٰمٌ قَوْلًا مِّنْ رَّبٍّ رَّحِيْمٍ۔ سَلٰمٌ عَلَيْكُمْ طِبْتُمْ وَامْتَازُوا الْيَوْمَ اَيُّهَا الْمُجْرِمُوْنَ۔ اِنِّيْ مَعَ الرَّسُوْلِ اَقُوْمُ وَاُفْطِرُ وَاَصُوْمُ وَاَلُوْمُ مَنْ يَّلُوْمُ۔ وَاُعْطِيْكَ مَا يَسُدُّ وُمُ۔ وَاَجْعَلُ لَكَ اَنْوَارَ الْقُدُّوْمِ۔ وَلَنْ اَبْرَحَ الْاَرْضَ اِلَى الْوَقْتِ الْمَعْلُوْمِ۔ اِنِّيْٓ اَنَا الصَّاعِقَةُ وَاِنِّيْٓ اَنَا الرَّحْمٰنُ ذُو اللُّطْفِ وَالنَّدٰى۔

Translation: [Arabic] Allah's decree is coming, so do not be in hurry. This is the good news which has been given to the Prophets since eternity. Allah is with those who adopt righteousness, that is, with respect, modesty and fear of Allah, they forsake even those ways of thinking which can be suspected as sinfulness and disobedience and do not take

any daring step, but are fearful when they conceive of carrying out any action or word; and Allah is with those who are sincere in their devotion to Him and do good deeds to His servants. He is the Strong, the Mighty. He is Supreme over everything but most people know it not. When He determines a matter, He directs it: Be; and it is. Can you flee from Me? We shall exact retribution from the guilty ones. They say: 'These are the words of a man and other people have helped him over it. He is ignorant or mad.' Tell them: If you want to be the friends of Allah, then follow me, so Allah may become your friend. We shall suffice you against those who mock you. I shall humiliate him who designs to humiliate you; and I shall help him who designs to help you. I am such that My Messengers are not afraid in My Presence. When Allah's help arrives and the victory and the word of your Lord is fulfilled, it will be said: This is what you desired to be hastened? When it is said to them: Create not disorder in the land; they retort: 'We but desire to bring about peace.' Take note, they are the disorderly. They have made you a target of mockery and they jokingly say: 'Is this the one whom Allah has raised?' This is what they say. The fact is that We have brought them the truth, but they dislike to accept the truth. The wrongdoers will soon know which way they are turned away. God is Holy and far above the calumnies which they attribute to Him. They say: 'You have not been commissioned by God'. Tell them: I have with me proof from Allah, then will you believe? You have a high standing in My presence. I have chosen you for Myself. When you are angry with someone, I am angry with him and

when you love something, I love it. Allah praises you from His Throne. Allah praises you and is walking towards you. You have a standing with Me of which the people have no knowledge. You are to Me like My Unity and Uniqueness. You are from Our water and they are from cowardice. All praise belongs to Allah, Who has made you Masīḥ Ibn-e-Maryam[as] [Messiah, son of Mary], and has taught you that which you did not know. People said: 'Whence have you obtained this status?' Tell them: My God is Wonderful; no one can hinder His grace. He is not called to account for that which He does, but they are called to account for what they do. Your Lord, most surely, does that which He determines. He created Ādam[as] and bestowed honour upon him. I determined to appoint a vicegerent in this age in the earth and so I created this Ādam[as] [Adam]. They said: 'Will you make a vicegerent of one who creates disorder on earth, that is, creates disunity.' He said: The things that are known to Me are not known to you. They say: 'This is but imposture'. Tell them: God has established this Community and after saying this leave them occupied with their sport. We have sent it down with truth and to meet a real need. We have sent you as a general mercy for the whole world. O My Aḥmad! You are My purpose and you are with Me. Your secret is My secret. Your status is wonderful and your reward is near. I have illumined you and have chosen you. A time will come upon you like the time of Mūsā[as] [Moses]. Do not supplicate Me on behalf of the wrongdoers, because they will be drowned. These people will plan and Allah will plan and Allah is the Best of planners. He is the Benevolent One Who walks in front of you and

considers your enemy to be His enemy. Soon He will bestow upon you that which will please you. We shall inherit the earth and shall eat into it from its boundaries, so that you might warn a people whose ancestors have not been warned and that the way of the guilty ones might become manifest. Say: I have been commissioned and I am the first of believers. Say: It is revealed to me that your God is One God and that all good is comprehended in the Qur'an. It is only the pure who penetrate to its true meanings and verities. Then in what *ḥadīth* will you believe, leaving it aside? They desire that your affair might be left uncompleted but Allah's will is to bring your matter to its perfection. Allah would not leave you till the foul has been separated from the pure. God is He Who has sent His Messenger (that is my humble self) with guidance and the religion of truth so that He might make this religion prevail over all religions; and Allah's promise was bound to be fulfilled one day. Allah's promise has come. He has put down His foot and filled the gap. Allah will safeguard you against your enemies and will attack him who attacks you unjustly. His wrath has descended upon the earth because people were bent upon sinfulness and exceeded in their transgression. Diseases will be spread in the country and people will die of diverse causes. This matter has been determined in heaven. It is a command from Allah, the Mighty, the Noble. Allah will not change what has befallen the nation till they carry out a change in their hearts. He will provide shelter to the town, Qadian, after a brief trial. There is no security today except in Allah. Construct the ark under Our supervision and according to Our

direction. The All-Powerful God is with you and with the people who belong to you. I shall safeguard all those who dwell in this house, except the ones who think highly of themselves out of arrogance, that is, are not perfect in obedience. And security from Me will always be with you in particular. There is peace from the Merciful Lord. Peace be on you, you are a pure soul. Step aside today, O ye guilty ones. I shall stand with My Messenger and shall observe a fast and shall break the fast, and shall rebuke him who rebukes you and shall bestow upon you that which shall endure forever. I shall bestow upon you the light of My manifestation. I shall not depart from the land till the expiry of the fixed term, that is, the manifestation of My wrath will not abate. I am the Lightning and I am the Gracious One, the Lord of bounty and forgiveness.

[Tadhkiratush-Shahādatain, pp. 3–7, Rūḥānī Khazā'in, vol. 20, pp. 4–9; Review of Religions, vol. 2, no. 11, 12, November, December, 1903, pp. 407–412]

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Hearken, all ye people, this is the prophecy of Him Who has created the heavens and the earth. He will spread this Jamā'at of His in all lands and will make it prevail over all through reason and argument. The days are coming, and are indeed near, when this will be the only faith to be mentioned with honour in the world. God will bless this faith and this Movement in a remarkable and extraordinary way and will frustrate everyone who designs to destroy it. This superiority will endure forever till the Judgment Day... Bear it in mind that no one will descend from heaven. All our opponents, who are alive today, will die... and their children, who remain behind them, will die... and then their children's children will die and none of them will see the

son of Maryam[as] [Mary] descending from heaven. Then God will create unrest in their hearts that the time of the dominance of the cross had elapsed and the world had taken on another aspect and yet 'Isā[as] [Jesus], son of Maryam[as] [Mary], had not descended from heaven. Then suddenly all men of understanding will be weary of this doctrine. The third century from today would not have elapsed when all who wait for 'Isā[as] [Jesus] to descend from heaven, whether Muslims or Christians, will give up this doctrine in hopeless despair and disgust. Then there will be only one religion and one leader. I have come to sow the seed and the seed has been sown by my hand. It will now grow and flourish and there is no one who can hinder it.

[Tadhkiratush-Shahādatain, pp. 64–65, Rūḥānī Khazā'in, vol. 20, pp. 66–67; Review of Religions, vol. 2, no. 11, 12, November, December, 1903, p. 455, 456]

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Do not think that the Āryas, that is the Hindūs who follow Dayānand, amount to any thing..... Millions of you will be alive and shall witness the disappearance of this faith.

[Tadhkiratush-Shahādatain, pp. 65–66, Rūḥānī Khazā'in, vol. 20, pp. 67–68; Review of Religions, vol. 2, no. 11, 12, November, December, 1903, p. 456]

1903

It was my intention to complete this booklet before October 16, 1903 when I had to go to Gurdaspur in connection with a case… and to take it with me. But it so happened that I had a severe attack of pain in the kidney and I was much afraid that the task would remain incomplete. I only had a couple of days and if the kidney pain, which is a serious ailment, lasted for two to four days, I would not be able to complete this task. Then God Almighty put it into my mind that I should supplicate Him in this connection. At about 3

a.m. I told the members of my household that I would supplicate and they should say Āmīn to my supplication. Then in the same painful condition I put up my supplication basing it upon my desire to complete this booklet in which I had intended to set forth the event of the martyrdom of Ṣāḥibzādah ʻAbdul-Latīf[ra]. Immediately a light slumber overtook me and I received the revelation:

سَلَامٌ قَوْلًا مِّنْ رَّبٍّ رَّحِيْمٍ

That is [Arabic] There is peace and security. This is the word from the Merciful Lord.

I call to witness Him in Whose hand is my life that before 6 a.m. I had recovered completely and the same day I was able to write down about one half of the booklet. فَالْحَمْدُ لِلّٰهِ عَلٰى ذٰلِكَ [All praise belongs to Allah for this.]

[Tadhkiratush-Shahādatain, pp. 72–73, Rūḥānī Khazā'in, vol. 20, pp. 74–75; Review of Religions, vol. 2, no. 11, 12, November, December, 1903, p. 461]

October 13, 1903

سَبَّحَكَ اللّٰهُ وَرَافَاكَ۔

خدا ترا از عیوب منزہ کرد۔ و با تو موافقت کرد۔

[Notebook of the Revelations of the Promised Messiah[as], p. 18]

Translation: [Arabic/Persian] Allah has cleansed you of all shortcomings and is in agreement with you.[756]

[Ḥaqīqatul-Waḥī, p. 95, Rūḥānī Khazā'in, vol. 22, p. 99]

October 22, 1903

اِنِّيْ مَلَكْتُ الشَّرْقَ وَالْغَرْبَ۔[757]

[Notebook of the Revelations of the Promised Messiah[as], p. 18]

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[756] Meaning of the Arabic and Persian revelations is the same. [Publishers]

[757] **[Arabic] To Me belong the East and the West.** [Publishers]

October 25, 1903

اِنِّیْ اُنَوِّرُ کُلَّ مَنْ فِی الدَّارِ۔ ظَفَرٌ مِّنَ اللّٰہِ وَ فَتْحٌ مُّبِیْنٌ۔
ظَفَرٌ وَّ فَتْحٌ مِّنَ اللّٰہِ۔ فخر احمد۔ اِنِّیْ نَذَرْتُ لِلرَّحْمٰنِ صَوْمًا۔ 758

[Notebook of the Revelations of the Promised Messiah[as], p. 18]

October 25, 1903

Ḥaḍrat Maulānā ‘Abdul-Karīm wrote in *al-Badr*:

‘Abdur-Raḥīm, the youngest son of our respected Navvāb Muḥammad ‘Alī Khān, fell seriously ill of a fever which continued for a fortnight. His senses were disturbed, he experienced episodes of faintness, and finally he began to experience burning sensations... The Promised Messiah, may peace and blessings be on him, was requested every day to pray and he was continuously praying for him. On October 25, the Promised Messiah[as] was told with great agony that his life was almost despaired of. His compassionate and merciful self was praying for him in *tahajjud* when it was disclosed to him in a divine revelation that:

تقدیر مبرم ہے اور ہلاکت مقدر

[Urdu] The decree is unchangeable and his death had been decreed.

…The Promised Messiah[as] said: I was severely distressed at this awe-striking revelation and quite involuntarily the words escaped my lips: **O Allah, if there is no time left for supplication, I beg to intercede, for there is time for**

758 **[Arabic] I shall illumine everyone in this house. Success from Allah and clear victory. Success and victory from Allah. [Urdu] The pride of Aḥmad. [Arabic] I am observing a fast as an offering to the Gracious One.** [Publishers]

intercession. Immediately thereafter, I received the revelation:

يُسَبِّحُ لَهٗ مَنْ فِي السَّمٰوٰتِ وَمَنْ فِي الْاَرْضِ مَنْ ذَا الَّذِيْ يَشْفَعُ عِنْدَهٗٓ اِلَّا بِاِذْنِهٖ[759] [760]

This majestic revelation made me tremble and I was struck with fear and awe that I had interceded without leave. One or two minutes later I received the revelation:

اِنَّكَ اَنْتَ الْمَجَازُ[761]

That is [Arabic] You have permission.

Thereafter, ‘Abdur-Raḥīm made a recovery stage by stage and whoever looked at him was filled with gratitude to God Almighty and admitted that one who was dead had no doubt been brought back to life.

[al-Badr, vol. 2, no. 41–42, October 29, November 18, 1903, p. 321, written by Ḥaḍrat Maulavī ‘Abdul-Karīm[ra] on October 29, 1903]

About 1903

About three years ago I was shown in a vision one morning that my son Mubārak Aḥmad had run up to me in great perturbation. He was restless and disturbed and said: ‘Father, water’ that is, he asked for water…

Thereafter we went straight to our garden at about 8 a.m. and Mubārak Aḥmad was also with us. He was about four years old at the time and started playing with some other children in a corner of the garden. I was standing under a

[759] **[Arabic] Whoever is in the heavens, and whoever is in the earth, glorifies Him. Who is it that will intercede with Him except by His permission?** [Publishers]

[760] The *Notebook of the Revelations of the Promised Messiah*[as] has the word لِلّٰهِ in place of لَهٗ above. [Abdul Latif Bahawalpuri]

[761] The *Notebook of the Revelations of the Promised Messiah*[as] records this revelation as وَاِنَّكَ اَنْتَ. [Abdul Latif Bahawalpuri]

tree and suddenly saw Mubārak Aḥmad running fast towards me in great perturbation and when he reached me, all that he could utter was: ‘Father, water’; and then he seemed to become unconscious. The well was at about fifty steps from the place where I was. I picked him up and carried him in my arms, as rapidly as I could manage, to the well and poured some water into his mouth. When he gained consciousness and was somewhat restored, I asked him what had happened and he told me that at the suggestion of some of his playmates, he had swallowed a large quantity of salt which obstructed his breathing and nearly choked him. God, of His grace, restored him in the manner I have described and the vision that I had seen was fulfilled.

[Ḥaqīqatul-Waḥī, p. 385, Rūḥānī Khazā’in, vol. 22, pp. 399–400]

November 22, 1903

[I saw in my dream that] I was sitting near a grave and the person who had been buried in the grave was sitting opposite to me. It passed through my mind that I should supplicate on this occasion in respect of many important matters and that this person should say Āmīn to my supplications. I started my supplications, some of which I remember and others I have forgotten. To all these he said a hearty Āmīn.

One of my prayers was: Lord, foster my Movement and lend it Your help and support. Some of my supplications were for my friends. In the middle of all this, I thought I should supplicate that my age might be extended to 95 years. I supplicated to that end but he did not say Āmīn to it. I asked him the reason, and he remained silent, but I persisted in my request and urged him very vehemently to say Āmīn. After a long time, he agreed and I supplicated:

Lord prolong my life to 95 years and he said Āmīn to it. I inquired from him how it was that he had readily said Āmīn to my other prayers but had made difficulties about saying Āmīn to this one. He made many excuses which have escaped my memory but the substance of some of them was: When we say Āmīn, our responsibility becomes very heavy.

[al-Badr, vol. 2, no. 47, December 16, 1903, p. 374 *and* al-Ḥakam, vol. 7, no. 46, 47, September 17, 24, 1903, p. 15 *and* Notebook of the Revelations of the Promised Messiah[as], p. 19 (with variation of some words)]

November 22, 1903

Ramaḍān 1, 1321 AH

مَا اَحْسَنَ شَانَكَ[762]

Prayer was offered at the time of serious illness.

[Notebook of the Revelations of the Promised Messiah[as], pp. 19–20]

November 23, 1903

On the 2nd of Ramaḍān, I saw in my dream that Ḥurmat Bībī, paternal aunt of Sulṭān Aḥmad, came to me in a house which resembled the *dharamsāla*[763] of Sikhs. She appeared to be in a hostile mood and tossed a black rod at me which I parried with my white stick. Then I said to her: Were I a person moved by selfish motives, you could destroy me but if I am not moved by selfish motives you cannot destroy me.

[Notebook of the Revelations of the Promised Messiah[as], p. 19]

[762] **[Arabic] How excellent is your condition.** [Publishers]

[763] Literally means rest house. [Publishers]

November 26, 1903

میری فتح ہوئی میرا غلبہ ہوا۔

[Urdu] I have been given victory, I have triumphed.

[Notebook of the Revelations of the Promised Messiah[as], p. 19]

November 26, 1903

اِنِّیْ اُمِرْتُ لِلرَّحْمٰنِ فَاْتُوْنِیْ اَجْمَعِیْنَ۔ اِنِّیْ اُمِرْتُ مِنَ الرَّحْمٰنِ
فَاْتُوْنِیْ اَجْمَعِیْنَ۔ اِنِّیْ اُمِرْتُ مِنَ الرَّحْمٰنِ فَاْتُوْنِیْ اَجْمَعِیْنَ۔ [764]

[Notebook of the Revelations of the Promised Messiah[as], p. 19]

November 26, 1903

لَكَ الْفَتْحُ وَلَكَ الْغَلَبَةُ۔[765]

[al-Istiftā' Arabic, p. 76, Rūḥānī Khazā'in, vol. 22, p. 702]

November 1903

ہماری فتح، ہمارا غلبہ

[Urdu] Our victory, our triumph[766]

**[al-Ḥakam, vol. 7, no. 46–47, December 17, 24, 1903, p. 15 *and*
al-Badr, vol. 3, no. 1, January 1, 1904, p. 6]**

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[764] **[Arabic] Verily, I have commanded you for the sake of the Gracious One, so come to me, all of you. Verily, I have been commissioned by the Gracious One, so come to me, all of you. Verily, I have been commissioned by the Gracious One, so come to me, all of you.** [Publishers]

[765] **[Arabic] Yours is the victory and you will triumph.** [Publishers]

[766] In a meeting, reference was being made to the fulfilment of the prophecy about Sa'adullāh. Someone…said: 'This might be too soon to declare that.' The Promised Messiah[as] responded with great emphasis: 'The prophecy has been fulfilled, and I have no hesitation to announce it. I am certain that Allah the Almighty will not falsify this statement. In it is my victory.'

December 2, 1903

I saw in my dream that I was sitting in my house and suddenly the room in the upper story, in which Maulavī ‘Abdul-Karīm resides, fell down with a loud crash. I was much grieved and the thought passed through my mind that my brother, Mirzā Ghulām Qādir, who was in that room, might have been killed. Then it was put in my heart that he was not in that room and had escaped. I saw this dream on Wednesday night, the 12th of Ramadān, and I have supplicated that God Almighty might safeguard me and the members of my family and my friends against the ill effects of this dream. Āmīn, again, Āmīn.

[Notebook of the Revelations of the Promised Messiah[as], p. 20]

December 4, 1903

14 Ramadānul-Mubārak.

When I was considering whether it is better to get an abortion for Maḥmūd’s mother or not, at about 2:30 a.m., I received a revelation:

وَاللّٰہُ مُخْرِجٌ مَّا کُنْتُمْ تَکْتُمُوْنَ۔ بَلَآءٌ وَّ اَنْوَارٌ۔ اِنِّیْٓ اَنَا الرَّحْمٰنُ ثُمَّ اِنِّیْٓ اَنَا الرَّحْمٰنُ۔
خوش باش کہ عاقبت نکو خواہد بود۔ خوش باش کہ عاقبت نکو خواہد بود۔ بستر عیش۔ [767] [768]

Thereupon the Promised Messiah[as] received the revelation which has been published in *al-Ḥakam*, November 30, 1906: لَوْ اَقْسَمَ عَلَی اللّٰہِ لَاَبَرَّہٗ*.

Shortly thereafter, the telegram was received from Ludhiana that Sa‘adullāh had died.

[al-Ḥakam, vol. 11, no. 1, January 10, 1907, p. 15]

* **[Arabic] If he were to take an oath in the name of Allah, He will surely fulfil that which he avers.** [Publishers]

[767] **[Arabic] Allah would bring to light that which you conceal. A trial and lights. I am the Gracious One, again, I am the Gracious One. [Persian] Be glad that the end will be good, be glad that the end will be good. [Persian] Bed of comfort.** [Publishers]

[Notebook of the Revelations of the Promised Messiah[as], p. 20][769]

December 5, 1903

Dream: There is a raised platform next to my house. I desired that a large veranda should be built on that platform for the guests. Then I supplicated that it might be constructed.[770]

[al-Ḥakam, vol. 2, no. 46, 47, December 17, 24, 1903, p. 15 *and* al-Badr, vol. 3, no. 1, January 1, 1904, p. 6 footnote]

December 5, 1903

al-Badr reports that:

Ḥaḍrat Ḥujjatullāh [The Promised Messiah] may peace and blessings be on him, supplicated at Gurdaspur for those of his friends who were present there and also collectively for those who were not present. He prayed by name for those who were present or whose name he recalled, and also collectively for all members of the Jamā‘at, whereupon he received the revelation:

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[768] Note by Syed Abdul Hayee: In a commentary of this revelation the Promised Messiah, may peace be on him, says:

> Today, June 25, 1904, Saturday, the night that comes after Friday, 10 *Rabī’uth-Thānī* 1322 AH. and 10 Hārh 1956 [Bikrāmī] a girl was born to me and was named Amatul Ḥafīẓ. This is the girl about whom I had received the revelation: وَاللّٰهُ مُخْرِجٌ مَّا كُنْتُمْ تَكْتُمُوْنَ
>
> **[Notebook of the Revelation of the Promised Messiah[as], p. 30]**

[769] See also *al-Badr,* volume 3, number 1, January 1, 1904, page 6 and *al-Ḥakam*, volume 7, numbers 46, 47, December 17, 24, 1903, page 15. However, they do not include the third revelation. [Abdul Latif Bahawalpuri]

[770] Note by Ḥaḍrat Maulānā Jalal-ud-Din Shams[ra]: That is how it happened. Instead of just one veranda, the entire guest house and Madrassah Aḥmadiyyah was constructed at the site of that platform.

فَبَشِّرْ لِلْمُؤْمِنِيْنَ[771]

[al-Badr, vol. 3, no. 1, January 1, 1904, p. 6 footnote *and* al-Ḥakam, vol. 7, no. 46, 47, December 17, 24, 1903, p. 15]

December 12, 1903

اِنِّیْ حِمَی الرَّحْمٰنِ

[Arabic] I am the protecting wall[772] of God.

The Promised Messiah[as] said: This revelation refers to me, which indicates that my opponents are devising all kinds of plans. One of [my] Persian verses also expressed the same meaning: اے آنکہ سوئے من بدویدی بصد تبر ازباغباں بترس کہ من شاخ مثمرم [O you who are advancing towards me armed with a hundred hatchets, be warned of the Gardener, for I am a fruit bearing branch.]

[al-Badr, vol. 2, no. 48, December 24, 1903, p. 383]

December 17, 1903

تَرٰی نَصْرًا مِّنْ عِنْدِ اللّٰہِ۔ اَنْتَ مَعِیْ وَاَنَا مَعَکَ۔ اُرِیْحُکَ وَلَا
اُجِیْحُکَ۔ اِنَّ اللّٰہَ مَعَ الَّذِیْنَ اتَّقَوْا وَّالَّذِیْنَ ھُمْ مُّحْسِنُوْنَ۔ غُلِبَتِ الرُّوْمُ فِیْ
اَدْنَی الْاَرْضِ وَھُمْ مِّنْ بَعْدِ غَلَبِھِمْ سَیَغْلِبُوْنَ۔ اِنَّ اللّٰہَ مَعَ الَّذِیْنَ اتَّقَوْا
وَّالَّذِیْنَ ھُمْ مُّحْسِنُوْنَ۔ اُرِیْحُکَ وَلَا اُجِیْحُکَ۔ اَطَالَ اللّٰہُ بَقَآءَکَ۔ کَمَّلَ اللّٰہُ اِعْزَازَکَ۔[773]

[Notebook of the Revelations of the Promised Messiah[as], p. 21]

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[771] **[Arabic] Then good news for the believers.** [Publishers]

[772] On page 21 of the *Notebook of the Revelations of the Promised Messiah[as]*, the Promised Messiah, may peace be on him, has also rendered this word as: 'I am the pasture of God.' [Syed Abdul Hayee]

[773] **[Arabic] You will see the help of Allah. You are with Me and I am with you. I shall give you comfort and shall not wipe you out. Indeed, Allah is with those who are righteous and do their duty to the utmost. The Byzantines have been defeated in the land nearby, but after their defeat they will soon be victorious. Indeed, Allah is with those who are righteous and do their duty to the utmost. I shall give you comfort and shall not wipe you out. May Allah lengthen your days. Allah has perfected your honour.** [Publishers]

December 18, 1903

كُلُّكُمْ ذَاهِبٌ۔ ضرور کامیابی۔ اَکْمَلَ اللّٰہُ کُلَّ مَقْصِدِیْ۔ کُلُّ اَمْرِیْ کُمِّلَ۔
اِنِّیْ مَعَ الرَّسُوْلِ اَقُوْمُ وَاَقْصِدُکَ وَاَرُوْمُ۔ اَنْتَ مَعِیْ وَاَنَا مَعَکَ۔ اُرِیْحُکَ
وَلَآ اُجِیْحُکَ۔ 774, 775

[al-Badr, vol. 3, no. 1, January 1, 1904, p. 6 *and* al-Ḥakam, vol. 7, no. 46–47, December 17–24, 1903, p. 15]

December 19, 1903

(۱) کَبُرَ عِنْدَ اللّٰہِ مَوْتُ ھٰذَا الرَّجُلِ۔

(1) [Arabic] [*The death of this man is a great event in the estimation of Allah.*]

(۲) اولاد کے ساتھ ملائم سلوک کیا جائے گا۔

(2) [Urdu] His children will be treated kindly.[776]

[al-Badr, vol. 3, no. 1, January 1, 1904, p. 6 *and* Notebook of the Revelations of the Promised Messiah[as], p. 21]

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774 **[Arabic] Every one of you will pass away. [Urdu] Sure success. [Arabic] Allah has fulfilled all my purpose. All My affair has been perfected. I shall stand with My Messenger and shall direct My attention and My design towards you. You are with Me and I am with you. I shall give you comfort and will not wipe you out.** [Publishers]

775 *al-Ḥakam* does not include the revelation; اُرِیْحُکَ وَلَآ اُجِیْحُکَ, nor does it include ضرور کامیابی. The *Notebook of the Revelations of the Promised Messiah[as]* also shows a different citation. It includes an extra revelation اُعْطِیْکَ مَا یَدُوْمُ and does not include the revelation numbers 6 and 7. [Jalal-ud-Din Shams]

776 Note by Syed Abdul Hayee: On March 8, 1956 at the time of announcing the *nikāh* of his son Mirzā Aẓher Aḥmad, Ḥaḍrat Khalīfatul Masīḥ II[ra] said:

> Khān Muḥammad Khān was an old companion of the Promised Messiah, may peace and blessings of Allah be on him. He loved the Community so much that when he died on January 1, 1904, the Promised Messiah, may peace be on him,

December 19, 1903

I saw in my dream that someone said: زلزلہ کا ایک دھکہ۔ **A shock of earthquake**, but I did not perceive any earthquake. Neither the wall nor the house was shaking. Thereafter the revelation came:

اِنَّ اللّٰہَ لَا یَضُرُّ۔ اِنَّ اللّٰہَ مَعَ الَّذِیْنَ اتَّقَوْا وَّالَّذِیْنَ ھُمْ مُّحْسِنُوْنَ۔ تَرٰی نَصْرًا مِّنْ عِنْدِ اللّٰہِ وَھُمْ یَعْمَھُوْنَ۔ 777, 778

[al-Badr, vol. 3, no. 1, January 1, 1904, p. 6 *and* al-Ḥakam, vol. 7, no. 46–47, December 17–24, 1903, p. 15]

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said on arriving for *Fajr* Prayer the next morning: 'He said: I have received a revelation today: اہل بیت میں سے کسی شخص کی وفات ہوئی ہے **[Urdu] [Someone from the members of the household has died.]'**

Those present said that everyone in the family of the Promised Messiah[as] was well; so who was the subject of this revelation? The Promised Messiah[as] said that 'Khān Muḥammad Khān of Kapurthala passed away yesterday and this revelation pertains to him. In other words, Allah the Almighty has counted him among *ahl-e-bait* in His revelation.

Later he [the Promised Messiah[as]] also received a revelation about him that: اولاد کے ساتھ نرم سلوک کیا جائے گا. **[Urdu] His children will be treated gently.**'

[al-Faḍl, November 23, 1960, see also Khuṭabāt-e-Maḥmūd, vol. 3, p. 678]

Note by Maulānā Abdul Latif Bahawalpuri: Ḥaḍrat Sheikh Ya'qūb 'Alī 'Irfānī states: Munshī Muḥammad Khān was in charge of cavalry in Kapurthala. When he passed away there were many candidates for the post vacated by him… The Promised Messiah, may peace be on him, had been informed by Allah the Almighty through revelation that: اولاد کے ساتھ نرم سلوک کیا جائے گا. Accordingly (his elder son) Munshī 'Abdul-Majīd was appointed as the officer in charge of cavalry. He advanced to become District Magistrate and retired on pension from that post.

[Maktūbāt-e-Aḥmadiyyah, vol. 5, no. 5, p. 64–65]

777 **[Arabic] Allah will cause no damage. Allah is with those who are righteous and who do their duty to the utmost. You will see help from Allah and they will continue to flounder.** [Publishers]

778 The *Notebook of the Revelations of the Promised Messiah*[as], page 21, has the words وَاِنَّھُمْ یَعْمَھُوْنَ instead of وَھُمْ یَعْمَھُوْنَ. [Abdul Latif Bahawalpuri]

1904

January 2, 1904[779]

al-Ḥakam reports that:

On January 13, The Promised Messiah[as] said: Some days ago I saw [in a dream] that there was a room above the rubbish heap at the end of the lane. That room supplicated and the room in which I lived said Āmīn to it. The supplication was for blessings etc.

[al-Ḥakam, vol. 8, no. 2, January 17, 1904, p. 2]

January 2, 1904

A revelation about my cough:

اِنشاء اللہ خیر و عافیت۔ خوش باش کہ عاقبت نکو خواہد بود۔[780]

[Notebook of the Revelations of the Promised Messiah[as], p. 22]

January 2, 1904

فَضْلٌ یَّسِیْرٌ[781]

[Notebook of the Revelations of the Promised Messiah[as], p. 22]

January 2, 1904

I saw a book [in my dream] in which Paradise was mentioned in the first line and then there was a mention of Narnaul as if Paradise was at Narnaul, which is a town.

[Notebook of the Revelations of the Promised Messiah[as], p. 22]

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[779] The date is recorded in the *Notebook of the Revelations of the Promised Messiah*[as] on page 22. [Abdul Latif Bahawalpuri]

[780] **[Urdu] God willing, safe and sound. [Persian] Be glad that the end will be good.** [Publishers]

[781] **[Arabic] Easy grace.** [Publishers]

January 3, 1904

اِنِّیْ سَاَنْصُرُكَ۔ نصرت وفتح وظفر تابست سال۔ اِنِّیْ اَجِدُ رِیْحَ یُوْسُفَ لَوْلَا اَنْ تُفَنِّدُوْنِ۔ [782]

[Notebook of the Revelations of the Promised Messiah[as], p. 22]

January 4, 1904[783]

غُلِبَتِ الرُّوْمُ فِیْ اَدْنَی الْاَرْضِ وَهُمْ مِّنْ بَعْدِ غَلَبِهِمْ سَیَغْلِبُوْنَ۔[784]

[Review of Religions, Urdu Edition, January 1904, p. 40]

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[782] **[Arabic] Soon shall I help you. [Persian] Help and victory and success during twenty years.* [Arabic] Surely, I feel the scent of Joseph, even though you take me to be a dotard.** [Publishers]
Note by Syed Abdul Hayee: *This revelation was received on January 3, 1904 and January 27, 1904. Adding twenty years to it makes 1924. So this revelation points to 1924, when Faḍl Mosque, London, was established. The series of magnificent international victories which has now started is closely related to this mosque. This year is the fulfilment of the طُلُوْعُ الشَّمْسِ مِنَ الْمَغْرِبِ [Sun will rise from the West] and the initiation of international success and victories. It is also a fulfilment of the dream of the Promised Messiah[as] about which he says:

> We certainly believe in the prophesied rising of sun from the West, but what has been conveyed to me in a dream is that the rising of the sun from West means that the Western countries which have been steeped in darkness and infidelity for a long time will be illumined with the sun of truthfulness and they will partake of Islam.
>
> I saw [in a vision] that I was standing on a pulpit in the city of London and was setting forth the truth of Islam in the English language, in a very well reasoned address. Thereafter, I caught several birds who were sitting upon small trees and were of white colour and their bodies resembled the bodies of partridges.
>
> I interpreted this vision as meaning that though I would not be able to travel to that country, my writings will be published among them and many righteous English people will be attracted by the truth.
>
> **[Izāla-e-'Auhām, Rūḥānī Khazā'in, vol. 3, pp. 372–377]**

[783] *The Notebook of the Revelations of the Promised Messiah[as]* gives the date January 2, 1904. [Syed Abdul Hayee]

[784] **[Arabic] The Romans have been defeated in the land nearby, and they, after their defeat, will be victorious.** [Publishers]

January 8, 1904

طَوَّلَ اللّٰهُ عُمُرَكَ۔ اَطَالَ اللّٰهُ بَقَآءَكَ۔ كَمَّلَ اللّٰهُ اِعْزَازَكَ۔[785]

[Notebook of the Revelations of the Promised Messiah[as], p. 22]

January 9, 1904

I saw [in my dream] two legs of mutton in the hands of a person. I do not recall whether he went away with them or remained standing. Lord, guard me and my wife and my children and my friends and the children of my friends against the evil of this dream, You surely have power to do all things. Āmīn.

[Notebook of the Revelations of the Promised Messiah[as], p. 22]

January 9, 1904

لَا تَثْرِيْبَ عَلَيْكُمُ الْيَوْمَ فَاتُوْنِيْ بِاَهْلِكُمْ اَجْمَعِيْنَ۔[786]

[Notebook of the Revelations of the Promised Messiah[as], p. 22]

January 9, 1904

I saw [in my dream] that Mubārak was shivering. I wanted to give him a pill. Qāḍī Ḍiā'-ud-Dīn was standing outside and I wished to give him a rupee to bring some sweets.

[Notebook of the Revelations of the Promised Messiah[as], p. 22]

January 13, 1904

Dream: Maulavī Muḥammad 'Alī said to me: You could go back; and I returned to Qadian [from Gurdaspur]. I was making my ablutions and was worried why I had come away

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[785] **[Arabic] May Allah lengthen your age. May Allah lengthen your days. May Allah perfect your honour.** [Publishers]

[786] **[Arabic] No blame shall lie on you this day. And bring to me the whole of your family.** [Publishers]

as I had given my bond [for my attendance in court]. I was thinking I should have consulted Khawājā Kamāl-ud-Dīn.

[al-Ḥakam, vol. 8, no. 2, January. 17, 1904, p. 2]

January 14, 1904

The Promised Messiah[as] said: About 2 a.m. I received the revelation:

اَرَدْتُّ اَنْ تَسْتَفْتِحَ[787]

[al-Ḥakam, vol. 8, no. 2, January. 17, 1904, p. 2]

January 14, 1904

al-Ḥakam reports that:

Dream: The Promised Messiah[as] said: I was proceeding in one direction and saw an elephant. I ran away from it into another lane. Other people also were running away. Then I asked: Where is the elephant? People said: It has gone into some other lane; it did not approach us.

Then the scene changed and it seemed that I was sitting at home. I put on two nibs, which I had procured from England, on my pen. Then I said:

یہ بھی نامرد ہی نکلا۔

[Urdu] He too has proved a coward;

And then the revelation came:

اِنَّ اللّٰہَ عَزِیْزٌ ذُوانْتِقَامٍ[788]

[al-Ḥakam, vol. 8, no. 2, January. 17, 1904, p. 2]

[787] **[Arabic] I desire that you should pray for victory.** [Publishers]

[788] **[Arabic] Verily, Allah is Mighty, Possessor of the power to requite.** [Publishers]

January 27, 1904

(1)

نصرت وفتح وظفر تا بست سال۔[789]

(2)

I saw my wife's head was shaven. I do not know the interpretation. Lord, avert the evil consequences of this dream from me, my wife, my children. Āmīn.

[Notebook of the Revelations of the Promised Messiah[as], p. 23]

February 8, 1904

The Promised Messiah[as] said: I was suffering from very severe cough, which sometimes drove me to extremity and I would think that I was about to die, when I received the revelation:

اِذَا جَآءَ نَصْرُ اللّٰهِ وَالْفَتْحُ وَرَاَیْتَ النَّاسَ یَدْخُلُوْنَ فِیْ دِیْنِ اللّٰهِ اَفْوَاجًا۔[790]

I was given to understand thereby that I was needlessly worried about death. It would arrive at a time when God's help and victory will have arrived and people would have joined the Community in large numbers.

**[Badr, vol. 3, no., 8, February 24, 1904, p. 2 *and*
al-Ḥakam, vol. 8, no. 6, February 17, 1904, p. 6]**

February 15, 1904

[The Promised Messiah] saw [in his dream] that he was holding two onions in his hand. Then he was shown a room full of onions but someone kicked it so hard that it fell

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789 **[Persian] Help and victory and success during twenty years.** [Publishers]

790 **[Arabic] When the help of Allah comes, and the victory, and you see men entering the religion of Allah in troops.** [Publishers]

down and crashed and sank down into itself. Then he received the revelation:

لَعَلِّیۡۤ اٰتِیۡکُمۡ مِّنۡھَا بِقَبَسٍ اَوۡ اَجِدُ عَلَی النَّارِ ھُدًی ۔[791]

[al-Badr, vol. 3, no. 11, March 16, 1904, p. 2 footnote *and* al-Ḥakam, vol. 8, no. 6, February 17, 1904, p. 4]

February 24, 1904

I saw [in my dream] that a pair of red shoes had been placed before me and a fine golden pair had been sent to someone else. It was in my mind that that person was a member of my Jamā'at. Perhaps it was Khawājā Kamāl-ud-Dīn. That is what occurred to me. واللہ اعلم [Allah knows best].

[Notebook of the Revelations of the Promised Messiah[as], p. 23]

February 24, 1904

I saw [in a dream] that someone said: Sheikh has come in place of so and so. I thought to myself that he had come in place of Chandū Lāl. واللہ اعلم [Allah knows best.]

[Notebook of the Revelations of the Promised Messiah[as], p. 23

February 29, 1904

میدان میں فتح خدا تجھے دے گا

[Urdu] God will bestow victory in the field on you.

[Appendix al-Badr, vol. 3, no. 11, March 16, 1904, p. 10 footnote; Notebook of the Revelations of the Promised Messiah[as], p. 23]

March 1, 1904

تمہارا نام ہے علی باس

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[791] **[Arabic] Perhaps I may bring you a brand therefrom or find guidance at the fire.** [Publishers]

[Urdu] Your name is ‘Alī Bās.

[Notebook of the Revelations of the Promised Messiah[as], p. 23]

March 2, 1904

I saw [in my dream] towards morning that someone gave me a paper bag full of rupees which I accepted and started tying up in a white handkerchief. While doing so, I supplicated:

رَبِّ اجْعَلْ بَرَكَةً فِيْهِ[792]

This sentence had come to me as revelation. I was then overcome by a light slumber and saw that a basket full of grapes packed in boxes had arrived.

[Notebook of the Revelations of the Promised Messiah[as], p. 23]

March 11, 1904

بُشْرٰى لَكَ يَا غُلَامَ اَحْمَدَ[793]

[Notebook of the Revelations of the Promised Messiah[as], p. 23]

March 13, 1904

I saw [in my dream] that it was the season of [the Hindu carnival called] *Holī*. Many Hindus clad in black were celebrating *Holī*[794]. Some of them entered into the big mosque where I was standing. Then I went into the bazaar and saw large crowds of Hindus standing about clad in black. I approached one group and called out: Watch out, I am a Muslim.

[Notebook of the Revelations of the Promised Messiah[as], p. 23]

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[792] **[Arabic] Lord, put blessing in it.** [Publishers]

[793] **[Arabic] Good news for you, O Ghulām Aḥmad.** [Publishers]

[794] Holī is generally celebrated by sprinkling coloured water on each other. [Munawar Ahmed Saeed]

March 15, 1904

I saw in my dream that I had sent two trustworthy men to the Magistrate in connection with my case and then I went myself, and sat down on a bed. Sulṭān Aḥmad was with me at that time. I saw that the two men I had sent were also present and a Hindu, who was opposed to me, was sitting there. As soon as he saw me he said to the Magistrate: I shall go now.

[Notebook of the Revelations of the Promised Messiah[as], p. 24]

March 26, 1904

I supplicated for ‘Abdur-Raḥmān Khān son of Navvāb Muḥammad ‘Alī Khān. Towards morning I saw in a vision as if it was night time and someone said: It is light, it is light. Then someone said: The sky is lit up. I looked at the sky and saw one or two golden lines drawn across the sky from north to south. Then I woke up.

[Notebook of the Revelations of the Promised Messiah[as], p. 24]

March 27, 1904

بادشاہِ وقت پر جو تیر چلاوے۔ اُسی تیر سے وہ آپ مارا جاوے

[Urdu] He who shoots an arrow at the reigning monarch; Will himself be destroyed by that arrow.

[Notebook of the Revelations of the Promised Messiah[as], p. 25 *and* Badr, vol. 1, no. 11, June 15, 1905, p. 2]

March 27, 1904

اِنَّ شَانِئَكَ هُوَالْاَبْتَرُ

[Arabic] Your enemy will remain without Progeny.

[Notebook of the Revelations of the Promised Messiah[as], p. 25 *and* Badr, vol. 3, no. 15, April 16, 1904, p. 4, footnote]

March 31, 1904

I saw in my dream that I was standing near a fire and the lower part of my shirt was caught in the fire but the fire did not even touch it and then I received the revelation:

خدا کا فضل۔ خدا کی رحمت۔

[Urdu] Grace of God, mercy of God.

[Notebook of the Revelations of the Promised Messiah[as], p. 25]

April 2, 1904

عُلیا بیگم۔

[Urdu] ‘Ulyā Begum

And then I saw [in a vision] that Munshī Jalāl-ud-Dīn had arrived.

[Notebook of the Revelations of the Promised Messiah[as], p. 25]

April 6, 1904

I saw [in my dream] a woman among other women, whose brothers and one son had died. This is a kind of warning from God.

[Notebook of the Revelations of the Promised Messiah[as], p. 25]

April 12, 1904

(۱) صحت اور تندرستی

(1) [Urdu] Health and recovery;[795]

(۲) اَجَرْتُ مِنَ النَّارِ۔

(2) Translation: [Arabic] I rescued from the fire.

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795 Revelation number 1 is not included in *Badr*. Moreover, the notebook records only the third revelation. [Jalal-ud-Din Shams]

(۳) اے بسا خانۂ دشمن کہ تُو ویراں کردی

(3) [Persian] [*How many homes there are of the enemy that You have destroyed.*]

(۴) جدھر دیکھتا ہوں اُدھر تُو ہی تُو ہے۔

(4) [Urdu] Wherever I look, there You are all around.[796]

[al-Ḥakam, vol. 8, no. 13, April 24, 1904, p. 1 *and* Badr vol. 3, no. 15, 1904, p. 4, footnote *and* Notebook of the Revelations of the Promised Messiah[as], p. 25]

April 16, 1904

At the time of *Fajr* the Promised Messiah[as] said: [In my dream] I have seen a road with very sparse trees. I arrived at a place like a *dārah* (where saints foregather). I was accompanied by Muftī Muḥammad Ṣādiq and a few other friends, but I have forgotten their names and the rest of that part of the dream. Again I emerged on the road and saw a house which I imagined was my residence. I walked all around it but could not find a door. There was a brick wall where there used to be a door. I saw Fajjo (Faḍl-un-Nisā') sitting clad in white and with her was Fajjā (Faḍl), who had a slight injury on his finger which made him cry. He came up and touched a column in the wall and immediately a door like a gate opened as some mechanical doors open by the pressing of a button. When I entered therein, someone said: Faḍl-ur-Raḥmān has opened this door.

[al-Badr, vol. 3, no. 16, 17, April 24, May 1, 1904, p. 6 *and* Notebook of the Revelations of the Promised Messiah[as], p. 25]

796 These revelations were received at about 10 a.m. on April 12, when he [the Promised Messiah] was supplicating. They are about the plague.

[al-Hakam, vol. 8, no. 13, April 24, 1904, p. 1]

April 17, 1904

اِنِّیْ مَعَ الْاَفْوَاجِ اٰتِیْکَ بَغْتَۃً ۔

[Arabic] [*I shall come to you suddenly with My hosts.*]

اَفَاتَّخَذْتُمْ عِنْدَ اللّٰہِ عَھْدًا فَلَنْ یُّخْلِفَ اللّٰہُ عَھْدَہٗ۔

[Arabic] [*Have you taken a promise from Allah? Then, Allah will never break His promise.*]

مَا کَانَ لِنَفْسٍ اَنْ تَمُوْتَ اِلَّا بِاِذْنِ اللّٰہِ۔

[Arabic] [*No soul can die without Allah's leave.*]

وَاِنْ کُنْتُمْ فِیْ رَیْبٍ مِّمَّا نَزَّلْنَا عَلٰی عَبْدِنَا فَاْتُوْا بِشِفَآءٍ مِّنْ مِّثْلِہٖ۔

[Arabic] If you have doubts about the Sign we have shown by curing, then present a cure like this.[797]

یَا وَلِیَّ اللّٰہِ کُنْتُ لَآ اَعْرِفُکَ ۔

[Arabic] O Friend of Allah, I had not recognised you.[798]

[Notebook of the Revelations of the Promised Messiah[as], p. 26]

April 19, 1904

After a dream, the Promised Messiah[as] received the revelation:

مَنْ دَخَلَہٗ کَانَ اٰمِنًا

[Arabic] Whoso enters it, enters peace.

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797 *Tiryāqul-Qulūb*, page 37, *Rūhāni Khazā'in*, volume 15, page 209.

798 *Sirāj-e-Munīr*, page 78, *Rūhāni Khazā'in*, volume 12, page 80.

While narrating this revelation, the Promised Messiah[as] added: Look! This revelation is also written on the wall of this mosque, having been received twenty-five years earlier.

[al-Ḥakam, vol. 8, no. 13, April 24, 1904, p. 1]

April 19, 1904[799]

The Promised Messiah[as] said: I was praying for the members of my Jamā‘at and then for Qadian when the revelation came to me:

(۱) زندگی کے فیشن سے دُور جا پڑے ہیں۔

(1) [Urdu] They have drawn away from the fashion of life;

(۲) فَسَحِّقْهُمْ تَسْحِيْقًا۔

(2) [Arabic] Then grind them down a fine grinding.

The Promised Messiah[as] said: I wondered why the act of grinding has been attributed to me. Then I looked at the prayer which is as follows:

يَا رَبِّ فَاسْمَعْ دُعَآئِيْ وَمَزِّقْ اَعْدَآءَكَ وَاَعْدَآئِيْ وَاَنْجِزْ
وَعْدَكَ وَانْصُرْ عَبْدَكَ وَاَرِنَا اَيَّامَكَ وَشَهِّرْ لَنَا
حُسَامَكَ وَلَا تَذَرْ مِنَ الْكَافِرِيْنَ شَرِيْرًا۔ 800

799 This date is recorded in the *Notebook of the Revelations of the Promised Messiah*[as], p. 26, however, the sequence of the revelations recorded therein is different. [Jalal-ud-Din Shams]

800 **[Arabic] Lord, hear my prayer and crush Your enemies and my enemies and fulfil Your promise and help Your servant and show us Your days and sharpen for us Your sword and spare not a single mischief maker out of the disbelievers.** [Publishers]

Taking this revelation and this prayer together, I understood that it was the time for the acceptance of my prayer.

Then the Promised Messiah[as] said: It has ever been the way of Allah that those who obstruct His commissioned ones are removed by Him. These are days of Allah's abundant grace. Observing how He is manifesting all these things, one's faith and certainty in the existence of God Almighty are strengthened.

[al-Ḥakam, vol. 8, no. 13, April 24, 1904, p. 1]

1904

Then the Promised Messiah[as] said: Thereafter, I saw in a dream that a woman was reading the Holy Qur'an. As an augury for the members of my Jamā'at, I asked her what was the first phrase in the first line, and she said:

غَفُوْرٌ رَّحِيْمٌ[801]

I understood that the reference was to the Jamā'at.

**[al-Badr, vol. 3, no. 16–17, April 24, May 1, 1904, p. 6 *and*
al-Ḥakam, vol. 8, no. 13, April 24, 1904, p. 1, (with some variation in wordings)]**

April 20, 1904[802]

اَنْتَ مِنِّیْ بِمَنْزِلَةٍ لَّا یَعْلَمُھَا الْخَلْقُ۔ اَنْتَ مِنِّیْ بِمَنْزِلَةِ عَرْشِیْ۔[803]

Regarding the *'Arsh* [Throne] the Promised Messiah[as] said: This word has been used because *'Arsh* [throne] is the perfect manifestation of God's attributes of *jamāl* [beauty]

[801] **[Arabic] Most Forgiving, Ever Merciful.** [Publishers]

[802] *Notebook of the Revelations of the Promised Messiah*[as], p. 26, shows a different sequence of these revelations. [Syed Abdul Hayee]

[803] **[Arabic] You have a standing with Me of which people have no knowledge. You are to Me like My 'Arsh [Throne].** [Publishers]

and *jalāl* [majesty] and the Promised Messiah is the perfect manifestation of His attributes of beauty which are being displayed just now. That is why I have been addressed with the names of all the Prophets, so that I might become a perfect manifestation of all their qualities. The attributes of God Almighty, that He bestows life and causes death, are both mightily in operation. On one side, people are being revived, and on the other they are dying. Divine attributes are being manifested in these days in their full glory; that is why the phrase *'Arsh* has been used in this revelation.

[al-Badr, vol. 3, no. 16–17, April 24, May 1, 1904, p. 8]

April 22, 1904

إِنَّ اللّٰهَ حَافِظُ كُلِّ شَيْءٍ۔ اُذْكُرْ عَلَيْكَ نِعْمَتِيْ غَرَسْتُ لَكَ
بِيَدِيْ رَحْمَتِيْ وَقُدْرَتِيْ۔ [804]

[Notebook of the Revelations of the Promised Messiah[as], p. 28]

April 28, 1904

اِعْمَلُوْا مَا شِئْتُمْ۔ اِنِّيْ غَفَرْتُ لَكُمْ۔ اِنْ شَآءَ اللّٰهُ اٰمِنِيْنَ۔
اِعْمَلُوْا مَا شِئْتُمْ۔ اِنِّيْ اَمَرْتُ لَكُمْ۔ (اَیْ اَمَرْتُ الْمَلَآئِكَةَ) زَادَ اللّٰهُ عُمُرَكَ۔
اُذْكُرْ نِعْمَتِيْ۔ غَرَسْتُ لَكَ بِيَدِيْ رَحْمَتِيْ وَقُدْرَتِيْ۔ [805, 806]

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[804] **[Arabic] Allah is the Guardian of everything. Call to mind the bounty I have bestowed on you. I have planted for you My Mercy and My Power with My own hand.** [Publishers]

[805] **[Arabic] You do as you wish. I have suppressed your human tendency towards sin. God willing, you are secure. Do what you wish. I have commanded for you (meaning, have commanded the angels**) [for you]. Allah has extended your age. Call to mind My bounty. I have planted for you My Mercy and My Power with My own hand.** [Publishers]

[al-Badr, vol. 3, no. 16–17, April 24–May 1 1904, p. 8 *and* Extraordinary Publication al-Ḥakam, vol. 8, no. 13, April 28, 1904 footnote *and* Notebook of the Revelations of the Promised Messiah[as], p. 28]

April 28, 1904

امن است در مکانِ محبّت سرائے ما [807]

And I was told in a dream: The plague has gone, but the fever remains.

[al-Badr, vol. 3, no. 16–17, April 24–May 1, 1904, p. 8 *and* Extra-ordinary publication al-Ḥakam, vol. 8, no. 13, April 28, 1904]

April 29, 1904

کوریا خطرناک حالت میں ہے۔ مشرقی طاقت۔

[Urdu] Korea is in a dangerous situation. Eastern power.[808]

[Notebook of the Revelations of the Promised Messiah[as], p. 28]

** Note by Maulānā Abdul Latif Bahawalpuri: In the *Notebook of the Revelations of the Promised Messiah*[as] اَلْمَلٰٓئِكَةَ [angels] is followed by the word لَكُمْ [for you].

[806] Publishers' Note: The ring of the Promised Messiah[as], which was received by Ḥaḍrat Mirza Bashir Ahmad[ra] after the demise of the Promised Messiah[as], has this revelation inscribed on it: اُذْكُرْ نِعْمَتِيَ الَّتِيْ اَنْعَمْتُ عَلَيْكَ غَرَسْتُ لَكَ بِيَدِيْ رَحْمَتِيْ وَقُدْرَتِيْ. It bears the date 1301 Hijrī. An imprint of the ring is:

It is possible that this may be a new revelation. Or it might be of the two revelations mentioned earlier in *Tadhkirah* under the year 1883 might have been inscribed in the ring.

[807] **[Persian] The house filled with our love is an abode of peace.** [Publishers]

[808] Editor *al-Ḥakam* writes: When the war started between Japan and Russia, and Japan had not yet achieved any significant victory, the Promised Messiah[as] received this revelation: ایک مشرقی طاقت اور کوریا کی نازک حالت.

April 29, 1904

اِنَّنِیْ فِی الْکِتَابِ مَسْطُوْرٌ[809]

[Notebook of the Revelations of the Promised Messiah[as], p. 28]

April 29, 1904

دُنْیَا بِاَمِیْدِ قَائِمْ۔ فَتَحْنَا عَلَیْکَ اَبْوَابَ الدُّنْیَا -[810]

[Notebook of the Revelations of the Promised Messiah[as], p. 28]

April 30, 1904

اُعْطِیْتُمْ کُلَّ النَّعِیْمِ۔ تُرْزَقُوْنَ مِنْ فَوْقِکُمْ وَمِنْ تَحْتِ اَرْجُلِکُمْ -[811]

[Notebook of the Revelations of the Promised Messiah[as], p. 28]

Many members of our Jamā‘at, especially those who live in Qadian, know about this revelation. I regret that I failed to publish this earlier. I am recording it now because I feel that this new Eastern power has a special relevance to the Aḥmadiyyah Jamā‘at. واللہ اعلم بالصواب [Allah knows best.]

Note by Maulānā Abdul Latif Bahawalpuri: Before the war between Russia and Japan, Korea was under the control of the Russia. This war was concluded with a peace treaty on May 27–28, 1905. The first clause in the treaty was that Japan will have complete sovereignty over Korea. Thus with the victory of the Eastern power (Japan) and the defeat of Korea, this prophecy of the Promised Messiah[as] was clearly fulfilled. It should be noted that the prophecies have multiple fulfilments. Now that the East is gaining greater prominence on the international scene, it seems that the future events will unfold a new commentary of this revelation, انشاء اللہ تعالیٰ [As Allah the Almighty so wills]

[809] **[Arabic] I am written down in the Book.** [Publishers]

[810] **[Persian] The world is upheld with hope; [Arabic] We have opened for you the gates of the world.** [Publishers]

[811] **[Arabic] You have been bestowed all bounties. You will be provided from above you and from below your feet.** [Publishers]

May 9, 1904

The Promised Messiah[as] said: In a dream ‘someone brought a load of *beir* [a kind of berry] and placed it on the cot’.

[al-Badr, vol. 3, no. 18–19, May 8–16, 1904, p. 10 footnote *and* al-Ḥakam, vol. 8, no. 16, May 17, 1904, p. 5]

May 9, 1904

The Promised Messiah[as] said: I was shown a garden in my dream and then came the revelation:

(۱) مَثَلُ الْجَنَّةِ الَّتِیْ وُعِدَ الْمُتَّقُوْنَ۔[812]

(۲) لِیَزْدَادُوْا حُسْنًا مَّعَ حُسْنِكَ۔[813] [814]

[al-Badr, vol. 3, no. 18–19, May 8–16, 1904, p. 10 footnote *and* al-Ḥakam, vol. 8, no. 16, May 17, 1904, p. 5]

May 10, 1904

دُخترِ کرام[815] [816]

[al-Badr, vol. 3, no. 18–19, May 8–16, 1904, p. 10 footnote *and* al-Ḥakam, vol. 8, no. 16, ;May 17, 1904, p. 5]

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[812] **[Arabic] The similitude of the Heaven promised to the God-fearing.** [Publishers]

[813] **[Arabic] So that they should also grow in beauty with your beauty.** [Publishers]

[814] Badr has the word سَیَزْدَادُوْا instead of لِیَزْدَادُوْا. The meaning of the alternate reading is: They will soon grow in beauty with your beauty. [Jalal-ud-Din Shams]

[815] **[Persian] Daughter of noble ancestors.** [Publishers]

[816] The revelation دُخترِ کرام applies to the daughter of the Promised Messiah[as], Saḥibzādī Amatul-Ḥafīẓ who was born on June 25, 1904. She was married to Navvāb Muḥammad ‘Abdullāh Khān. [Jalal-ud-Din Shams]

May 15, 1904

(۱) اَنْتَ مَعِیْ وَاَنَا مَعَکَ (۲) اِنِّیْ مَعَکَ یَا اِمَامُ رَفِیْعُ الْقَدْرِ۔
(۳) رَبِّ اجْزِہٖ جَزَآءً اَوْفٰی (۴) شوخ وشنگ لڑکا پیدا ہوگا (۵) اِنَّہٗ فَعَّالٌ لِّمَا یُرِیْدُ۔[817]

[al-Badr, vol. 3, no. 18–19, May 8–16, 1904, p. 10 footnote *and* al-Ḥakam, vol. 8, no. 16, May 17, 1904, p. 5]

May 16, 1904

(۱) اِنِّیْ مَعَکَ وَمَعَ اَھْلِکَ (۲) کَمِثْلِکَ دُرٌّ لَّا یُضَاعُ۔

(1) [Arabic] I am with you and with the members of your family. (2) [Arabic] A jewel like you is not wasted.

[al-Badr, vol. 3, no. 18–19, May 8–16, 1904, p. 10 footnote *and* al-Ḥakam, vol. 8, no. 16, May 17, 1904, p. 5]

May 1904

(A)

اَلْتَّالَکَ الْحَدِیْدَ۔ معنیٔ دیگر نہ پسندیدیم ما۔[818]

[al-Badr, vol. 3, no. 29, August 1, 1904, p. 4 *and* al-Ḥakam, vol. 8, no. 17, May 24, 1904, p. 2]

(B) In the case brought against me by Maulavī Karam Dīn at Gurdaspur, Karam Dīn insisted that the word *la'īm* meant bastard and that the word *kazzāb* meant one who always tells lies. The court of first instance accepted his contention. In those days I received the revelation:

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[817] **(1) [Arabic] You are with Me and I am with you. (2) [Arabic] I am with you, O Imām of high esteem. (3) [Arabic] Lord, reward him with the full reward. (4) [Urdu] A spirited and handsome boy will be born. (5) [Arabic] He does bring about what He pleases.** [Publishers]

[818] **[Arabic] We made the iron soft for you. [Persian] We do not approve of any other meaning.** [Publishers]

معنیٔ دیگر نہ پسندیدیم ما-819

I understood this as indicating that the interpretation of the first court would not be upheld on appeal; and so it happened. The Divisional Judge rejected all the arguments advanced on behalf of Karam Dīn and held that *la'īm* and *kadhdhāb* were appropriate for Karam Dīn, who was deserving of even stronger words.

[Ḥaqīqatul-Waḥī, p. 380,
Rūḥānī Khazā'in, vol. 22, p. 394]

May 1904

Revelations:

(۱) کَتَبَ اللّٰہُ لَاَغْلِبَنَّ اَنَا وَرُسُلِیْ (۲) لَا تُقْبَلُ مِنْھُمْ شَھَادَۃٌ (۳) حُسنِ بیان۔

[al-Ḥakam, vol. 8, no. 17, May 24, 1904, p. 2]

> **[Arabic] [*Allah has decreed: 'Most surely I will prevail, I and My Messengers'.*] [Arabic] [*Their evidence will not be accepted.*] [Urdu] Good discourse.**

May 1904

سَنُلْقِیْ فِیْ قُلُوْبِھِمُ الرُّعْبَ۔820

[al-Badr, vol. 3, no. 29, August 1, 1904, p. 4 *and* al-Ḥakam, vol. 8, no. 16, May 17, 1904, p. 2]

1904

God Almighty has repeatedly told me that when I call on Him, He would respond to me.

[al-Ḥakam, vol. 8, no. 17, May 24, 1904, p. 4]

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819 **[Persian] We do not approve of any other meaning.** [Publishers]

820 **[Arabic] We shall put awe in their hearts.** [Publishers]

Note by Ḥaḍrat Maulānā Jalal-ud-Din Shams[ra]: This revelation was received on the return from Gurdaspur where the Promised Messiah[as] had gone in connection with the case of Karam Din. (See *al-Ḥakam*, May 24, 1904, p. 2).

May 31, 1904

Revelation:

اِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِيْنًا۔[821]

**[al-Ḥakam, vol. 8, no. 18, May 31, 1904, p. 9 *and*
al-Badr, vol. 3, no. 20–21, May 24–June 1, 1904, p. 15]**

June 1, 1904

Revelation:

اِنِّیْ اَنَا الرَّحْمٰنُ سَاَجْعَلُ لَكَ سُهُوْلَةً فِیْ اَمْرِكَ۔ اِنِّیْ اَنَا التَّوَّابُ مَنْ جَآءَكَ جَآءَنِیْ۔
وَلَقَدْ نَصَرَكُمُ اللّٰهُ بِبَدْرٍ وَّاَنْتُمْ اَذِلَّةٌ۔ سَلَامٌ عَلَيْكُمْ طِبْتُمْ عَفَتِ الدِّيَارُ مَحَلُّهَا
وَمُقَامُهَا۔[822]

**[al-Ḥakam, vol. 8, no. 18, May 31, 1904, p. 9 *and*
al-Badr, vol. 3, no. 20–21, May 24–June 1, 1904, p. 15]**

June 1, 1904

Along with the last revelation,[823] I also received the revelation:

زلزلہ کا دھکّا۔

[Urdu] Shock of earthquake [824]

[Announcement April 18, 1905, published in al-Ḥakam, vol. 9, no. 14, April 24, 1905, pp. 5–6]

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[821] **[Arabic] Verily, We shall grant you a clear victory.** [Publishers]

[822] **[Arabic] I am the Gracious One, I shall make your affair easy for you. I am the One Who accepts repentance. He who comes to you comes to Me. Indeed Allah has helped you at Badr when you were weak. Peace be on you, be happy. Temporary residences and permanent ones will be wiped out.** [Publishers]

[823] That is, with the revelation عَفَتِ الدِّيَارُ مَحَلُّهَا وَمُقَامُهَا quoted above. [Abdul Latif Bahawalpuri]

[824] Then God had informed me that the shock of an earthquake would occur which would cause damage to life and property…. This earthquake happened on April 4, 1905.

**[Announcement April 29, 1906,
published in Review of Religions, vol. 5, no. 5, May 1906, p. 196]**

1904

اَنْتَ مِنِّیْ وَ اَنَا مِنْكَ۔ عَسٰۤی اَنْ تَكْرَهُوْا شَیْئًا وَّهُوَ خَیْرٌ لَّكُمْ۔[825]

**[al-Ḥakam, vol. 8, no. 18, May 31, 1904, p. 8 *and*
al-Badr, vol. 3, no. 20–21, May 24–June 1, 1904, p. 15]**

1904

(Dream) The Promised Messiah[as] saw that he had a vial of perfume in his hand and that he was rubbing it over his hands and turban.

**[al-Ḥakam, vol. 8, no. 18, May 31, 1904, p. 9 *and*
al-Badr, vol. 3, no. 20–21, May 24–June 1, 1904, p. 15]**

June 8, 1904

(A revelation summarized)

خدا تیرا دوست ہے۔ اسی کے صلاح و مشورہ پر چل۔

[Urdu] God is your friend, act according to His advice and counsel.

عَفَتِ الدِّیَارُ مَحَلُّهَا وَمُقَامُهَا۔ اِنِّیْۤ اُحَافِظُ كُلَّ مَنْ فِی الدَّارِ۔ اَعْطَیْتُكَ كُلَّ النَّعِیْمِ۔[826]

[al-Ḥakam, vol. 8, no. 19–20, June 10–17, 1904, p. 10]

June 12, 1904

كَتَبَ اللّٰهُ لَاَغْلِبَنَّ اَنَا وَرُسُلِیْ۔ كَمِثْلِكَ دُرٌّ لَّا یُضَاعُ۔ لَا یَاْتِیْكَ عَلَیْكَ یَوْمُ الْخُسْرَانِ۔[827]

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[825] **[Arabic] You are from Me and I am from you. It may be that you dislike a thing while it is good for you.** [Publishers]

[826] **[Arabic] Temporary residences and permanent ones will be wiped out. I shall safeguard all those who are in this house. I have bestowed upon you all bounties.** [Publishers]

Note by Ḥaḍrat Mirza Bashir Ahmad[ra]: According to this revelation, on April 4, 1905, a severe earthquake occurred in northern India, with its epicentre at Dharamsala, Kangra province.

[827] **[Arabic] Allah has decreed: 'Most surely I will prevail, I and My Messengers'. A jewel like you is not wasted. There will not come to you the day of loss.** [Publishers]

[al-Istiftā', p. 76, Rūḥānī Khazā'in, vol. 22, p. 702]

June 12, 1904

اَعْطَيْتُكُمْ كُلَّ النَّعِيْمِ۔ اِنَّ الَّذِيْنَ اتَّقَوْا وَّالَّذِيْنَ اٰمَنُوْا لَهُمْ مَّغْفِرَةٌ وَّرِزْقٌ كَرِيْمٌ۔ [828]

[Notebook of the Revelations of the Promised Messiah[as], p. 28]

June 14, 1904

مَكَانٌ اَلِيْمٌ۔[829]

I saw (in a dream) on June 14, 1904 that I was sitting near the door of a Magistrate's court and some people sat down in his way. He arrived riding a horse and was very angry that those people were sitting in his way. He ordered imprisonment and flogging for them.

[Notebook of the Revelations of the Promised Messiah[as], p. 29]

June 18, 1904

رسیدہ بود بلائے ولے بخیر گذشت۔ اِنَّمَآ اَمْرُكَ اِذَآ اَرَدْتَّ شَيْئًا اَنْ تَقُوْلَ لَهٗ كُنْ فَيَكُوْنُ۔ كُلُّ بَرَكَةٍ فِيْ هٰذَا۔ كُلُّ اَمْرٍ مُّبَدَّلٌ۔ سَاَجْعَلُ لَكَ سُهُوْلَةً فِيْ كُلِّ اَمْرٍ۔ [830]

[Notebook of the Revelations of the Promised Messiah[as], p. 29]

June 19, 1904

On behalf of Maḥmūd's mother[831]:

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[828] **[Arabic] I have bestowed upon you all bounties. Those who are righteous and those who believe, for them is forgiveness and an honourable provision.** [Publishers]

[829] **[Arabic] A painful house.** [Publishers]

[830] **[Persian] A misfortune had arrived but it has passed away without doing any harm. [Arabic] Your method is that when You determine a matter, You direct it: Be; and it is. All blessing is in this. Everything is changed. I shall make everything easy for you.** [Publishers]

اُرِیْدُ اَنْ اَتَخَلَّصَ۔ [832]

From Allah the Almighty:

اُرِیْدُ اَنْ اُخَلِّصَ۔ [833]

[Notebook of the Revelations of the Promised Messiah[as], p. 29]

June 21, 1904

اَنَا الرَّحْمٰنُ فَاطْلُبْنِیْ تَجِدْنِیْ۔[834]

[Notebook of the Revelations of the Promised Messiah[as], p. 29]

June 22, 1904

اَحْسِنْ وِدَادَکَ۔ سَاَجْعَلُ لَکَ سُهُوْلَةً فِیْ اَمْرِکَ۔
لَنْ تَنَالُوا الْبِرَّ حَتّٰی تُنْفِقُوْا مِمَّا تُحِبُّوْنَ۔ [835]

[Notebook of the Revelations of the Promised Messiah[as], p. 29]

June 30, 1904

خدا تیری ساری مرادیں پوری کردے گا۔

[Urdu] God will fulfil all of your desires.

**[al-Badr, vol. 3, no. 27, July 16, 1904 p. 4 *and*
al-Ḥakam, vol. 8, no. 22, July 10, 1904, p. 12]**

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[831] Ḥaḍrat Ummul-Mu'minin[ra], wife of the Promised Messiah[as]. [Munawar Ahmed Saeed]

[832] **[Arabic] I wish to be released.** [Publishers]

[833] **[Arabic] I wish to release.** [Publishers]

[834] **[Arabic] I am the Gracious One, then seek Me, and you will find Me.** [Publishers]

[835] **[Arabic] Make your friendship excellent. I shall soon make your matter easy. Never shall you attain to righteousness unless you spend out of that which you love.** [Publishers]

June 1904

In my dream, I said to Maulavī Muḥammad ʻAlī: **You were also righteous and meant well, come and sit down with us**.

[al-Badr, vol. 3, no. 29, August 1, 1904, p. 4]

July 26, 1904

Dream: I saw in my dream that I had gone to Qadian and was standing outside my door when a woman greeted me with: اَلسَّلَامُ عَلَيْكُمْ [Peace be on you]; and asked me: Have you come back happy and safe?

[al-Ḥakam, vol. 8, no. 25–26, July 31, August 10, 1904, p. 15]

July 27, 1904

I was shown in a vision that some matter had come up for consideration and then I received the revelation:

اِنَّآ اَنْزَلْنَاهُ فِيْ لَيْلَةِ الْقَدْرِ۔ اِنَّآ اَنْزَلْنَاهُ لِلْمَسِيْحِ الْمَوْعُوْدِ۔[836]

[al-Ḥakam, vol. 8, no. 25–26, July 31, August 10, 1904, p. 15][837]

July 29, 1904

مبارک سَو مبارک۔ آسمانی تائیدیں ہمارے ساتھ ہیں۔ اَجْرُكَ قَآئِمٌ وَّ ذِكْرُكَ دَآئِمٌ۔

[Urdu] Congratulations, a hundred congratulations. Heavenly supports are with me. [Arabic] [*Your reward is established and your remembrance will be forever.*]

[al-Ḥakam, vol. 8, no. 25–26, July 31, August 10, 1904, p. 15 *and* al-Badr, vol. 3, no. 29, August 1, 1904, p. 4]

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[836] **[Arabic] Surely, We sent it down on the Night of Destiny. Surely, We have sent it down for the Promised Messiah.** [Publishers]

[837] This revelation is also recorded in *Badr,* volume 3, number, 29 dated August 1, 1904, p. 4, but that citation does not include the explanatory comment as given in *al-Ḥakam.* [Jalal-ud-Din Shams]

July 1904

(۱) مَیں تمہیں بھی ایک معجزہ دکھاؤں گا۔

[Urdu] I shall show you a miracle also.

(۲) اَلَنَّا لَكَ الْحَدِيْدَ

[Arabic] [*We made the iron soft for you.*]

[al-Badr, vol. 3, no. 29, August 1, 1904, p. 4]

1904

A Maulavī named Karam Dīn filed some criminal charges against me in Gurdaspur and the maulavīs opposed to me appeared as witnesses in the court of Ātmā Rām, the Extra Assistant Commissioner…. Ātma Rām did not pay full attention to the merits and made up his mind to sentence me to imprisonment. Thereupon God conveyed to me that Ātma Rām would be afflicted with the deaths of his children. I communicated this vision to the members of my Jamā‘at[838]. It so happened that within 20 or 25 days he lost two sons. In the end, though he had laid the foundation in his judgment of sentencing me to imprisonment, God held him back from that design, yet he imposed upon me a fine of 700 rupees. I was then honourably acquitted on appeal by the Divisional Judge. But Karam Dīn’s conviction and sentence were maintained. My fine was remitted but Ātmā

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838 Note by Maulānā Abdul Latif Bahawalpuri: Qāḍī Muḥammad Yūsuf, Amīr Jamā‘at Aḥmadiyyah, Frontier Province writes in his book *Sawānih Zuhūr-e-Aḥmad Mau‘ūd*:

> The Promised Messiah[as] saw in a dream that a lion has taken away both sons of Ātmā Rām. At the same time as the Promised Messiah[as] narrated this dream, Ātmā Rām received a telegram that his son is suffering from plague. Two sons of his died one after the other with plague.
>
> **[Ẓuhūr-e-Aḥmad Mau‘ud, pp. 51–52]**

Rām's sons did not come back…. According to the Divine prophecy which had been published already in my book *Mawāhibur-Raḥmān*, I was acquitted, my fine was refunded, and the issuing officer's [Ātmā Rām's] order was set aside and he was rebuked for issuing an improper order. But Karam Dīn (as I had already published in *Mawāhibur-Raḥmān*) was convicted and punished and the judgment of the court confirmed his being a liar.

[Ḥaqīqatul-Waḥī, pp. 121–122, Rūḥānī Khazā'in, vol. 22, pp. 124–125]

July 29, 1904

I saw (in my dream) that the deceased Senior Mirzā Ṣāḥib[839], had a woollen shawl of black colour woven for him. When it was ready, Ḥājī, the weaver, brought it and said: This was prepared for that purpose (meaning a case that was to be instituted or something else like that), but now that you do not intend to pursue it you can keep it for some other occasion.

[al-Ḥakam, vol. 8, no. 25–26, July 11 & August 10, 1904, p. 15]

August 1904

يَاجِبَالُ اسْجُدِيْ مَعَهٗ وَالطَّيْرَ۔ [840]

[al-Badr, vol. 3, no. 29, August. 1, 1904, p. 4, footnote]

September 1904

(1) I saw in a dream that someone had presented to me some dates and ripe *beir* [a kind of berry].

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[839] That is, Mirzā Ghulām Murtaḍā, the father of the Promised Messiah[as]. [Mirza Bashir Ahmad]

[840] **[Arabic] O mountains, fall into prostration [before Allah], and O birds, [you also].** [Publishers]

(2) I saw in a dream very attractive *barfī*[841] in a box.

(3) I saw in a dream a prisoner and then received the revelation:

يُطْعِمُوْنَ الطَّعَامَ عَلٰى حُبِّهٖ مِسْكِيْنًا وَّيَتِيْمًا وَّ اَسِيْرًا۔

[Arabic] [*And they feed, for love of Him, the poor, the orphan and the prisoner.*]

(4) Someone said:

ہماری قسمت آیت وار۔

[Urdu] Our good fortune Sign by Sign.

[al-Ḥakam, vol. 8, no. 31, September 17, 1904, p. 8]

September 1904

اِنِّیْ مَعَ الرَّسُوْلِ فَقَطْ۔[842]

[al-Ḥakam, vol. 8, no. 33, September. 30, 1904, p. 7]

October 3, 1904

قَدْ جَآءَ الدِّیْنُ مِنَ النُّصْرَةِ ثُمَّ سَیَعُوْدُ مِنَ النُّصْرَةِ۔[843]

[al-Ḥakam, vol. 8, no. 33, September 30, 1904[844], p. 6, footnote]

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[841] A sweet made of milk. [Publishers]

[842] **[Arabic] I am with My Messenger, that is it.** [Publishers]

[843] **[Arabic] The faith triumphed with Allah's help in the beginning and will be revived with His help.** [Publishers]

[844] *al-Ḥakam* is dated September 30, 1904, but the revelations cited in it are of October 3, 1904. The reason is that the printing of the paper was delayed. The date printed on the paper remained as it had been scheduled, but later revelations were included in it. [Jalal-ud-Din Shams]

1904

بہت سے حادثات اور عجیب کاموں کے بعد تیرا حادثہ ہوگا۔

[Urdu] After many events and wonderful works will be your event.

[al-Badr, vol. 3, no. 39, October 16, 1904, p. 8]

October 20, 1904

I saw Sirājul-Ḥaqq in my dream and said to him: Where have you been all this time? Then I wished to note down a revelation that I had received, which was:

اِشْرَاقُ الْعَارِضِ بَعْدَ اِصْلَاحِ الْعَارِضِ ۔[845]

[Notebook of the Revelations of the Promised Messiah[as], p. 30]

October 20, 1904

I saw in my dream that a rooster was sitting on my bed. I hit it on its leg with my stick and then catching it handed it over to my wife. It is said the interpretation is a son.[846]

[Notebook of the Revelations of the Promised Messiah[as], p. 30]

November 4, 1904

On Friday Sha'bān 25 1323 AH, at Sarā'i Batala during the return journey from Sialkot, I saw in my dream that the late

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[845] **[Arabic] Shining of the cheek after recovery from illness.** [Publishers]

[846] Before recording this dream, the Promised Messiah[as] has written this prayer:

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَللّٰهُمَّ ارْزُقْنِيْ وَلَدًا ذَكَرًا خَامِسًا مَّعَ حَيَاةِ نَفْسِيْ وَزَوْجَتِيْ وَوَلَدِيْ اَجْمَعِيْنَ۔ آمین۔

[In the name of Allah, the Gracious, the Merciful. O Allah! Grant me a fifth son, along with the life of my wife and all my children. Āmīn.] [Abdul Latif Bahawalpuri]

Raja Gulāb Singh of Kashmir was massaging my feet. Then I saw that many gold ornaments had been collected. Maulavī Nūr-ud-Dīn asked: 'What are these ornaments for?' I answered that the Raja of Gawaliar had sent them for alms and that he himself was coming to see me.

[Notebook of the Revelations of the Promised Messiah[as], p. 31]

November 22, 1904,

12 Ramaḍān-ul-Mubārak 1322 AH.

روز نقصان برتو نیاید۔[847]

كَمِثْلِكَ دُرٌّ لَّا يُضَاعُ۔ لَا يَأْتِيْ عَلَيْكَ يَوْمُ الْخُسْرَانِ۔[848]

[Notebook of the Revelations of the Promised Messiah[as], p. 33]

November 23, 1904

بیوی پھر گئی ۔ اس کو مرتد ہونا کہتے ہیں۔ ہماری آخری گھڑی۔

[Urdu] Wife turned back. This is called apostasy. Our last hour.

[Notebook of the Revelations of the Promised Messiah[as], p. 32]

November 1904

Dream: In a dream the Promised Messiah[as] perceived that he had not seen Ṣāḥibzādah Mubārak Aḥmad, May Allah grant him security, for sometime and was looking for him anxiously. Then Ḥaḍrat Umm-ul-Mu'minīn[ra] said: But

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847 The revelation روز نقصان برتو نیاید was also published *in al-Ḥakam,* volume, 8, number 40, dated November 24, 1904, page 6, and *al-Badr* volume 3, number 44, 45, dated November 24 and December 1 1904, page 3. [Abdul Latif Bahawalpuri]

848 **[Persian] You will not encounter the day of loss. [Arabic] A jewel like you will not be wasted. You will not encounter the day of loss.** [Publishers]

Mubārak is here. The Promised Messiah[as] then prostrated on the ground three times in gratitude.

[al-Ḥakam, vol. 8, no. 40, November 24, 1904, p. 6]

November 23, 1904

I saw in my dream today that a large number of keys, about one to two thousand or even more, were placed in front of me.

**[Notebook of the Revelations of the Promised Messiah[as], p. 31 *and*
al-Ḥakam, vol. 8, no. 40, November 24, 1904, p. 6]**

November 24, 1904

(A) Dream: I was wearing a white loin cloth but it was not quite white, it was a little soiled. Then Maulavī Ṣāḥib[849] led the Prayer and recited *sūrah al-Ḥamd* aloud and thereafter recited:

اَلْفَارِقُ وَمَآ اَدْرَاكَ مَا الْفَارِقُ[850]

At that time I felt that this was from the Holy Qur'an

[al-Badr, vol. 3, no. 44–45, November, 24 & December 1, 1904, p. 3]

(B) Dream: Maulavī Ḥakīm Nūr-ud-Dīn led the Prayer and after reciting *sūrah al-Fātiḥa* aloud, he recited:

اَلْفَارِقُ وَمَآ اَدْرَاكَ مَا الْفَارِقُ[851]

[al-Ḥakam, vol. 8, no. 40, November 24, 1904, p. 6]

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[849] Refers to Ḥaḍrat Maulavī Ḥakīm Nūr-ud-Dīn [Munawar Ahmed Saeed]

[850] **[Arabic] A distinguishing Sign, and how would you know what the distinguishing Sign will be?** [Publishers]

[851] **[Arabic] A distinguishing Sign, and how would you know what the distinguishing Sign will be?** [Publishers]

November 25, 1904

غلام قادر آ گئے۔ گھر نور اور برکت سے بھر گیا۔ رَدَّ اللّٰہُ اِلَیَّ۔

[Urdu] Ghulām Qādir came and the house became filled with light and blessing.

[Arabic] Allah sent him back to me.

[Notebook of the Revelations of the Promised Messiah[as], p. 33 *and* al-Ḥakam, vol. 8, no. 40, November 24, 1904, p. 6]

December 8, 1904

Friday, the Day of *ʻĪd* [Festival].

اِنَّآ اَعْطَیْنٰکَ الْکَوْثَرَ۔[852]

[Notebook of the Revelations of the Promised Messiah[as], p. 33]

December 8, 1904

رسید مژدہ کہ ایام نوبہار آمد[853]

[Notebook of the Revelations of the Promised Messiah[as], p. 33]

December 12, 1904

لَا تَیْئَسُوْا مِنْ خَزَآئِنِ رَحْمَۃِ رَبِّیْ۔ اِنَّآ اَعْطَیْنٰکَ الْکَوْثَرَ۔[854]

[Notebook of the Revelations of the Promised Messiah[as], p. 33]

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[852] **[Arabic] Surely, We have given you abundance of good.** (*sūrah al-Kauthar*, 108:2) [Publishers]

[853] **[Persian] I have received the good news that the days of the new spring have arrived.** [Publishers]

[854] **[Arabic] Despair not of the treasures of the mercy of my Lord. Surely, We have given you abundance of good.** [Publishers]

1905

January 6, 1905

al-Badr reports that:

Ḥaḍrat Ḥakīm Maulavī Nūr-ud-Dīn was very ill and had to postpone his discourses on the Qur'an. Perceiving the seriousness of his illness, the Promised Messiah[as] started supplicating repeatedly for his restoration to health. On January 6 he came out and said: When I was supplicating, I received the revelation:

اِنْ كُنْتُمْ فِيْ رَيْبٍ مِّمَّا نَزَّلْنَا عَلٰى عَبْدِنَا فَاْتُوْا بِشِفَآءٍ مِّنْ مِّثْلِهٖ ۔[855]

[al-Badr, vol. 4, no. 2, January. 10, 1905, p. 5]

January 18, 1905

Towards morning, I first saw (in my dream) that someone placed in my hand as much money as hand could hold and then I received the revelation:

اِنِّيْ مَعَ الرَّسُوْلِ اَقُوْمُ[856]

Then I woke up, but again went into a light slumber and I saw that someone was holding two closed envelopes which contained letters or some news, of which he handed over one to me. Thereafter, I received the revelation:

چونکا دینے والی خبر

[Urdu] A shocking piece of news.

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855 **[Arabic] If you are in doubt concerning that which We have sent down on Our servant, then produce a healing like this one.** [Publishers]

856 **[Arabic] I shall stand with My Messenger.** [Publishers]

The time was a few minutes after five in the morning.

[Notebook of the Revelations of the Promised Messiah[as], p. 34] [857]

January 18, 1905

غُلِبَتِ الرُّوْمُ فِيْٓ اَدْنَى الْاَرْضِ وَهُمْ مِنْ بَعْدِ غَلَبِهِمْ
سَيَغْلِبُوْنَ - اِنَّ اللّٰهَ مَعَ الَّذِيْنَ اتَّقَوْا وَّالَّذِيْنَ هُمْ مُّحْسِنُوْنَ - اَتٰٓى اَمْرُ اللّٰهِ
فَلَا تَسْتَعْجِلُوْهُ - بِشَارَةٌ تَلَقَّاهَا النَّبِيُّوْنَ - تَرٰى نَصْرًا مِّنْ عِنْدِ اللّٰهِ وَاِنَّهُمْ
يَعْمَهُوْنَ - اِنَّهٗ كَرِيْمٌ تَمْشِيْٓ اَمَامَكَ وَعَادٰى لَكَ مَنْ عَادٰى - ذٰلِكَ بِمَا عَصَوْا
وَّكَانُوْا يَعْتَدُوْنَ - اِنِّيْ مُهِيْنٌ مَّنْ اَرَادَ اِهَانَتَكَ وَاِنِّيْ مُعِيْنٌ مَّنْ اَرَادَ اِعَانَتَكَ -
اِذَا غَضِبْتَ غَضِبْتُ وَكُلَّمَا اَحْبَبْتَ اَحْبَبْتُ - اَنْتَ وَجِيْهٌ فِيْ حَضْرَتِيْ - اِخْتَرْتُكَ
لِنَفْسِيْ - يَحْمَدُكَ مِنْ عَرْشِهٖ - يَحْمَدُكَ اللّٰهُ وَيَمْشِيْٓ اِلَيْكَ - اَتْرَكَ اللّٰهُ
عَلٰى كُلِّ شَيْءٍ - سَنُنْجِيْكَ سَنُعْلِيْكَ - سَاُكْرِمُكَ اِكْرَامًا عَجَبًا - اِنِّيْ مَعَ الْاَفْوَاجِ
اٰتِيْكَ بَغْتَةً - اٰيَاتٌ لِّلسَّآئِلِيْنَ - ظَفَرٌ مِّنَ اللّٰهِ وَفَتْحٌ مُّبِيْنٌ - اَنْتَ مَعِيْ وَاَنَا مَعَكَ
اُرِيْحُكَ وَلَآ اُجِيْحُكَ - اَطَالَ اللّٰهُ بَقَآءَكَ وَكَمَّلَ اللّٰهُ اِعْزَازَكَ - وَطَوَّلَ اللّٰهُ
عُمُرَكَ - نصرت وفتح وظفر تا بست سال - میدان میں فتح - اَنْتَ مِنِّيْ بِمَنْزِلَةِ عَرْشِيْ -
اَنْتَ مِنِّيْ بِمَنْزِلَةِ تَوْحِيْدِيْ وَتَفْرِيْدِيْ - اَنْتَ مِنِّيْ بِمَنْزِلَةٍ لَّا يَعْلَمُهَا
الْخَلْقُ - يَعْصِمُكَ اللّٰهُ وَلَوْ لَمْ يَعْصِمْكَ النَّاسُ - اَلَيْسَ اللّٰهُ بِكَافٍ عَبْدَهٗ -
يَا جِبَالُ اَوِّبِيْ مَعَهٗ وَالطَّيْرَ - اَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِاَصْحٰبِ الْفِيْلِ - اَلَمْ
يَجْعَلْ كَيْدَهُمْ فِيْ تَضْلِيْلٍ -

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857 See also *al-Badr* volume 4, number 4, February 1, 1905, page. 3, and *al-Ḥakam*, volume 9, number 4, January 31, 1905, page 8. [Abdul Latif Bahawalpuri]

858 **[Arabic] The Byzantines have been defeated in the land nearby, but after their defeat they will be victorious. Allah is with those who are righteous and those who do Good deeds. Allah's decree has come, then do not hasten it. This is good news which is given to the Prophets. You will see help from Allah and they will continue to flounder. He is the Noble One Who walks in front of you and is the enemy of him who is your enemy. This is because of their disobedience and transgression. I shall humiliate him who designs to humiliate you and I shall help him who designs to help you. When you are angry, I am angry and everyone whom you love, I love. You have a high standing in My Presence. I have chosen you**

[Notebook of the Revelations of the Promised Messiah[as], pp. 34–35]

January 27, 1905

The Promised Messiah[as] suffered from a boil on his right cheek, which was causing him great pain. On supplication he received the sentences given below as revelation. By supplicating in these terms, he was immediately relieved of his trouble:[859]

بِسْمِ اللّٰهِ الْكَافِيْ۔ بِسْمِ اللّٰهِ الشَّافِيْ۔ بِسْمِ اللّٰهِ الْغَفُوْرِ الرَّحِيْمِ۔ بِسْمِ اللّٰهِ
الْبَرِّ الْكَرِيْمِ۔ يَا حَفِيْظُ۔ يَا عَزِيْزُ۔ يَا رَفِيْقُ۔ يَا وَلِيُّ اشْفِنِيْ۔ [860]

[al-Ḥakam, vol. 9, no. 4, January 31, 1905, p. 8 *and* al-Badr, vol. 4, no. 4, February 1, 1905, p. 3 *and* Notebook of the Revelations of the Promised Messiah[as], p. 35]

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for Myself. Allah praises you from His Throne. Allah praises you and walks towards you. Allah has preferred you to everything. We shall soon deliver you and exalt you. I shall soon honour you in a wonderful way. I shall come to you suddenly with My hosts. These are Signs for those who inquire. Success from Allah and a clear victory. You are with Me and I am with you. I shall comfort you and will not wipe you out. May Allah keep you for long and perfect your honour and lengthen your days. [Persian] Help and victory and success during twenty years. [Urdu] Victory in the field. [Arabic] You are to Me like My Throne. You are to Me like My Unity and Uniqueness. You have a standing with Me of which the people have no knowledge. Allah will safeguard you, even if people should not safeguard you. Is not Allah sufficient for His servant? O mountains and birds, bow down to Allah along with him. Have you not seen how Allah dealt with the People of the Elephant? Did He not frustrate their design?

859 The *Notebook of the Revelations of the Promised Messiah[as]* has the words اَلْبَرِّ الرَّحِيْمِ instead of اَلْبَرِّ الْكَرِيْمِ. [Mirza Bashir Ahmad]

860 **[Arabic] In the name of Allah, the Sufficient, in the name of Allah, the Healer, in the name of Allah, the Most Forgiving, the Ever Merciful, in the name of Allah, the Benevolent, the Noble. O Protector, O Mighty, O Companion. O Guardian, bestow healing on me.** [Publishers]

February 1, 1905

(۱) اِنِّیْ لَاَجِدُ رِیْحَ یُوْسُفَ لَوْلَآ اَنْ تُفَنِّدُوْنِ۔
(۲) اِنِّیْ مَعَ الرُّوْحِ مَعَکَ وَمَعَ اَھْلِکَ۔ 861

**[al-Badr, vol. 4, no. 5, February 8, 1905, p. 2 *and*
al-Ḥakam, vol. 9, no. 5, February 10, 1905, p. 12 *and*
Notebook of the Revelations of the Promised Messiah[as], p. 35]**

February 1, 1905

Revelation:

اَنْتَ مِنِّیْ بِمَنْزِلَةِ تَوْحِیْدِیْ وَتَفْرِیْدِیْ۔ اَنْتَ مِنِّیْ بِمَنْزِلَةِ عَرْشِیْ۔
اَنْتَ مِنِّیْ بِمَنْزِلَةِ وَلَدِیْ۔ اَنْتَ مِنِّیْ بِمَنْزِلَةٍ لَّا یَعْلَمُھَا الْخَلْقُ۔ اِنِّیْ
مَعَ الرُّوْحِ مَعَکَ وَمَعَ اَھْلِکَ۔ اَثَرْتُکَ وَاخْتَرْتُکَ۔ اَنْتَ وَجِیْھٌ فِیْ حَضْرَتِیْ۔
اِخْتَرْتُکَ لِنَفْسِیْ۔ 862

[Notebook of the Revelations of the Promised Messiah[as], p. 35]

February 4, 1905

سَلَامٌ قَوْلًا مِّنْ رَّبٍّ رَّحِیْمٍ۔ وَامْتَازُوا الْیَوْمَ اَیُّھَا الْمُجْرِمُوْنَ
سَلَامٌ قَوْلًا مِّنْ رَّبٍّ رَّحِیْمٍ۔ وَامْتَازُوا الْیَوْمَ اَیُّھَا الْمُجْرِمُوْنَ۔ 863

[Notebook of the Revelations of the Promised Messiah[as], p. 35]

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861 **(1) [Arabic] Surely, I feel the scent of Yūsuf [Joseph], even though you take me to be a dotard.**

(2) I, along with the Spirit, am with you and with the members of your family. [Publishers]

862 **[Arabic] You are to Me like My Unity and My Uniqueness. You are to Me like My Throne. You are to Me like My son. You have a standing with Me of which the people have no knowledge. I along with the Spirit am with you and the members of your family. I have preferred you and have chosen you. You have a high standing in my Presence. I have chosen you for Myself.** [Publishers]

863 **[Arabic] Peace [on you]—a word [of greeting] from the Merciful Lord. And [God will say] separate yourselves [from the righteous] this day, O ye guilty ones. Peace [on you]—a word [of greeting] from the Merciful Lord. And [God will say] separate yourselves [from the righteous] this day, O ye guilty ones.** [Publishers]

February 1905

(A) Dream: I was shown a paper on which a few lines were written in Persian script and all the rest was in English. I understood it to mean that all the money which is payable will be paid over.

**[al-Badr, vol. 4, no. 5, February 8, 1905, p. 2 *and*
al-Ḥakam, vol. 9, no. 5, February 10, 1905, p. 12]**

(B) I saw a paper in a dream, the first few lines on which were written in Persian script and the rest was all in English. I understood as if someone had called my name and said that I should be given 250 rupees.

[Review of Religions, vol. 4, no. 2, February 1905]

February 20, 1905

اِنَّمَآ اَمْرُكَ اِذَآ اَرَدْتَّ شَيْـًٔا اَنْ تَقُوْلَ لَهٗ كُنْ فَيَكُوْنُ۔

**[al-Badr, vol. 4, no. 7, March 5, 1905, p. 2 *and*
al-Ḥakam, vol. 9, no. 7, February 24, 1905, p. 12]**

Translation: [Arabic] Whatever matter You determine, it takes place immediately with Your command.

[Ḥaqīqatul-Waḥī, p. 105, Rūḥānī Khazā'in, vol. 22, p. 108]

February 20, 1905

The Promised Messiah[as] was indisposed. In a vision, he was shown a small bottle on which was written:

خاکسار پیپرمنٹ۔

[Urdu] Your servant, peppermint

**[al-Ḥakam, vol. 9, no. 7, February 24, 1905, p. 12 *and*
Review of Religions, March 1905, p. 130]**

February 27, 1905

(A) I saw in a vision that a large number of grievous deaths had created an impression as if the Judgment Day[864] had arrived and the divine revelation issued from my mouth:

مَوتا مَوتی لگ رہی ہے

[Urdu] There is death everywhere.

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[864] Note by Ḥaḍrat Maulānā Jalal-ud-Din Shams[ra]: This Sign which created the impression of the Judgment Day was fulfilled by the earthquake on morning of April 4, 1905. Many newspapers described it as an example of the Judgment Day. *Vakīl* of Amritsar wrote:

> This earthquake was so awe-inspiring and terror-striking that it would be no exaggeration to call it the lesser judgment. When it was demonstrating the wrath of Allah the Most Supreme, people generally believed that the Judgment Day had arrived.

This was the confirmation of the words of the Promised Messiah[as] when he had said:

> This is a Judgment. Those who do not believe in the Judgment Day can see how a whole world can be destroyed in a second….

He added…

> This morning I was busy writing this article and had just mentioned my revelation which is set out in the *Barāhīn-e-Aḥmadiyyah*:
>
> دُنیا میں ایک نذیر آیا پر دُنیا نے اُس کو قبول نہ کیا لیکن خدا اُسے قبول کرے گا اور بڑے زور آور حملوں سے اُس کی سچائی کو ظاہر کر دے گا
>
> **[Urdu] A warner came into the world and the world did not accept him but God will accept him and will establish his truth by powerful attacks.**
>
> I was just writing these words and was about to set out proofs thereof when suddenly the earthquake struck. This is a powerful attack. The prophecy speaks of attacks in the plural which in Arabic signifies at least three. I am, therefore, apprehensive which other type of attack besides plague and earthquake God Almighty will mount as proof of my truth.

[al-Badr, New Series, vol. 1, no. 1, April 6, 1905, p. 6]

I then woke up.

[al-Badr, vol. 4, no. 7, March 5, 1905, p. 3 *and* al-Ḥakam, vol. 9, no. 10, March 24, 1905, p. 2]

(B) On the night of February 26, 1905, before the morning of February 27, 1905, I saw in a vision that a large number of grievous deaths had created an impression as if the Judgment Day had arrived and the divine revelation issued from my mouth:

مَوتا مَوتی لگ رہی ہے

[Urdu] There is death everywhere.

And I was shown that the country might be ruined by Divine chastisement. Neither permanent residences, nor temporary ones will afford security. Both the permanent and the temporary residences will be afflicted.[865]

[Ishtihār ad-Da'wat, April 5, 1905 Majmū'a-e-Ishtihārāt, vol. 3, p. 519 *and* al-Ḥakam, March 24, 1905, p. 9]

March 2, 1905

خدائے عزّوجلّ اُس کی عزّت رکھے۔

[Urdu] May the Lord of Honour and Glory preserve his honour.

[Notebook of the Revelations of the Promised Messiah[as], p. 39]

March 3, 1905

On the night prior to Friday March 3, 1905, at 1:35 a.m. I saw in my dream that I was facing lack of money and other great difficulties and was very anxious. I asked someone to draw up an Income and Expenditure Statement but no one

[865] Note by Munawar Ahmed Saeed: The Promised Messiah[as] has stated in *Ishtihār ad-Da'wat*, April 5, 1905, *Majmū'a-e-Ishtihārāt*, volume 3, page 519: 'Then in March, Allah the Almighty revealed to me in His divine revelation that those who treat me as a liar would be shown a Sign.'

paid any heed to what I had said. I saw someone who was preparing a statement of accounts and I recognised him as Lachhmī Dās, who was at one time Accounts Clerk in the Treasury at Sialkot. I tried to call him but he too did not come and ignored me. I felt that there was a large shortfall and there seems to be no way to make it up. In the meanwhile, I saw a righteous person of simple mien, simply clad who poured a handful of money into my lap and left so quickly that I could not even ask his name. But there was still a shortfall. Then another righteous person came whose face was lit up and who was also of simple appearance and who resembled a sufi of Kotla, who is probably named Karam Ilāhī or Faḍl Ilāhī. He gave us some money by selling his shirt. He had the appearance of a human being but he seemed to belong to a different creation. He filled both his hands with money and poured it into my lap. This made a lot of money. I inquired his name and he said: What is there in a name? I have no name. I urged him to tell me his name and he said: *Tīchī*[866] I was deeply moved that there are people in our Jamā'at who contribute so generously and do not disclose their names. Then I said: He was not a man. He was an angel. When I saw a lot of money in front of me, I said: Out of it, I shall give to Manẓūr Muḥammad's wife, for she is in need. It was 1:35 a.m. when I saw this dream

**[Notebook of the Revelations of the Promised Messiah[as], p. 39; *and*
al-Ḥakam, vol. 9, no. 10, March 24, 1905, p. 2 *and*
Review of Religions, vol. 4, no. 3, March 1905]**

[866] In Punjabi, *tīchī* means, exact time or, in other words, a person who comes exactly at a time of need.

[Ḥaqīqatul-Waḥī p. 232, Rūḥānī Khazā'in, vol. 22, p. 346]

March 6, 1905

In a light slumber, I saw that a builder was sitting where the new structure[867] (which was announced in the *Kashti-e-Nūḥ*) was being erected. He said to me: مبارک Congratulations; and I made the [customary] answer: خیرمبارک Good felicitations.

[al-Ḥakam, vol. 9, no. 10, March 24, 1905, p. 2]

March 17, 1905

I saw in my dream that someone said to me:

سزائے موت

[Urdu] Death sentence.

The indication was that death was decreed after forty days. I asked Maulavī Muḥammad ‘Alī: ‘Can this order be appealed against?’ He answered: ‘Yes and there can be an appeal from the judgment on appeal also.’ Thereafter, on March 18, 1905, I had fever and felt great pain in passing water which was accompanied by a lot of bleeding. Then the same evening I received a revelation:

سُنتا ہے دیکھتا ہے [868]

[Urdu] He hears; He sees.

Followed by a revelation:

لَا تَيْئَسُوْا مِنْ رَّوْحِ اللّٰهِ [869]

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[867] The reference is to the house in which Ḥaḍrat Mirza Bashir Ahmad[ra] lived. [Jalal-ud-Din Shams]

[868] In *al-Ḥakam* this revelation is recorded as following: وہ سُنتا ہے اور دیکھتا ہے **[Urdu] He hears and sees.** [Abdul Latif Bahawalpuri]

[869] **[Arabic] Despair not of the mercy of Allah.** [Publishers]

This was followed by another revelation in Arabic, the meaning of which was that those who disbelieve would be shown Signs. Thereafter my ailment disappeared except for a slight irritation.

[Notebook of the Revelations of the Promised Messiah[as], p. 40 *and* al-Ḥakam, vol. 9, no. 10, March 24, 1905, p. 2]

March 20, 1905

شکارِ مرگ

[Urdu] Victim of death;

[al-Ḥakam, vol. 9, no. 10, March 24, 1905, p. 2]

Today, March 20, 1905 Muḥammad Afḍal fell sick with plague and at the same time the revelation شکارِ مرگ was received about an unknown person. Allah knows best what this might portend. Muḥammad Afḍal (deceased) died on March 21[870].

[Notebook of the Revelations of the Promised Messiah[as], p. 40]

March 23, 1905

فَأَجَآءَهُ الْمَخَاضُ إِلٰى جِذْعِ النَّخْلَةِ۔ قَالَ يٰلَيْتَنِيْ مِتُّ قَبْلَ هٰذَا وَكُنْتُ نَسْيًا مَّنْسِيًّا۔
هُزِّ إِلَيْكَ بِجِذْعِ النَّخْلَةِ تُسَاقِطْ عَلَيْكَ رُطَبًا جَنِيًّا۔ [871]

[Notebook of the Revelations of the Promised Messiah[as], p. 42]

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[870] In accordance with this unchangeable divine decree which Allah the Almighty had revealed to His chosen one, Munshī Ṣāḥib passed away on March 21, after *'Aṣr* Prayers. اِنَّا لِلّٰهِ وَاِنَّآ اِلَيْهِ رَاجِعُوْنَ [To Allah we belong and to Him shall we return].

[Review of Religions, vol. 4, no. 4, April 1905, p. 170]

[871] **[Arabic] The pains of childbirth brought him to the trunk of a date-palm tree and he said: O! Would that I had died before this and had become a thing quite forgotten. Shake the trunk of the date-palm tree, there will fall upon you fresh dates.** [Publishers]

March 23, 1905

Today I saw in a longish dream that I was sitting somewhere and Ātmā Rām, Magistrate Gurdaspur, was sitting near me.

We were sitting on the ground and talked about my case [which had been pending in his court and which he had decided against me]. I said to him something to the effect that: You have put me to great trouble; God established my innocence but you put me in pain. Then I said to him: I realize that it was not easy for you to be just in this case. You had two cross-cases pending before you at the same time. Your sense of justice was overpowered by your fear of public opinion or by your fear of your official supervisors. You did not act under the fear of God. I much regret that you put me to so much trouble on account of a vagabond. I said nothing concerning your sons on my own. I only saw a dream relating to them which was fulfilled. It may be that your hostility towards me was incited by that very dream. He confessed with a sigh that he had committed a mistake and that in truth it was Chandū Lāl who had forged this wickedness. Then he placed his head on my arm in great sorrow as if he was afflicted by some great misfortune and wanted to show his reverence for me and wanted to plead for forgiveness.[872] I responded to it

[872] Note by Maulānā Abdul Latif Bahawalpuri: This dream was fulfilled during the *Khilāfat* of Ḥaḍrat Amīrul-Mu'minīn Khalīfatul Masīḥ II[aba]. He says:

> Afterwards this magistrate received such a punishment that he once came to meet me on the railway station of Ludhiana. He wept profusely and begged forgiveness from me. He said: 'I am in great agony and wanted to go and ask Mirzā Ṣāḥib for forgiveness, but he has passed away, therefore I have come to you. Pray that Allah the Almighty may deliver

with: All right, I forgive you for the sake of Allah. Immediately thereafter, I woke up. When I mentioned his son to him I drew away from him and sat down on the ground at a short distance from him. I demonstrated to him [saying]: When I was informed of the death of your son in my dream you were sitting on the ground like this.

[Notebook of the Revelations of the Promised Messiah[as], p. 41]

March 23, 1905

al-Badr reports that:

The Promised Messiah[as] was supplicating when he received the revelation:

سَلٰمٌ مَّا سَلٰمٌ۔ [873]

[al-Badr, New Series, vol. 1, April 6, 1905, p. 3 *and* al-Ḥakam, vol. 9, no. 2, March. 31, 1905, p. 1]

March 26, 1905

Revelation:

چودھری رستم علی

[Urdu] Chaudhry Rustam ʻAlī.

[al-Ḥakam, vol. 9, no. 12, April 10, 1905, p. 12]

April 1, 1905

Last night I received the revelation:

مَحَوْنَا نَارَ جَهَنَّمَ

[Arabic] We have banked down the fire of hell.

me from this tribulation. If this torture continues for some time, I will go insane.'

[al-Faḍl, vol. $^{46}/_{11}$, Number 282, November 29, 1957, p. 5]

[873] **[Arabic] Peace, peace.** [Publishers]

This might mean that God Almighty would now remove the plague from the world. واللہ اعلم [Allah knows best]. Or, it might be that He would remove it from this town.

**[al-Badr, New Series, vol. 1, April 6, 1905, p. 3 *and*
al-Ḥakam, vol. 9, no. 12, April. 10, 1905, p. 12]**

April 3, 1905

Revelation:

موت دروازے پر کھڑی ہے۔

[Urdu] Death is standing at the door.

**[al-Badr, New Series, vol. 1, April 6, 1905, p. 3 *and*
al-Ḥakam, vol. 9, no. 12, April 10, 1905, p. 12]**

April 3, 1905

Dream: I saw that Mirzā Sulṭān Aḥmad was standing in the house of Mirzā Niẓām-ud-Dīn clad all in deep black…. I was given to understand that this was an angel in the form of Sulṭān Aḥmad. I told my wife: This is my son. Then two more angels appeared and I perceived three chairs which were occupied by the three angels. They began writing something very rapidly with a pen. I could hear the sound of their pens moving on the paper. Their manner of writing was awe-inspiring. I was standing next to them (and then I woke up).

The Promised Messiah[as] narrated this dream and said: [I construe this to mean that] some terrible Sign is about to appear. Sulṭān Aḥmad means such reasoning and arguments which sway and overpower the hearts. Niẓām-ud-Dīn means some Sign which would strengthen and improve the Islamic Organisation, and its affairs would be straightened. Black garments indicate that a terrifying Sign is imminent. My saying: This is my son; means that all this

is the result of my prayers, because the term child is also used for the consequence.

**[al-Ḥakam, vol. 9, no. 12, April 10, 1905, p. 12 *and*
al-Badr, New Series, vol. 1, April 6, 1905, p. 3]**

April 5, 1905

كَفَفْتُ عَنْ بَنِيْٓ اِسْرَآءِيْلَ[874]

The Promised Messiah[as] said: Banī Isrā'īl signifies a people who are tried as the Banī Isrā'īl were tried in the time of Pharaoh. This means that today my Jamā'at is in the situation of Banī Isrā'īl. Those who attack them wrongfully have been compared by God Almighty with Pharaoh. This prophecy means, in brief, that such wrongdoers will be held back and that such Signs will be shown that all their talk will not affect people's hearts.

**[al-Badr, New Series, vol. 1, April 6, 1905, p. 3 *and*
al-Ḥakam, vol. 9, no. 12, April 10, 1905, p. 12]**

April 6, 1905

A soul says:

ہم نے وہ جہان چھوڑ دیا ہے[875]

[Urdu] We have departed that World.

This means that someone connected with me, a friend or an enemy, will pass away.

**[al-Badr, New Series, vol. 1, April 6, 1905, p. 3 *and*
al-Ḥakam, vol. 9, no. 12, April 10, 1905, p. 12]**

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[874] **[Arabic] I held back (the enemy) from Banī Isrā'īl.** [Publishers]

[875] Note by Ḥaḍrat Maulānā Jalal-ud-Din Shams[ra]: The Promised Messiah[as] said:

> In the terminology that Allah the Almighty uses in my vision, He refers to this world as **وہ جہان**.
>
> **[Review of Religions, vol. 4, no. 4, April 1905, p. 170]**

April 7, 1905

On the occasion of the earthquake of April 4, 1905, I received several letters from my friends in Lahore, informing me… that God Almighty had safeguarded them against this calamity. But no letter was received from Mīr Muḥammad Ismā'īl…Again, no letter was received on the second day…nor on the third day; nor did any friend write about Mīr Muḥammad Ismā'īl's welfare. Both[876] of them were severely afflicted and asked the Promised Messiah[as] to pray for him. The Promised Messiah[as] supplicated very earnestly on his behalf and received the revelation:

[English] Assistant Surgeon[877]

[al-Badr, New Series, vol. 1, no. 16, July 20, 1905, p. 7]

April 8, 1905

About 3 a.m. I received the holy revelation from Allah the Almighty which is given below:

تازہ نشان۔ تازہ نشان کا وھکہ۔ زَلْزَلَةُ السَّاعَةِ۔ قُوْٓا اَنْفُسَكُمْ۔ اِنَّ اللّٰهَ مَعَ الْاَبْرَارِ۔ دَنٰى مِنْكَ الْفَضْلُ۔ جَآءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ۔

(Translation and explanation) This means that [Urdu] God will show a fresh Sign. It will be a shock for the people. That will be the earthquake like the Judgment Day.

I have not been told whether by earthquake in the revelation is meant a severe earthquake or some other calamity which shall overtake the world and which could

876 That is, the wife and the mother-in-law of the Promised Messiah[as]. [Mirza Bashir Ahmad]

877 Dr. Mīr Muḥammad Imsā'īl stood first in the Punjab in the final examination from the Medical College Lahore and was appointed as Assistant Surgeon. He was appointed as Civil Surgeon in 1928 and retired in 1936. [Mirza Bashir Ahmad]

be described as the Judgment Day. Nor have I been told when this calamity would happen, whether in a few days, or a few weeks. Or whether Allah the Almighty will manifest it after a few months, or a few years. In any case, whether it is an earthquake or something else, and whether it occurs soon or later, it would be more terrible than the ones before. It would be very terrible in its intensity. Were I not forced to disclose all this out of my deep sympathy for my fellow beings I would not have mentioned it.…

The meaning of the remaining Arabic revelations: Allah the Almighty says: safeguard yourselves by adopting righteousness before that day comes that will destroy in a moment. God says that He is with those who do good and eschew evil. He addressed me and said: **My Grace drew close to you, that is, the time has come that you be recognised fully. Truth has come and falsehood has vanished…**

Hearken! I have warned you. The earth listens as does the heavens that whoever, departing from righteousness, is inclined towards mischief and pollutes the earth with his viciousness will be seized. God Almighty warns that His wrath is about to descend upon the earth, for the earth is filled with sin and vice. Then arise and be warned that the end is near as had been foretold by the previous prophets. I call Him to witness Who has sent me that all this is from Him and not from me. Would that my warnings were viewed in good faith. Would that I were not treated as a liar, so that the world would escape ruin. …Otherwise, the day is approaching which will turn men mad. The unfortunate fool will say: These are all lies. Alas! why is he in such deep sleep when the sun is about to rise?

When the words of this revelation had been communicated to me by God Almighty, I heard an evil spirit exclaim:

مَیں سوتے سوتے جہنّم میں پڑ گیا

[Urdu] I fell into hell while I was asleep.

What harm would man suffer if he were to give up vice and transgression? What loss would be incurred if he were to give up the worship of creatures? The fire has flared up. Arise and put it out with your tears.

[Ishtihār al-Indhār, April 8, 1905, published in al-Ḥakam, vol. 9, no. 12, April 10, 1905, p. 2]

April 9, 1905

God Almighty has again informed me on April 9, of a severe earthquake which will be frightful and will be an example of the Judgment Day. Since I have been warned about this forthcoming event twice by the All-Knowing One, I am certain that this terrible occurrence which will be a reminder of the Judgment Day is not very distant[878]. God, the Majestic and Glorious, has also told me that both these earthquakes are Signs in support of my truth like the Signs which Musa[as] [Moses] demonstrated before Pharaoh and the Sign which Nūḥ[as] [Noah] showed to his people.

Remember also that these Signs are not all but that many others will follow one after the other till man takes note of them and inquires in surprise: What is happening? Each

878 Note by Ḥaḍrat Maulānā Jalal-ud-Din Shams[ra]: The Promised Messiah[as] said:

> If God Almighty holds back this great calamity, the maximum period of respite will be sixteen years and not more.
>
> **[Ḍamīmah Barāhīn-e-Aḥmadiyyah, part 5, p. 97, Rūḥānī Khazā'in, vol. 21, pp. 258–259]**

coming day will be harder and worse than the one before. God says:

مَیں حیرت ناک کام دکھلاؤں گا اور بس نہیں کروں گا جب تک کہ لوگ
اپنے دلوں کی اصلاح نہ کرلیں۔

[Urdu] I shall perform wonders and will not stop till the people have purified their hearts.

As there was a tremendous famine in the time of Yūsuf[as] [Joseph], so much so that even the leaves of trees were not available for eating, in the same way people will be confronted with a great calamity. As Yūsuf[as] helped save the people by storing up grain, in the same way, God has appointed me a messenger of spiritual sustenance. He who partakes sincerely of this food up to the required quantity will, I am sure, be dealt with mercy.

However, God the Almighty has also informed me that the number of my followers will be augmented through the plague and the number of other Muslims will thereby be reduced…. I tell you truly that the faith of him who accepts me after witnessing the Sign here prophesied will not be worthy of great honour. Let him who has ears hear. God Almighty says:

میرا غضب زمین پر بھڑکا ہے کیونکہ زمین والوں نے
میری طرف سے مُنہ پھیر لیا ہے۔

[Urdu] My wrath has been kindled upon the earth because the dwellers of the earth have turned away from Me.

Seeing that worldly government disapproves of and deals severely with disobedience, then you can imagine, how terrible God’s anger will be. Repent, therefore, for the days are near.

I close this announcement by setting down now the revelation that I have received in Arabic in this context:

بخور آنچہ ترا بخورانم۔ لَکَ دَرَجَۃٌ فِی السَّمَآءِ وَ فِی الَّذِیْنَ ھُمْ یُبْصِرُوْنَ۔ نَزَلْتُ لَکَ۔ لَکَ نُرِیْ اٰیَاتٍ وَّنَھْدِمُ مَا یَعْمُرُوْنَ۔ قُلْ عِنْدِیْ شَھَادَۃٌ مِّنَ اللّٰہِ فَھَلْ اَنْتُمْ مُّؤْمِنُوْنَ۔ کَفَفْتُ عَنْ بَنِیْٓ اِسْرَآءِیْلَ۔ اِنَّ فِرْعَوْنَ وَھَامَانَ وَجُنُوْدَھُمَا کَانُوْا خَاطِئِیْنَ۔ اِنِّیْ مَعَ الْاَفْوَاجِ اٰتِیْکَ بَغْتَۃً۔

That is [Persian] Eat whatever I provide you to eat. [Arabic] You have a standing in heaven and also among those who are able to see. I shall descend upon the earth in your support and shall show My Signs and shall demolish the structures which the heedless people put up, or will put up.[879] This shows that there will not be one, but several, earthquakes, which will repeatedly demolish the structures.[880]

Then Allah the Almighty says that He would safeguard the members of my Jamā‘at, who are sincere and are to me like children.

In this revelation Allah the Almighty has described me as Isrā’īl and the sincere followers as my children, hence they are addressed as Banī Isrā’īl. Then He says: I shall finally demonstrate that Pharaoh, that is People of Pharaoh’s character, and Hāmān, that is those who are of the character of Hāmān, were all in the wrong.

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879 Note by Ḥaḍrat Mirza Bashir Ahmad[ra]: This prophecy was fulfilled on May 20, 1905. A severe earthquake was experienced in Dharamsala and many newly constructed homes were demolished.

[See Civil and Military Gazette, May 24, 1905]

880 This sentence has literal, as well spiritual significance. It also means that Allah the Almighty would continuously destroy the structures of the plans put up by the ill-wishers.

[Footnote, Announcement April 18, 1905, published in al-Ḥakam, vol. 9, no. 14, April 24, 1905, p. 6]

Then He said: I shall come to you suddenly with all My hosts, that is with the angels, to demonstrate My Signs. This means [Allah the Almighty says] that: When most people will not believe and they will be occupied with laughter and mockery and will be entirely unaware of My purpose, I shall then demonstrate to them My Sign in such manner that the earth will tremble thereat. That day will be a day of mourning for the world.

Blessed are those who fear Him and would win His pleasure through repentance before the coming of the day of His wrath, for He is Forbearing and Benevolent and Forgiving and Oft-Returning with compassion as He is Severe in retribution.

[Announcement April 21, 1905, al-Ḥakam, vol. 9, no. 14, April 24, 1905, pp. 5–6 *and* Majmū'a-e-Ishtihārāt, vol. 3, pp. 525–534]

April 9, 1905[881]

God Almighty has disclosed to me that this is the last part of my life, as the following revelation indicates:

قَرُبَ اَجَلُكَ الْمُقَدَّرُ وَلَا نُبْقِيْ لَكَ مِنَ الْمُخْزِيَاتِ ذِكْرًا

[Arabic] Your determined term of life is nearing its end, and We shall not leave any mention of anything which might become the occasion of your humiliation and reproach.

That is why He has enabled me to publish part 5 of *Barāhīn-e-Aḥmadiyyah*.

[Barāhīn-e-Aḥmadiyyah, part 5, p. 70 footnote, Rūḥānī Khazā'in, vol. 21, p. 90 footnote]

881 This is the date given on page 42 of the *Notebook of the Revelations of the Promised Messiah*[as]. [Abdul Latif Bahawalpuri]

April 14, 1905

I saw in a dream that I was riding a vehicle like a railway train through the bazaar in Qadian and I saw a house ahead. Then there was an earthquake but it caused no damage to us.

[al-Badr, New Series, vol. 1, no. 3, April 20, 1905, p. 1 *and* al-Ḥakam, vol. 9, no. 13, April 17, 1905, p. 12][882]

1905

I have observed that many of those who outwardly enter into the covenant of *bai'at* with me are still not perfect in the trait of thinking well. Like a weak child, they stumble at every trial. Some unfortunate ones are quickly affected by that which the wicked ones allege and they rush into ill-thinking as a dog rushes towards carrion. Then how can I say that they have truly entered my *bai'at?* From time to time I am given knowledge of these people, but I am not permitted to inform them specifically. **There are many small ones who will be exalted and there are many exalted ones who will be reduced.** Therefore, be wary.

[Barāhīn-e-Aḥmadiyyah, part 5, p. 87, Rūḥānī Khazā'in, vol. 21, p. 114]

1905

God Almighty has revealed to me the meaning, as a prophecy, of the verses[883] in the Holy Qur'an which relate to Dhul Qarnain.[884]

[Barāhīn-e-Aḥmadiyyah, part 5, p. 91, Rūḥānī Khazā'in, vol. 21, p. 119]

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[882] Also *al-Ḥakam*, volume 9, number 14, April 24, 1905, pages 5–6. [Publishers]

[883] *al-Kahf*, 18:84–99 [Publishers]

[884] The Promised Messiah[as] has described these meanings in *Barāhīn-e-Aḥmadiyyah*, volume 5, pages 102–108 (1914 Edition), *Rūḥānī Khazā'in*, volume 21, pages 119–126. [Jalal-ud-Din Shams]

1905

God has told me that though the people reject me, He would make me *Khātamul-Khulafā'* [Seal of the vicegerents].

[Appendix Barāhīn-e-Aḥmadiyyah, part 5, p. 104 footnote, Rūḥānī Khazā'in, vol. 21, p. 267 footnote]

April 15, 1905

Before *Ḍuhar*,[885] in a light slumber, I received the revelation:

اِنِّیْ مَعَ الْاَفْوَاجِ اٰتِیْكَ بَغْتَةً ۔ [886]

[al-Ḥakam, vol. 9, no. 13, April 17, 1905, p. 12 *and* al-Badr, New Series, vol. 1, no. 3, April 20, 1905, p. 1]

April 15, 1905

(A) I saw in my dream last night that there was a severe earthquake, which seemed more terrible than the last one.

[al-Badr, vol. 1, no. 3, April 20, 1905, p. 1]

(B) [Urdu verses:]

اِک نشاں ہے آنیوالا آج سے کچھ دن کے بعد
تا تاریخ امروزہ ۱۵ اپریل ۱۹۰۵ء
جس سے گردش کھائیں گے دیہات و شہر و مرغزار

آئے گا قہرِ خدا سے خلق پر اِک انقلاب
اِک برہنہ سے نہ یہ ہوگا کہ تا باندھے ازار

یک بیک اِک زلزلہ سے سخت جُنبش کھائیں گے
کیا بشر اور کیا شجر اور کیا حجر اور کیا بحار

اِک جھپک میں یہ زمیں ہو جائے گی زیر و زبر
نالیاں خُوں کی چلیں گی جیسے آبِ رودبار

رات جو رکھتے تھے پوشاکیں برنگِ یاسمن
صبح کر دے گی انہیں مثلِ درختانِ چنار

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[885] Afternoon Prayer. [Publishers]

[886] **[Arabic] I shall come to thee suddenly with My hosts.** [Publishers]

ہوش اُڑ جائیں گے انساں کے پرندوں کے حواس — بُھولیں گے نغموں کو اپنے سب کبوتر اور ہزار
ہر مسافر پر وہ ساعت سخت ہے اور وہ گھڑی — راہ کو بُھولیں گے ہو کر مست و بیخود راہوار (بلبل)
خُون سے مُردوں کے کوہستان کے آبِ رواں — سُرخ ہو جائیں گے جیسے ہو شرابِ انجبار
مضمحل ہو جائیں گے اس خوف سے سب جِنّ و اِنس — زار بھی ہوگا تو ہوگا اُس گھڑی باحالِ زار
اِک نمونہ قہر کا ہوگا وہ ربّانی نشاں — آسماں حملے کرے گا کھینچ کر اپنی کٹار
ہاں نہ کر جلدی سے انکار اے سفیہِ ناشناس — اِس پہ ہے میری سچائی کا سبھی دارومدار
وحیِ حق کی بات ہے ہو کر رہے گی بے خطا — کچھ دنوں کر صبر ہو کر متقی اور بُردبار

A Sign will appear some time from now (today is April 15, 1905) which shall overwhelm villages, towns and meadows.

The wrath of God will bring about a revolution in mankind; the naked one will have no time to fasten his trousers.

Suddenly a calamity (lit. earthquake) will severely shake them all—be they humans, trees, rocks, or oceans.

In the twinkling of an eye the land will be turned upside down and streams of blood will flow like the water of a rivulet.

Those whose night garments were white as Jasmine will be in the morning [as if clad in red] like the Sycamore tree.

Men shall lose their senses and birds their consciousness; and nightingales and pigeons will forget their songs.

That hour will bear heavily upon every traveller; and wayfarers will lose their way in confusion and delirium.

With the blood of the dead, the running waters of highland streams will turn red like Bistort syrup.

The terror of it will exhaust everyone, great and small, and even the Tsar at that hour, will be in a pitiable state.

That divine Sign will be a specimen of terror. The sky will attack with a drawn hatchet.

Hasten not to repudiate this, thou undiscerning fool, for my truthfulness depends entirely on the fulfilment of this Sign.

This is a prophecy based on divine revelation and will doubtlessly be fulfilled; wait then awhile in righteousness and steadfastness.

[Barāhīn-e-Aḥmadiyyah, part 5, p. 120, Rūḥānī Khazā'in, vol. 21, pp. 151–152 footnote]

Note: Divine revelation has repeatedly employed the word earthquake in this context and has indicated that the earthquake will be an example of the Judgment Day. Indeed, it should be termed as 'earthquake of Judgment' which is described in the verse اِذَا زُلْزِلَتِ الْاَرْضُ زِلْزَالَهَا.[887] But I am not able to apply the world earthquake with certainty upon its actual manifestation. It is possible that it may not be a common earthquake but some other dire calamity,[888] which would be an example of the Judgment Day, the like of which has not been witnessed before, and which would bring about great destruction of life and property. If no such extraordinary Sign appears, while people have not openly reformed their way of life, I shall in such case have been proved false.

[Barāhīn-e-Aḥmadiyyah, part 5, p. 120 footnote, Rūḥānī Khazā'in, vol. 21, p. 151]

April 18, 1905

(A) I saw [in my dream] that I was calling out *Allāhu Akbar, Allāhu Akbar* (the entire Adhān) with great verve. Someone sitting on a high tree repeated the same phrases. Thereafter, I started calling down blessings on the Holy

[887] Opening verse of *sūrah az-Zilzāl,* Chapter 99 of the Holy Qur'an. [Publishers]

[888] If God Almighty holds back this great calamity, the maximum period of respite will be sixteen years … In any case, it will not be more than sixteen years.

[Ḍamīmah Barāhīn-e-Aḥmadiyyah, part 5, pp. 97–98, Rūḥānī Khazā'in, vol. 21, pp. 258–259]

Prophet in a loud voice. Then that man descended from the tree and said: **Syed Muḥammad ‘Alī Shāh** has arrived.

Then I saw that there was a severe earthquake whereby the earth was being carded like wool. Then the revelation came:

ہے سرِراہ پر تمہارے وہ جو ہے مولا کریم۔

[Urdu] At the head of your path stands the One Who is your Benevolent Master.

[al-Badr, vol. 1, no. 3, April 20, 1905, p. 1 *and* al-Ḥakam, vol. 9, no. 14, April 2, 1905, p. 1]

(B) [Urdu verses:]

سونے والو جلد جاگو یہ نہ وقتِ خواب ہے — جو خبر دی وحیِ حق نے اس سے دِل بیتاب ہے
زلزلہ سے دیکھتا ہوں میں زمیں زیر و زبر — وقت اَب نزدیک ہے آیا کھڑا سیلاب ہے
ہے سرِراہ پر کھڑا نیکوں کی وہ مولیٰ کریم — نیک کو کچھ غم نہیں ہے گو بڑا گرداب ہے
کوئی کشتی اَب بچا سکتی نہیں اس سَیل سے — حیلے سب جاتے رہے اِک حضرتِ توّاب ہے

Wake up O sleepers, this is not the time to sleep;

The heart is all atremble in consequence of the warning conveyed by Divine revelation.

I see the earth turned upside down by the earthquake;

The time is now near, the flood is at the gate.

At the head of the path followed by the righteous is standing the Benevolent Master;

the righteous have nothing to fear, though there are tremendous whirlpools.

No vessel can save from this inundation;

All means of deliverance are futile except the One Oft-Returning with compassion.

[al-Ḥakam, vol. 1, no. 5, May 4, 1905, p. 4 *and* Announcement An-Nidā’ min Waḥyis-Samā’, Majmū‘a-e-Ishtihārāt, vol. 3, p. 525]

(C) [Urdu verses:]

اِک ضیافت ہے بڑی اے غافلو کچھ دِن کے بعد — جس کی دیتا ہے خبر فرقاں میں رحماں بار بار
فاسقوں اور فاجروں پر وہ گھڑی دُشوار ہے — جس سے قیمہ بن کے پھر دیکھیں گے قیمہ کا بگھار
خوب کُھل جائے گا لوگوں پر کہ دیں کس کا ہے دیں — پاک کر دینے کا تیرتھ کعبہ ہے یا ہردوار
وحیِ حق کے ظاہری لفظوں میں ہے وہ زلزلہ — لیک ممکن ہے کہ ہو کچھ اَور ہی قسموں کی مار
وہ تباہی آئے گی شہروں پہ اور دیہات پر — جس کی دُنیا میں نہیں ہے مثل کوئی زینہار
ایک دَم میں غمکدے ہو جائیں گے عشرتکدے — شادیاں کرتے تھے جو پٹیں گے ہو کر سوگوار
وہ جو تھے اُونچے محل اور وہ جو تھے قصرِ بریں — پست ہو جائیں گے جیسے پست ہو اِک جائے غار
ایک ہی گردش سے گھر ہو جائیں گے مٹی کا ڈھیر — جس قدر جانیں تلف ہوں گی نہیں اُن کا شمار
کب یہ ہو گا یہ خُدا کو علم ہے پر اِس قدر — دی خبر مجھ کو کہ وہ دِن ہوں گے ایّامِ بہار
پھر بہار آئی خُدا کی بات پھر پوری ہوئی — یہ خدا کی وحی ہے اب سوچ لو اے ہوشیار

O heedless ones! A big feast is to be laid out in a few days;

Which the Gracious God speaks about repeatedly in the Qur'an.

That hour will bear hard on mischief makers and sinners

In which they will witness being ground and then roasted.

It will become manifestly clear to the people as to whose faith is true;

They will learn whether the hallowed site of purification is Ka'ba or Hari Dawār?

Though Divine revelation apparently speaks of an earthquake;

It may yet be that some other calamity is in store for you.

Such destruction will come upon towns and villages,

The like of which is not to be seen in the world.

In an instant, houses of mirth shall turn into houses of mourning;

Those rejoicing shall beat their breasts in sorrow.

The high palaces and the lofty castles,

Shall come tumbling down like caves.

In a single jolt, houses will be reduced to a heap of rubble,

There will be no counting the dead.

When exactly all this will happen, only God knows;

But He did reveal to me that it would be in the days of spring.

'The spring comes again, and God's word is once again fulfilled;'

These are the words of God, consider, O men of understanding!

[Copied from the Notebook of the Revelations of the Promised Messiah[as], published in Durr-e-Thamīn by Muḥammad Yamin, pp. 153–154]

April 21, 1905

(A)

امن است در مکان محبت سرائے ما۔[889]

[al-Ḥakam, vol. 9, no. 14, April 22, 1905, p. 1]

(B) At the time of the earthquake of April 4, 1905, we had moved into our garden with all members of the family and selected a piece of land, enough to accommodate 5,000 people, as our sleeping place. We had two tents put up and a tent wall was arranged all round. Even then there was danger from thieves as we were out in the open and in the surrounding villages there were several thieves who had been convicted many times.

On one occasion I saw in my dream that I was keeping watch and after I had gone a few steps I encountered someone who told me: Angels are on watch beyond this. The purport was that there was no need for keeping watch

[889] **[Persian] The house filled with our love is an abode of peace.** [Publishers]

as the angels were watching my camping ground. Then I received the revelation:

اِمن است در مقامِ محبّت سرائے ما [890]

A few days later it so happened that a well-known thief who belonged to one of the surrounding villages crept into our garden for the purpose of theft. His name was Bishan Singh. It was the latter part of the night when he entered with that intent in our garden; but not finding an opportunity, he sat down in an onion field. He uprooted a quantity of onions and piled them up. He was then spotted by someone. He attempted to run away. He was of very strong build and it would not have been possible for ten people to hold him down had it not been that he was held down by divine prophecy. As he ran, his foot was caught in a hole. He recovered but in the meantime, he was surrounded by people. So, Sardār Bishan Singh was captured despite his utmost struggle and was convicted by the court without delay.

Sometime later a large poisonous snake appeared in our residential house in the garden where we used to spend our day. The snake was very long but it also received its punishment as the thief had done. In this way, we were furnished with immediate proof of our protection by the angels.

[Ḥaqīqatul-Waḥī, pp. 302-303; Rūḥānī Khazā'in, vol. 22, pp. 315–316]

April 22, 1905

جَآءَكَ الْفَتْحُ

890 **[Persian] The house filled with our love is an abode of peace.** [Publishers]

[Arabic] Victory has come to you.

**[Badr, vol. 1, no. 4, April 27, 1905 *and*
al-Ḥakam, vol. 9, no. 14, April 24, 1905, p. 1]**

April 23, 1905

بھونچال آیا اور بڑی شدّت سے آیا

[Urdu] An earthquake came, and hit with great severity.

**[Badr, vol. 1, no. 4, April 27, 1905 *and*
al-Ḥakam, vol. 9, no. 14, April 24, 1905, p. 1]**

April 24, 1905[891]

تمام حوادث اور عجائباتِ قدرت دکھلانے کے بعد تمہارا حادثہ ہوگا۔

[Urdu] Your event will be after all other events and the showing of natural wonders.

**[Notebook of the Revelations of the Promised Messiah[as], p. 42 *and*
Barāhīn-e-Aḥmadiyyah, part 5, p. 70 footnote, Rūḥānī Khazā'in, vol. 2, p. 90 footnote]**

April 25, 1905

قُلْ مَالَكَ حِيْلَةٌ [892]

[Badr, vol. 1, no. 4, April 27, 1905, p. 1 *and* al-Ḥakam, vol. 9, no. 14, April 24, 1905, p. 1]

April 28, 1905

I saw a white cloth in my dream and that someone had placed a ring on it, thereafter I received the revelation:

فتح نمایاں۔ ہماری فتح۔ صَدَّقْتُ الرُّؤْيَا۔ اِنِّیْ مَعَ الْاَفْوَاجِ اٰتِيْكَ بَغْتَةً۔

[Urdu] Prominent victory; Our victory. [Arabic] [*I made the dream come true*.] I shall

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[891] The date is recorded on page 42 of the *Notebook of the Revelations of the Promised Messiah[as]*. [Abdul Latif Bahawalpuri]

[892] **[Arabic] Say: You have no device left.** [Publishers]

come to you with a host of angels at a time that no one would think that such a tribulation is about to happen.

**[al-Ḥakam, vol. 9, no. 15, April 30, 1905, p. 1 *and*
Badr, vol. 1, no. 4, April 27, 1905, p. 1]**

Badr writes:

God Almighty always helps Prophets through His angels who urge people to goodness and guide them to the truth.

On the same night Ṣāḥibzādah Miyāń Maḥmūd Aḥmad saw in his dream that the Promised Messiah had received the revelation: اِنِّیْ مَعَ الْاَفْوَاجِ اٰتِیْکَ بَغْتَۃً. In the morning he mentioned this to the Promised Messiah who confirmed that he had received this revelation.[893]

[Badr, vol. 1, no. 4, April 27, 1905, p. 1]

April 29, 1905

Last night at 1:53 a.m. I saw [in my dream] that the earth had begun to shake and then there was a fierce shock of earthquake. I said to my wife in the dream itself: Get up there is an earthquake; and I told her to take Mubārak with her. While still in the dream it came to my mind that Shāstrī's prediction had been proved false.

**[al-Ḥakam, vol. 9, no. 15, April, 30, 1905, p. 1 *and*
al-Badr, vol. 1, no. 4, April 27, 1905, p. 1]**

April 29, 1905

Today, April 29, 1905, God Almighty has warned me a second time about a severe earthquake and out of my sympathy for mankind I wish to announce that it has been

893 It seems that the divine wisdom in conveying this revelation to Ḥaḍrat Amīrul-Mu'minīn Khalīfatul Masīḥ II[aba] was that a special manifestation of it was destined to take place during his *Khilāfat* as happened in March 1953. [Abdul Latif Bahawalpuri]

determined in heaven that a ruinous calamity, which God has repeatedly described as an earthquake, will overtake the world.[894] I do not know whether it is near or it will appear after some days.... The repeated warnings indicate that it cannot be very far. It is a revelation from God Almighty who knows everything hidden….

God Almighty says: **I shall come in secret. I shall come with My hosts at a time when no one would expect that this is likely to occur**. It will probably be in the morning or when some part of the night remains or a time thereabouts….

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[894] Note by Ḥaḍrat Maulānā Jalal-ud-Din Shams[ra]: The Promised Messiah[as] states that: 'God Almighty has informed me that the calamity which He has named an earthquake will be an example of the Judgment Day and will be more severe than that which has happened before…. Although the word used is earthquake, it is quite possible that it might be some other calamity which possesses the quality of an earthquake. It will be a severe calamity—more ruinous than that which has occurred before—which will affect buildings also…. As God Almighty has informed me that such an earthquake will happen in my lifetime and will constitute a clear victory for me and a large number of people will join my Jamā'at and it will be a heavenly Sign in my support. God will Himself descend in my support and will demonstrate such wondrous works as the world has not seen before. People will come from long distances to join my Jamā'at. That earthquake will be greater than the previous one and God will manifest signs of the Judgment Day in it and it will bring about a revolution in the world. God says He would come when hearts are hardened and people feel secure against an earthquake. He says that He will come secretly at a time when people would be completely unaware, that is, will be busy diligently with their affairs. Then suddenly the calamity will descend when the people will imagine that they are secure against any such calamity. But God has said that it will be the time of spring. The sun will appear in the morning of spring and will set in the evening of autumn. Then there will be mourning in many houses, for they failed to recognize the signs of the time.'

[Ḍamīmah Barāhīn-e-Aḥmadiyyah, part 5, pp. 93–94, Rūḥānī Khazā'in, vol. 21, pp. 253–255]

God Almighty says: On that day, I shall show mercy to those whose hearts are atremble with fear of Me, who do no evil nor participate in evil gatherings. God has also said: You will have clear victory on that day, for on that day God will manifest everything that has been foretold. Fortunate are those who will take heed even now….

God also informed me so that those who do not recognize God Almighty nor me might be warned. I say out of pure sympathy, that it would be better if they would shun large two-storeyed or three-storeyed houses, for the danger thereof is obvious. But the choice is theirs.

[al-Balāgh, Announcement April 29, 1905, Sunday, printed in al-Ḥakam, vol. 9, no. 15, April 30, 1905, p. 9]

April 1905

When we were in our garden in the spring of 1905, I had received a revelation concerning one of the people of my *Jamā'at* who were with us in the garden:

خدا کا ارادہ ہی نہ تھا کہ اُس کو اچھا کرے، مگر فضل سے اپنے ارادہ کو بدل دیا۔

[Urdu] God had not determined to heal that person but He changed His determination out of His Grace.

Thereafter it so happened that the wife of a member of the Jamā'at, Sayyed Mahdī Ḥusain, who was with us in the garden, became seriously ill. She had been suffering from fever and swelling of mouth, feet, and all over the body, and was very weak and pregnant. After her delivery she took a turn for the worse and her life began to be despaired of. I continued my supplications on her behalf and in the end by the grace of Almighty God she received a new lease of life… Thereafter the following words flowed from her by way of revelation from Allah: **You would not have**

recovered but now you will recover on account of the supplication of Ḥaḍrat Ṣāḥib on your behalf.

[Ḥaqīqatul-Waḥī, pp. 364–365, Rūḥānī Khazā'in, vol. 22, pp. 378–379]

May 1, 1905

In a vision, I saw an announcement at the top of which was written:

اَلْمُبَارَكُ

Translation: [Arabic] The blessed

and then the words of a revelation flowed from my tongue:

بَرَكَةٌ زَائِدَةٌ عَلٰى هٰذَا الرَّجُلِ

Translation: [Arabic] Extra blessing on this man.

Then I saw in my dream that I had got up at night and first met Bashīr Aḥmad and Sharīf Aḥmad and then I advanced to check up on those who were keeping watch and I said or someone said:

اس کے آگے فرشتے پہرہ دے رہے ہیں۔

[Urdu] Beyond this point angels are keeping watch.

**[Badr, vol. 1, no. 4, April 27, 1905, p. 1 *and*
al-Ḥakam, vol. 9, no. 15, April 30, 1905, p. 1 *and*
al-Ḥakam, vol. 9 no. 16, May 10, 1905, p. 1]**

May 1, 1905

Dream: I saw that there was an earthquake.

**[Badr, vol. 1, no. 4, April 27, 1905, p. 1 *and*
al-Ḥakam, vol. 9, no. 16, May 10, 1905, p. 1]**

May 3, 1905

مَا رَمَيْتَ اِذْ رَمَيْتَ وَلٰكِنَّ اللّٰهَ رَمٰى ۔[895]

The Promised Messiah[as] said: This appears to be a reference to the announcements that are being published these days.

[Badr, vol. 1, no. 4, April 27, 1905, p. 1 *and* al-Ḥakam, vol. 9, no. 16, May 10, 1905, p. 1]

1905

God has also conveyed to me by His revelation that:

جو شخص تیری طرف تیر چلائے گا میں اُسی تیر سے اس کا کام تمام کروں گا۔

[Urdu] He who shoots an arrow towards you, I shall destroy him by the same arrow.

[Barāhīn-e-Aḥmadiyyah, part 5, p. 78, Rūḥānī Khazā'in, vol. 21, p. 102]

May 3, 1905

Dream: Towards morning I was shown a writing:

آہ نادر شاہ کہاں گیا۔

[Urdu] Alas, where has Nādir Shāh disappeared.[896]

[Badr, vol. 1, no. 4, April 27, 1905 p. 1 *and* al-Ḥakam, vol. 9, no. 16, May 10, 1905, p. 1]

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[895] **[Arabic] When you shot an arrow it was not you who shot, but it was Allah who shot.** [Publishers]

[896] Note by Ḥaḍrat Mirza Bashir Ahmad[ra]: This prophecy was fulfilled as following: In 1929, by the decree of Allah the Almighty, Amīr Amānullāh Khān, King of Afghanistan, was deposed by Ḥabībullāh Khān, commonly known as Bachchā Saqqā. The Afghans called Nādir Khān, who was then in France, for assistance. Nādir Khān came, and Bachchā Saqqā was arrested and killed by him. Nādir Khān ascended the throne of Afghanistan. He dropped his traditional and national title of Khān and was now called 'Nādir Shāh.'

Later, on November 8, 1933 a man named 'Abdul-Khāliq killed Nādir Shāh amongst a large crowd in broad day light. The untimely and sudden death of Nādir Shāh prompted many Afghans and others in the world to say: 'Alas, where has Nādir Shāh disappeared'.

May 5, 1905

(Vision): Today, I observed carefully a leaf of a Jāmun [black plum] tree in the garden. Whichever way one looked at it, there appeared the writing:

لَآ اِلٰـــهَ اِلَّا اللّٰهُ

[Arabic] There is no one worthy of worship except Allah

[Badr, vol. 1, no. 5, May 4, 1905, p. 7]

May 9, 1905

پھر بہار آئی، خدا کی بات پھر پوری ہوئی۔ یَسْتَنْبِئُوْنَكَ اَحَقٌّ هُـوَ۔ قُـلْ اِیْ وَرَبِّیْٓ اِنَّهٗ لَحَقٌّ۔

[Urdu] The spring has come around again and God's word has again been fulfilled.[897] [Arabic] [*And they enquire of you; 'Is it true?' Say, 'Yea, by my Lord! it is most surely true'.*]

**[Badr, vol. 1, no. 6, May 11, 1905, p. 1 *and*
al-Ḥakam, vol. 9, no. 16, May 10, 1905, p. 1]**

May 9, 1905

فتح نمایاں

[Urdu] Prominent victory.

[Notebook of the Revelations of the Promised Messiah[as], p. 43]

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[897] God has informed me again that another severe earthquake will happen in the spring. It will be spring time, but I do not know whether it will be the beginning of spring when trees first put forth their leaves; or its middle or its end. The words of the revelation are پھر بہار آئی، خدا کی بات پھر پوری ہوئی۔. As the first earthquake was in the spring, God has informed me that the second one will also be in the spring. As some trees begin to put forth their leaves at the end of January, the feared period would begin then and would last probably until the end of May.

[al-Waṣiyyat p. 15, Rūḥānī Khazā'in, vol. 20, p. 314]

May 10, 1905

کیا عذاب کا معاملہ درست ہے۔ اگر درست ہے تو کس حد تک۔

[Urdu] Is the matter of chastisement right? If so, to what extent?

**[Badr, vol. 1, no. 6, May 11, 1905, p. 1 *and*
al-Ḥakam, vol. 9, no. 17, May 17, 1905, p. 1]**

May 13, 1905

I saw in a dream as if I was present in a court in connection with a case. I suspected that the magistrate was a man called Deputy Qā'im 'Alī and his Reader was my brother Mirzā Ghulām Qādir. All three of us were sitting together and I felt that I was a plaintiff and wanted the defendant summoned. The presiding officer whispered something into the ear of his Reader which I also heard. He had said that I should deposit 25 rupees as summoning fee and then the defendant should be summoned. I paid the 25 rupees and the defendant was summoned.

**[Badr, vol. 1, no. 6, May 11, 1905, p. 1 *and*
al-Ḥakam, vol, 9, no. 17, May 17, 1905, p. 1]**

The Promised Messiah[as] said: In Qā'im 'Alī, the word 'Alī (the High) is God's name and signifies high rank. Ghulām Qādir was an indication that God intends to do something out of His Own Power and the summoning fee means some tribulation and pain. It is an indication that we would definitely succeed by divine power yet there is some trial and trouble in between, as is always the case with the Prophets and saintly people.

[Badr, vol. 1, no. 6, May 11, 1905, p. 1]

May 14, 1905

Miyāń Muḥammad Isḥāq,[898] the younger son of Ḥaḍrat Mīr Nāṣir Navvāb, was ill and in the doctor's opinion the condition was not well.

The Promised Messiah[as] said: I supplicated on his behalf. The real reason for the supplication was the [apprehension of] adverse propaganda from the opponents; for otherwise whether it is one's own child or another dear one, all are mortal. In the middle of my supplication I received the revelations:

(۱) سَلَامٌ قَوْلًا مِّنْ رَّبٍّ رَّحِیْمٍ۔
(۲) پر خدا کا رحم ہے، کوئی بھی اس سے ڈر نہیں۔

Translation: (1) [Arabic] 'Peace on you'—a word of greeting from the Merciful Lord;

(2) [Urdu] But the mercy of God is there; there is no fear in this situation.

[al-Ḥakam, vol. 9, no. 17, May 17, 1905, p. 1; Badr, vol. 1, no. 6, May 11, 1905, p. 1]

May 1905

The Promised Messiah[as] said on May 24: Several days back when Isḥāq was ill I saw in a dream several carrion eating cranes and a dead body placed near them. After this dream his place was changed and he recovered very soon. Earlier, I had received a revelation about him:

سَلَامٌ قَوْلًا مِّنْ رَّبٍّ رَّحِیْمٍ۔[899]

[al-Ḥakam, vol. 9, no. 18, May 24, 1905, p. 1 *and* Badr, vol. 1, no. 7, May 18, 1905, p. 6]

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[898] The words in *Badr* are: Miyāń Maḥmūd Aḥmad and Miyāń Muḥammad Isḥāq are sick. This was revealed while praying for them. [Jalal-ud-Din Shams]

[899] **[Arabic] 'Peace on you'–a word of greeting from the Merciful Lord.**

Note by Maulānā Abdul Latif Bahawalpuri: Ḥaḍrat Mīr Ṣāḥib[ra] lived for 39 years thereafter and passed away on March 17, 1944. Wondrous

May 20, 1905

صَدَّقْنَا الرُّؤْيَا اِنَّا كَذٰلِكَ نَجْزِی الْمُتَصَدِّقِيْنَ ۔[900]

[al-Ḥakam, vol. 9, no. 18, May 24, 1905, p. 1; Badr, vol. 1, no. 7, May 18, 1905, p. 5]

May 23, 1905

(۱) زمین تہ وبالا کردی (۲) اِنِّیْ مَعَ الْاَفْوَاجِ اٰتِیْكَ بَغْتَةً ۔
(۳) لنگر اُٹھاؤ۔

(1) [Urdu] Turned the earth upside down. (2) [Arabic] [I shall come to you suddenly with My hosts.] (3) [Urdu] Raise the anchor.

[al-Ḥakam, vol. 9, no. 18, May 24, 1905, p. 1; Badr, vol. 1, no. 7, May 18, 1905, p. 5]

May 24, 1905

I saw in my dream that I was accompanied by a maid servant of the name of Zainab. I went towards a well[901] in the south west corner of the garden and said: One should remain away from such a well for such wells are dangerous at the time of an earthquake, it could fall inwards by the shock of an earthquake. In other words, the well was also at risk of demolition due to the earthquake.

[al-Ḥakam, vol. 9, no. 18, May 24, 1905, p. 1; Badr, vol. 1, no. 7, May 18, 1905, p. 1]

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is the decree of God. When *sūrah Yāsīn* was being recited in his last moments, he breathed his last when the verse سَلٰمٌ قَوْلًا مِّنْ رَّبٍّ رَّحِيْمٍ was recited. It seems as if his soul was awaiting the recitation of this divine revelation in the last moments of his life.

[900] **[Arabic] We have fulfilled the dream, thus indeed do We reward those who are benevolent.** [Publishers]

[901] Note by Syed Abdul Hayee: This well had been filled with dirt and closed, but now during the renovation of Dārul-Masīḥ, this well has been restored to its original condition.. [Publishers]

May 25, 1905 [902]

اُرِیْدُ مَا تُرِیْدُوْنَ[903]

[al-Ḥakam, vol. 9, no. 18, May 24, 1905, p. 1; Badr, vol. 1, no. 8, May 25, 1905, p. 2]

May 26, 1905

The Promised Messiah[as] said: My wife was ill, suffering from severe headache, fever and cough. There is always a risk that people may fall into a trial. I supplicated earnestly on her behalf and (addressing Sheikh Raḥmatullāh) for you also. First I received a revelation of which the meanings was somewhat unclear. I do not know about whom it is.

(۱) شَرُّ الَّذِیْنَ اَنْعَمْتَ عَلَیْھِمْ۔ (۲) میں ان کو سزا دوں گا۔ (۳) میں اس عورت کو سزا دوں گا۔

(1) [Arabic] The mischief of those on whom you have bestowed your favour. (2) [Urdu] I shall punish them. (3) [Urdu] I shall punish that woman.

I do not know to whom these revelations relate. Thereafter I received revelation concerning my wife:

(۱) رَدَّ اِلَیْھَا رَوْحَھَا وَرَیْحَانَھَا (۲) اِنِّیْ رَدَدْتُّ اِلَیْھَا رَوْحَھَا وَ رَیْحَانَھَا۔[904]

**[Badr, vol. 1, no. 8, May 25, 1905, p. 2 *and*
al-Ḥakam, vol. 9, no. 18, May 24, 1905, p. 1 footnote]**

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[902] In the *Notebook of the Revelations of the Promised Messiah*[as], the date cited for this revelation is May 23. [Abdul Latif Bahawalpuri]

[903] **[Arabic] I wish that which you wish.** [Publishers]

[904] **(1) [Arabic] He has restored to her, her comfort and happy life. (2) I have restored to her, her comfort and happy life.** [Publishers]

May 26, 1905

Dream: When I received the last mentioned revelation, I saw that someone said: This is the Sign of the predicted earthquake. When I looked up, I saw that something had fallen from the top of the tent which had been set up near the garden. What had fallen down was the top of the center pole of the tent. When I picked it up, I found that it was a nose-pin which is an ornament that women wear at their noses. It was wrapped in a piece of paper. It passed through my mind that it belonged to my wife and had been lost sometime back. It was now found from a height, and that this was the Sign of the earthquake.

[Badr, vol. 1, no. 8, May 25, 1905, p. 2 *and* al-Ḥakam, vol. 9, no. 19, May 31, 1905, p. 1]

May 27, 1905

عَبْدُ الْقَادِرِ رَضِیَ اللّٰہُ عَنْہُ۔ اَرٰی رِضْوَانَہٗ۔ اَللّٰہُ اَکْبَرُ۔[905]

The Promised Messiah[as] said about the first revelation: God is about to manifest some of His powers for me. That is why He has named me ‘Abdul-Qādir [Servant of Allah the Almighty] in this revelation. The word *riḍwān* [pleasure] indicates that He is going to manifest something in this world which would demonstrate to the world that He is pleased with me. Even in this world when a sovereign is pleased with anyone there is some external evidence of his pleasure also. The revelation means that I would see something overt which indicates Allah’s pleasure.

A believer holds the pleasure of God Almighty as very dear. It is mentioned in a *ḥadīth* that when the believers are admitted to Paradise they will be asked: Ask for whatever

[905] **[Arabic] Servant of Allah the Almighty, Allah is pleased with him. I see His pleasure. Allah is Great.** [Publishers]

you desire? They will answer: Lord, we desire that You should be pleased with us. He will respond: Had I not been pleased with you, you would not have entered Paradise.

[Badr, vol. 1, no. 8, May 25, 1905, p. 2 *and* al-Ḥakam, vol. 9, no. 19, May 31, 1905, p. 1]

May 28, 1905

Dream: I saw in my dream that I had with me a watch that belonged to Sheikh Raḥmatullāh. I felt that there was something similar to the two scales of a balance which resembled the sedanchair carried by the carriers. I was sitting in the sedanchair. Then someone put Miyāń Sharīf Aḥmad in my place and began to rotate the chair. The watch fell out, at a place that seemed nearby. I said: Search for it, lest Muḥammad Ḥusain should file a suit for its recovery.

The Promised Messiah[as] said: I conceive that by the watch might be meant the hour of the earthquake, which is not known. واللہ اعلم [Allah knows best]. It also means that that hour would prove the hour of divine mercy for us.

[Badr, vol. 1, no. 8, May 25, 1905, p. 2 *and* al-Ḥakam, vol. 9, no. 19, May 31, 1905, p. 1]

May 29, 1905

يَأْتُوْنَ مِنْ كُلِّ فَجٍّ عَمِيْقٍ، وَيَأْتِيْكَ مِنْ كُلِّ فَجٍّ عَمِيْقٍ۔[906]

The Promised Messiah[as] said: This revelation has been repeated after about 25 years which indicates that a time for another powerful manifestation of it is near.

[Badr, vol. 1, no. 9, June 1, 1905, p. 2 *and* al-Ḥakam, vol. 9, no. 19, May 31, 1905, p. 1]

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[906] **[Arabic] So many people will come to you that the track by which they come will deepen. And the help will come to you by every distant track, and such tracks will deepen by the travelling of the people who will walk on them.** [Publishers' translation adapted from Ḥaqīqatul-Waḥī, p. 73, Rūḥānī Khazā'in, vol. 22, p. 77, which follows the ilham as cited on Tadhkirah page 63]

May 30, 1905

صَلٰوۃُ الْعَرْشِ اِلَی الْفَرْشِ

That is [Arabic] The mercy of Allah upon you is such that it extends from the Throne to the earth.

The Promised Messiah[as] said: This expression is by way of expounding the immensity of quantity and quality. This means as if the mercy of God Almighty has filled the atmosphere. This revelation is good news for the future. It is not simply words; it is about to manifest itself in practice. It is the way of Allah that when He is pleased with someone, He makes this manifest to the world in practice.

**[Badr, vol. 1, no. 9, June 1, 1905, p. 2 *and*
al-Ḥakam, vol. 9, no. 19, May 31, 1905, p. 1]**

May 30, 1905

(A) The wife of the Promised Messiah[as] was ill and was suffering much. Several medicines were tried but to no avail. Then he supplicated and received the revelation:

اِنَّ مَعِیَ رَبِّیْ سَیَھْدِیْنِ

Translation: [Arabic] My Lord is with me, He will soon show me the way.

Thereafter, within two minutes, God made the diagnosis clear.[907] She suffered from a troublesome fever which was accompanied by other disorders.

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[907] Note by Ḥaḍrat Maulānā Jalal-ud-Din Shams[ra]: The Promised Messiah[as] said:

> ‘As soon as I received this revelation, it occurred to me that the treatment, until then, was not on the right lines and now Allah the Almighty will show the right path. Then it occurred to me that there seems to be a problem with the liver, which had not been diagnosed before and requires attention. This was mentioned to Maulavī Ṣāḥib [Ḥaḍrat Maulavī Nūr-ud-Dīn Khalīfatul Masīḥ[ra] I] and he

[al-Ḥakam, vol, 9, no. 20, June 10, 1905, p. 1; Badr, vol. 1, no. 9, June 1, 1905, p. 2]

(B) Within a few minutes of the last mentioned revelation it was conveyed to me that her trouble was due to a disordered liver and that the prescription set out in Shifā'ul-Asqām would be helpful. That prescription was prepared. It was in the shape of tablets. After she had taken three or four of them, I saw in my dream one morning, that a person named 'Abdur-Raḥmān came to our house and said: The fever has subsided. What a wonderful expression of power of Allah it is that soon after this dream I felt her pulse and found that there was no sign of fever. Thereupon, I received the revelation:

تو در منزلِ ما چو بار بار آئی ۔ خدا ابرِ رحمت بباریدیا نے۔

[Persian] [You come to My Mansion, time after time, then did God send down the rain of mercy or not?] [908]

[Ḥaqīqatul-Waḥī, p. 277; Rūḥānī Khazā'in, vol. 22, pp. 289–290]

June 3, 1905

يُنَجِّي النَّاسَ مِنَ الْاَمْرَاضِ۔

Translation: [Arabic] He delivers people from their maladies, and will continue to do so.

The Promised Messiah[as] said: In this revelation the reference was to me, meaning that through me many would be delivered from dangerous disorders.

[Badr, vol. 1, no. 9, June 1, 1905, p. 2 *and* al-Ḥakam, vol. 9, no. 20, June 10, 1905, p. 1]

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immediately suggested a treatment. When the liver was rubbed with the medication, she felt such comfort as she had not felt with any other medication before.'

[Badr, vol. 1, no. 10, June 8, 1905, p. 3]

[908] For explanatory translation by the Promised Messiah[as] himself, see the entry under June 13, 1905. [Publishers]

June 7, 1905

Maḥmūd's mother[909] was suffering from a dangerous fever. I supplicated on her behalf during the night. Towards morning I saw in my dream that someone came and said: The fever has subsided. The same day the fever subsided.

[Notebook of the Revelations of the Promised Messiah[as], p. 44][910]

June 1905

The Promised Messiah[as] said on June 10, 1905: Two or three days ago I received a revelation:

مُضِرِّ صحت۔

[Urdu] Harmful for health.

[al-Ḥakam, vol. 9, no. 21, June 17, 1905, p. 1]

June 9, 1905

اِنِّیْ مَعَكَ وَمَعَ اَھْلِكَ وَمَعَ كُلِّ مَنْ اَحَبَّكَ۔[911]

[Badr, vol. 1, no. 9, June 1, 1905, p. 2, footnote *and* al-Ḥakam, vol. 9, no. 20, June 10, 1905, p. 1]

June 9, 1905

Revelation:

رَدَدْتُّ اِلَیْھَا رَوْحَھَا وَ رَیْحَانَھَا۔ اِنَّ مَعِیَ رَبِّیْ سَیَھْدِیْنِ۔
امن است در مقامِ محبّت سرائے ما۔[912]

[Notebook of the Revelations of the Promised Messiah[as], p. 43]

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[909] Wife of the Promised Messiah[as]. [Publishers]

[910] *See also*, *al-Ḥakam*, vol. 9, no. 20, June 10, 1905, p. 1; *Badr*, vol. 1, no. 9, June 1, 1905, p. 2. [Publishers]

[911] **[Arabic] I am with you and with the members of your family and with all those who love you.** [Publishers]

[912] **[Arabic] I have restored to her, her comfort and her happy life. Verily, My Lord is with me, He will show me the way. [Persian] The house filled with our love is an abode of peace.** [Publishers]

June 13, 1905

Morning: I was shown a paper (in my dream) that contained five lines of writing. They cannot be called poetry, but were not prose either—they were a mixture. The paper was handed over to me and I read all five lines of the writing but only one of the lines remained in my memory when I woke up. It was:

تو در منزل ما چو بار بار آئی ۔ خدا ابر رحمت ببارید یا نے۔[913, 914]

Meaning: It can be interpreted two ways: One, did Allah the Almighty pour the rain of mercy or not, that is, He certainly did. Second, the word ابرِ رحمت may refer to Almighty Allah Himself and the translation will be: God Himself is the rain of Mercy; did He descend or not? This shows that the one who supplicates repeatedly comes into the house of Allah, and Allah does ultimately listen to him.

[Badr, vol. 1, no. 10, June 8, 1905, p. 2

***See also* al-Hakam, vol. 9, no. 21 June 17, 1905, p. 1]**

June 15, 1905

اس کا غوث محمد نام رکھا گیا

[Urdu] He has been named Ghaus Muḥammad.

[Notebook of the Revelations of the Promised Messiah[as], p. 44]

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913 For a literal translation by the Publishers, see under May 30, 1905. The explanatory translation given in the text above is from the Promised Messiah[as] himself. [Munawar Ahmed Saeed]

914 *al-Ḥakam*, volume 9 number 21, page 1 dated June 17, 1905 footnote, shows the last word as ' نہ ' though wording in Urdu is given with a slight difference. The meaning is the same. [Jalal-ud-Din Shams]

June 16, 1905

Before the *Fajr* Prayer, I saw in my dream: I was standing in my room in my house and I saw that a woman[915] was sitting on the ground outside. She appeared to be opposed to me and was in a very bad condition. Her hair had been cut with a pair of scissors. She had no ornaments and her general condition was repulsive. She had wrapped a soiled piece of cloth round her head like a turban. I was averse to speaking to her. It was the time of the *'Aṣr* Prayer. I hastened to leave for the mosque and took along some clothes with me. I hastened so that she should not have an opportunity of talking to me. Because of the hurry, I carried my turban in my hand and covered myself with a red shawl and emerged from my room. When I passed near her, I said, or I heard a voice from heaven say:

لَعْنَةُ اللّٰهِ عَلَى الْكَاذِبِيْنَ.[916]

and immediately thereafter the revelation came:

اس پر آفت پڑی، آفت پڑی

[Urdu] She has been afflicted, has been afflicted.

I noticed that she was sitting in great humiliation like a leper.

**[Badr, vol. 1, no. 10, June 8, 1905, p. 7 *and*
al-Ḥakam, vol. 9, no. 22, June 24, 1904, p. 2]**

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[915] Note by Editor *al-Ḥakam*: This seems to be the same woman about whom was published in our paper earlier: **[Urdu] I shall punish them. I shall punish that woman.** See entry under May 26, 1905 mentioned above. [Publishers]

[916] **[Arabic] Curse of Allah on those who lie.** [Publishers]

June 19, 1905

Four people from my Jamā‘at fell very seriously ill when concerning one[917] of them, I received the revelation right here in the garden:

خدانے اس کو اچھا کرنا ہی نہیں تھا۔ بے نیازی کے کام ہیں۔ اعجاز المسیح

[Urdu] God had not designed his recovery. These are manifestations of self-sufficiency. Miracle of the Messiah.

This means that his death had been, as it were, finally decreed but that it was a miracle of the Promised Messiah[as] that God bestowed healing on him. A final decree is not liable to change; but some decrees greatly resemble the final decrees and do appear as final in the state of vision. Such decrees can be changed through the perfect attention and attraction of Divine grace by one who is a recipient of blessings and is conversant with the mysteries and the glory of Allah.

**[Badr, vol. 1, no. 11, June 15, 1905, p. 2 *and*
al-Ḥakam, vol. 9, no. 22, June 24, 1905, p. 2]**

June 20, 1905

(A) Revelation:

عَجِّلْ۔ عَجِّلْ۔[918]

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[917] One of the four ill persons was Miyāń Muḥammad Isḥāq, son of Mīr Naṣir Navvāb Ṣāḥib, whose illness appeared to have truly reached the point of hopelessness.

[Review of Religions, vol. 4, no 7, p. 290, July 1905]

[918] **(A) [Arabic] Make haste, make haste.** [Publishers]

(B)

اَنْتَ مِنِّیْ بِمَنْزِلَةِ عَرْشِیْ۔ اَنْتَ مِنِّیْ بِمَنْزِلَةٍ لَّا یَعْلَمُهَا الْخَلْقُ۔ صَلٰوةُ الْعَرْشِ اِلَی الْفَرْشِ۔ اَنْتَ مِنِّیْ وَ اَنَا مِنْكَ۔ 919

[Notebook of the Revelations of the Promised Messiah[as], p. 45]

June 1905

اِنِّیْ مَعَ الرَّحْمٰنِ فِیْ كُلِّ حَالَةٍ۔ حَالَةِ الْمَوْتِ وَحَالَةِ الْبَقَآءِ۔920

[Notebook of the Revelations of the Promised Messiah[as], p. 45]

July 2, 1905

Dream: I saw that something scintillating had come out of a large river and came in my presence as if the river was making an offering to me. I took it and it turned out to be a cap which I put on my head. Thereafter, the river made another present to me in the form of a robe which I also accepted.

The Promised Messiah[as] said: River signifies a great sovereign or someone with similar eminence or one possessing great knowledge and high accomplishments. His making an offering means that he will become a follower or believer or will perform some financial service or will turn to me for some purpose of his own. واللہ تعالیٰ اعلم (Allah the Almighty knows best.)

**[Badr, vol. 1, no. 13, June 29, 1905, p. 2 *and*
al-Ḥakam, vol. 9, no. 24, July 10, 1905, p. 11]**

919 **(B) [Arabic] You are to Me like My Throne. You have a standing with Me of which the people have no knowledge. Blessings from the Throne to the earth. You are from Me and I am from you**. [Publishers]

920 **[Arabic] I am with the Gracious One in all circumstances; in the state of death, and of survival.** [Publishers]

July 12, 1905

روحانی عالم کا دروازہ تیرے پر کھولا گیا۔[921]

[Urdu] The gate of the spiritual world has been opened for you.

فَبَصَرُكَ الْيَوْمَ حَدِيْدٌ۔[922]

[Badr, vol. 1, no. 15, July 13, 1905, p. 2]

July 26, 1905

كُنْتُ كَنْزًا مَّخْفِيًّا فَاَحْبَبْتُ اَنْ اُعْرَفَ۔

Translation: [Arabic] I was a hidden treasure and I liked to be known.

The Promised Messiah[as] said: This refers to the manifestation of Divine attributes. A particular attribute is manifested at one time and remains hidden at other times. When a long time elapses after the time of a reform and people lose their insight of God, Allah raises someone through whom His recognition spreads in the world. But at a time when He is hidden, the worship of worshippers and the devotion of the ascetics remain incomplete and without result. This revelation is set out in *Barāhīn-e-Aḥmadiyyah* also, but it seems that again there is an occasion for its manifestation. That is why it has been repeated.

**[Badr, vol. 1, no. 17, July 27, 1905, p. 2 *and*
Review of Religions, vol. 4, no. 8, August 1905 edition, p. 330]**

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[921] The date of this revelation has been noted as July 13th, 1905 on page 45 of the *Notebook of the Revelations of the Promised Messiah*[as]. Also the word for door [کا دروازہ] does not appear there. [Abdul Latif Bahawalpuri]

[922] **[Arabic] And sharp is your sight this day.** [Publishers]

July 29, 1905

The Promised Messiah[as] said: Today God Almighty has given me another name which I had never even heard before. I experienced a light slumber and received the revelation:

محمد مفلح

[Urdu] Muḥammad Mufliḥ.[923]

[al-Ḥakam, vol. 9, no. 27, July 31, 1905, p. 3 *and* Badr, vol. 1, no. 17, July 27, 1905, p. 2]

July 31, 1905

اِنِّیْٓ اَنَا الرَّحْمٰنُ اُقَدِّرُ مَا اَشَآءُ ۔924

[Notebook of the Revelations of the Promised Messiah[as], p. 45]

August 3, 1905[925]

I saw in my dream an envelope containing some *pice*, some of which had fallen out of it in front of me. Then the revelation came:

تیرے لئے میرا نام چمکا

[Urdu] My name flashed for you.

The Promised Messiah[as] said: Before this revelation came I had seen some money in my dream, which indicated some dispute or sorrow. But the divine revelation shows clearly

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923 Meaning: Muḥammad, the prosperous one. [Munawar Ahmed Saeed]

924 **[Arabic] I am the Gracious One. I decree what I will.** [Publishers].

925 The date of this revelation has been noted as July 3rd, 1905 on page 45 of the *Notebook of the Revelations of the Promised Messiah[as]*. [Abdul Latif Bahawalpuri]

that some Sign will appear whereby God Almighty will manifest for people His name and His existence.

[Badr, vol. 1, no. 18, August 3, 1905, p. 2 *and* al-Ḥakam, vol. 9, no. 28, August 10, 1905, p. 3]

August 20, 1905

Revelation:

فَزِعَ عِيْسٰى وَمَنْ مَّعَهٗ۔[926]

[Badr, vol. 1, no. 20, August 17, 1905, p. 2 *and* al-Ḥakam, vol. 9, no. 30, August 24, 1905, p. 1]

August 22, 1905

Dream: There were some people in my presence. There was something wrapped up in a sheet. Someone said: You might take this. I saw that there were some chickens and a lamb. I took the chickens and raised them above my head so that no cat should pounce upon them. On the way I met a cat which had something like a mouse in its mouth, but it paid no attention to me and I took the chickens safely into the house.

[Badr, vol. 1, no. 20, August 17, 1905, p. 2 *and* al-Ḥakam, vol. 9, no. 30, August 24, 1905, p. 1]

August 24, 1905

Revelation:

پہاڑ گرا، اور زلزلہ آیا

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[926] **[Arabic] ‘Īsā and those with him are worried.** [Publishers]

Note: The day this revelation was narrated, August 21, 1905, Ḥaḍrat Maulavī ‘Abdul-Karīm غفراللہ [May Allah grant him forgiveness] experienced a small pustule under his neck. This was the beginning of his disease. After 51 days, on Wednesday October 11, at 2:30 P.M. he breathed his last as had been decreed by Allah the Almighty اِنَّا لِلّٰہِ وَاِنَّآ اِلَیْہِ رَاجِعُوْنَ and moved from this mortal abode to the everlasting life.

[Review of Religions, vol. 4, no. 10, October 1905 Title page 2]

[Urdu] The mountain fell and an earthquake struck.

**[Badr, vol. 1, no. 21, August 24, 1905, p. 2 *and*
al-Ḥakam, vol. 9, no. 30, August 24, 1905, p. 1, footnote]**

August 24, 1905

I saw in my dream that I was standing in front of a curtain and from behind the curtain I heard a voice saying:

تُو جانتا ہے میں کون ہوں میں خدا ہوں جس کو چاہتا ہوں عزّت دیتا ہوں جس کو چاہتا ہوں ذلّت دیتا ہوں۔

[Urdu] Do you know who I am? I am God, I exalt whom I will and abase whom I will.

**[Badr, vol. 1, no. 21, August 24, 1905, p. 2 *and*
al-Ḥakam, vol, 9, no. 30, August 24, 1905, p. 1]**

August 26, 1905

I saw that someone was standing in front of me and worked his pen with great force like a person striking a match. I heard the sound of the working of his pen. He wrote:

شَاهَتِ الْوُجُوْهُ

[Arabic] Faces have been darkened.

The Promised Messiah[as] said: This means that the faces of the enemies have been darkened. This shows that God Almighty has decreed to humiliate the enemies through some great Sign.

[Badr, vol. 1, no. 21, August 24, 1905, p. 2]

August 29, 1905

اے عمارت مفت میں تو تھک گئی۔

[Urdu] O structure, you have become tired for nothing.

[Notebook of the Revelations of the Promised Messiah[as], p. 46]

August 30, 1905

(A) Maulavī ‘Abdul-Karīm has a carbuncle at the base behind his neck which has been cut open.

The Promised Messiah[as] said: I supplicated for him last night and saw in my dream that Maulavī Nūr-ud-Dīn was sitting with a cloth over him and was crying.

The Promised Messiah[as] added: My experience is that crying in a dream is a good indication and the crying of the physician, I feel, is an indication of the recovery of Maulavī ‘Abdul-Karīm.

**[Badr, vol. 1, no. 22, August 31, 1905, p. 2 *and*
al-Ḥakam, vol. 9, no. 31, August 31, p. 10]**

(B) I had seen him[927] in my dream as if he had recovered, but dreams are subject to interpretation…. According to the interpretation of dreams, death sometimes means health and health sometimes means death. It often happens that in a dream one sees the death of a person and the interpretation is an extension of his life.

[Tatimmah Ḥaqīqatul-Waḥī, p. 26, Rūḥānī Khazā’in, vol. 22 pp. 458–459]

August 30, 1905

I saw in my dream that I had some keys in my hand and intended to open a box.

The Promised Messiah[as] said: This is an indication of the resolving of difficulties.

**[Badr, vol. 1, no. 22, August 31, 1905, p. 2 *and*
al-Ḥakam, vol. 9, no. 31, August 31, 1905, p. 10]**

August 31, 1905

ایک عورت مرگئی۔ اِنَّا لِلّٰہِ وَاِنَّآ اِلَیْہِ رَاجِعُوْنَ۔

927 Maulavī ‘Abdul-Karīm (May Allah be pleased with him). [Jalal-ud-Din Shams]

[Urdu] A woman died. [Arabic] Surely, to Allah we belong and to Him shall we return.

[Notebook of the Revelations of the Promised Messiah[as], p. 46]

August 31, 1905

The Promised Messiah[as] was saying his Prayers and intended to recite *sūrah al-'Aṣr* after the *al-Fātiḥah*. Then he felt a light slumber and in place of *sūrah al-'Aṣr* the following *sūrah* flowed from his tongue with great force as a revelation:

إِذَا جَآءَ نَصْرُ اللّٰهِ وَالْفَتْحُ ۔928

**[Badr, vol. 1, no. 22, August 31, 1905, p. 2 *and*
al-Ḥakam, vol. 9, no. 31, August 31, 1905, p. 10]**

August 31, 1905

(A) The Promised Messiah[as] said: From midnight onward till *Fajr*, I was occupied with supplication on behalf of Maulavī 'Abdul-Karīm. When I slept after the morning [prayer], I had a dream… I saw that 'Abdullāh Sannouri had come to me and, showing me a paper, said: 'I want to have this attested by the judge, I am in a hurry as my wife is seriously ill but no one has paid any attention to me and I cannot obtain attestation.' I noticed that 'Abdullāh was very pale and looked very worried. I said to him: 'These people have no regard for anyone nor do they pay any attention to any recommendation or intercession. I shall take your paper.' I took the paper and went inside and saw that Mithan Lāl, who had, at one time, been an Extra Assistant Commissioner in Batala, was sitting in a chair, busy with his work and surrounded by his staff. I put the

928 **[Arabic] When the help of Allah comes, and the victory.** [Publishers]

paper before him and said: ‘This person is my friend, and an old friend. I know him well; so will you put your signature to this document.’ He complied immediately, and returning with the paper I gave it to someone, saying: ‘Take care the signature is still wet.’ Then I asked him where ‘Abdullāh was and he said that he had gone out somewhere. I then woke up. Thereafter I saw in a light slumber that I was saying: **Call Maqbūl, his paper has been attested.** Angels adopt many forms. As for Mithan Lāl that I saw [in my dream], it was the representation of an angel. The interpretation of Sannouri is that in Arabic, Sannour means a cat and the interpretation of seeing a cat in a dream is illness. ‘Abdullāh Sannouri therefore meant ‘Abdullāh who was ill.

The Promised Messiah[as] added: Medicine is an external phenomenon and behind it there is another phenomenon without whose attestation nothing can happen.

[Badr, vol. 1, no. 22, August 31, 1905, p. 2 *and* al-Ḥakam, vol. 9, no. 31, August 31, 1911, p. 10]

(B) The Promised Messiah[as] said: During the height of Maulavī Ṣāḥib’s illness, I supplicated earnestly for him and I saw certain things which were discouraging and it seemed that death was near,… till I saw the dream about ‘Abdullāh Sannouri, which afforded great satisfaction to my grieved heart…. In my supplication, I had made an intercession as was indicated by the words I used that that person was my friend. God intended to demonstrate His power and His being the Knower of the Unseen and Maulavī Ṣāḥib recovered.

The followers of a Prophet are, in Divine Scriptures, described as women, as in the Holy Qur’an the righteous have been described as the wife of Pharaoh and at another place as the wife of Imrān. In the Gospels also Jesus has

been called the bridegroom and his followers his brides. The reason is that the followers of a Prophet are under obligation to obey him as a woman is under obligation to obey her husband. That is why, in my dream, ‘Abdullāh said that his wife was ill. By ‘Abdullāh is meant a Prophet, as in the Holy Qur’an the Holy Prophet, on whom be the peace and blessings of Allah, has been described as ‘Abdullāh. Mithan means the delight and comfort of health that one enjoys after the bitterness of illness. Maqbūl means that prayer was accepted. These are all profound metaphors and allegories.

**[al-Ḥakam, vol. 9, no. 32, September 10, 1905, p. 3 *and*
Badr, vol. 1, no. 23, September 7, 1905, p. 2]**

1905

A long time before[929] I had seen in a dream that the upper room in which Maulavī Ṣāḥib lived had crashed down.

[al-Ḥakam, vol. 10, no. 6, February 17, 1906, p. 11]

August 31, 1905

After *Ḍuhar* Prayers I received a revelation:

آرِنِیْ زَلْزَلَۃَ السَّاعَۃِ۔ [930]

[929] It has not been possible to precisely determine the date of this dream, therefore it has been recorded here in view of its relation with the above. [Jalal-ud-Din Shams]

[930] Note by Maulānā Abdul Latif Bahawalpuri: After the revelation آرِنِیْ زَلْزَلَۃَ السَّاعَۃِ, the Promised Messiah[as] received the following revelation on March 9, 1906:

رَبِّ لَا تُرِنِیْ زَلْزَلَۃَ السَّاعَۃِ۔ رَبِّ لَا تُرِنِیْ مَوْتَ اَحَدٍ مِّنْھُمْ [see entry for March 9, 1906]

Apparently, the two revelations seem to contradict each other, but there is no contradiction. The first revelation refers to a manifestation in a vision, and the second revelation refers to the postponement of the

[Arabic] Show me the earthquake of the hour of Judgment.

[al-Ḥakam, vol. 9, no. 31, August 31, 1905, p. 10 *and* Badr, vol. 1, no. 22, August 31, 1905, p. 2]

September 2, 1905

سینتالیس سال کی عمر۔ اِنَّا لِلّٰہِ وَاِنَّآ اِلَیْہِ رَاجِعُوْنَ۔

[Urdu] Forty seven years of age.[931] [Arabic] Surely, to Allah we belong and to Him shall we return.

(On the next day September 3, 1905, the Promised Messiah[as] received a letter from a person who described his sorrow over his past misdeeds and neglects and wound up with: Now my age is 47 years. To Allah we belong and to Him shall we return.)

prophecy about زلزلة الساعة [Earthquake of an example of the Day of Judgment]. The Promised Messiah[as] says in this respect: 'Today [March 27, 1906] I supplicated about the time of the earthquake. In that condition I envisioned the earthquake and then I received the revelation: رَبِّ اَخِّرْ وَقْتَ ھٰذَا [Revelation of March 27, 1906].'

In the humble opinion of the publisher, this revealed supplication corresponds with the other revelation, namely رَبِّ لَا تُرِنِیْ زَلْزَلَةَ السَّاعَةِ۔ لَا تُرِنِیْ مَوْتَ اَحَدٍ مِّنْھُمْ. God Almighty accepted this supplication as indicated in the revelation of March 28, 1906: اَخَّرَہُ اللّٰہُ اِلٰی وَقْتٍ مُّسَمًّی.

The first revealed supplication was fulfilled as following: When he received the revelation رَبِّ اَرِنِیْ زَلْزَلَةَ السَّاعَةِ on April 8–9 1906, Allah the Almighty showed him, in a vision, the view of an earthquake which was accompanied by the revelation: لِمَنِ الْمُلْکُ الْیَوْمَ۔ لِلّٰہِ الْوَاحِدِ الْقَھَّارِ [revelation of June 11, 1906]. The awe-striking nature of this revelation needs no explanation.

931 This revelation may also pertain to the death of Maulānā 'Abdul-Karīm who was suffering from a carbuncle at that time; his age at death was 47 years. [Publishers]

The Promised Messiah[as] said: It often happens with me that I am apprised in advance of the subject matter of a letter that is on the way

**[Badr, vol. 1, no. 23, September 7, 1905, p. 2 *and*
al-Ḥakam, vol. 9, no. 32, September 10, 1905, p. 3]**

September 2, 1905

اس نے اچھا ہونا ہی نہیں تھا۔

[Urdu] He was not destined to recover.[932]

[Tatimmah Ḥaqīqatul-Waḥī, p. 26; Rūḥānī Khazā'in, vol. 22, p. 458]

September 2, 1905

تُؤْثِرُوْنَ الْحَيٰوةَ الدُّنْيَا وَفِي الدِّيْنِ تُقْصِرُوْنَ۔[933]

**[Notebook of the Revelations of the Promised Messiah[as], p. 46 *and*
Badr, vol. 1, no. 28, October 13, 1905, p. 2]**

September 4, 1905

مَا كَانَ لِنَفْسٍ اَنْ تَمُوْتَ اِلَّا بِاِذْنِ اللّٰهِ۔[934]

**[Badr, vol. 1, no. 23, September 7, 1905, p. 2 *and*
al-Ḥakam, vol, 9, no. 32, September 10, 1905, p. 3]**

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[932] Ḥaḍrat Maulānā 'Abdul-Karīm[ra], a devoted and respected elder of the Jamā'at, was about to die and his death was going to cause great pain to the Promised Messiah[as] and the Jamā'at. With this revelation, Allah the Almighty prepared them for that event. [Mirza Bashir Ahmad]

[933] **[Arabic] You prefer the life of the world and fall short in matters of faith.** [Publishers]

Note by Maulānā Abdul Latif Bahawalpuri: The citation in *Badr* includes only the first part of the revelation. It does not have وَفِي الدِّيْنِ تُقْصِرُوْنَ.

[934] **[Arabic] No one can die without the command of Allah.** [Publishers]

September 7, 1905

(1) A paper was shown (to me in a vision) like a money order form and fifteen *rupees* were laid close to it. (Within a short time after this vision, a money order for fifteen *rupees* was received.)

(2) A paper was shown (in a vision) on which was written

آتش فشاں

[Urdu] Volcano.

(3) Again a paper was shown, on which was written:

مَصَالِحُ الْعَرَبِ۔ مَسِیْرُ الْعَرَبِ

[Arabic] Setting right the affairs of the Arabs. Journey among Arabs.

(4) Then a paper was shown on which was written:

بامُراد

[Urdu] Successful.

(5) Then a paper was shown on which was written:

رَدّ بَلا

[Urdu] Averting an affliction.[935]

Mention was being made of the phrase مَسِیْرُ الْعَرَبِ in today's revelation. The Promised Messiah[as] said: This can mean: Travelling among the Arabs. This might be an indication that I might visit Arab countries.[936] Twenty five or twenty

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[935] Dr. Mirzā Ya'qūb Baig says that the revelation رَدّ بَلا was received on September 4, 1905 when the major surgery was performed on Maulānā 'Abdul-Karīm—See *al-Ḥakam,* volume 10, number 5, dated February 10, 1906, page 4. [Jalal-ud-Din Shams]

[936] This prophecy was fulfilled through Ḥaḍrat Khalīfatul Masīḥ II[ra] who visited the Arab countries twice: first, when he travelled to Mecca, Medina, and Jeddah on his journey for Hajj and then in 1924 when he visited the Sacred Mosque and Damascus. [Jalal-ud-Din Shams]

six years ago I saw in a dream that someone was writing my name. He wrote half of it in Arabic and half in English. Migration is also a characteristic of Prophets but some of the dreams of a Prophet are fulfilled through him in his own time, and others are fulfilled through a descendant or a follower of his. For instance, the Holy Prophet, on whom be the peace and blessings of Allah, was given the keys of the treasuries of Caesar and Chosroes and these countries were conquered in the time of Ḥaḍrat ‘Umar[ra].

[Badr, vol. 1, no. 23, September 7, 1905, p. 2 *and* al-Ḥakam, vol. 9, no. 32, September 10, 1905, p. 3]

September 7, 1905

وَاَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ۔[937]

[Badr, vol. 1, no. 23, September 7, 1905, p. 2 *and* al-Ḥakam, vol. 9, no. 32, September 10, 1905, p. 3]

September 8, 1905

(1)

اِذَا جَآءَ اَفْوَاجٌ وَّسَمٌّ مِّنَ السَّمَآءِ۔

[Arabic] [*When armies and poisons will descend from the sky.*]

(2)

کفن میں لپیٹا گیا۔[938]

[Urdu] Was wrapped up in a shroud

[Badr, vol. 1, no. 23, September 7, 1905, p. 2 *and* al-Ḥakam, vol. 9, no. 32, September 10, 1905, p. 3]

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[937] **[Arabic] And the bounty of your Lord, proclaim.** [Publishers]

[938] *al-Ḥakam* dated September 10, 1905, page 3 cites this revelation as following: کفن میں لپیٹا ہؤا meaning ‘Wrapped in a shroud’. This revelation foretold the demise of Ḥaḍrat Maulavī ‘Abdul-Karīm[ra]. [Jalal-ud-Din Shams]

September 9, 1905

(A)

اِنَّ الْمَنَايَا لَا تَطِيْشُ سِهَامُهَا۔[939]

[al-Ḥakam, vol. 9, no. 32, September 10, 1905, p. 3]

(B) It was conveyed to me this morning after great reflection that sometimes the sequence of revelations is upset. For instance, the revelations:
اِنَّ الْمَنَايَا لَا تَطِيْشُ سِهَامُهَا and, کفن میں لپیٹا گیا and, اِذَا جَآءَ اَفْوَاجٌ وَّسَمٌّ مِّنَ السَّمَآءِ show that such was the decree but that God Almighty, by His special grace and mercy, has averted the affliction.

[al-Ḥakam, vol. 9, no. 32, September 10, 1905, p. 12]

September 10, 1905

(A) I was suffering from frequency of passing water and on supplication received the revelation:

اَلسَّلَامُ عَلَيْكُمْ۔

[Badr, vol. 1, no. 24, September 14, 1905, p. 2]

[Arabic] [*Peace be on you.*][940]

September 10, 1905

Dream: [I saw that] There was a mansion in front of which there was a high terrace. Maulavī ʻAbdul-Karīm, clad in white, was sitting at the door and I was there along with four or five friends who are always anxious about him. I said to him: Maulavī Ṣāḥib, I congratulate[941] you on your

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[939] **(A) [Arabic] The arrows of deaths do not miss.** [Publishers]

Note by Ḥaḍrat Mirza Bashir Ahmad[ra]: This revelation also foretold the demise of Ḥaḍrat Maulānā ʻAbdul-Karīm[ra].

[940] Note by Munawar Ahmed Saeed: It adds in *Badr*, volume 6, number 31, August 1, 1907, p. 6: Immediately the trouble disappeared.

[941] Note by Ḥaḍrat Maulānā Jalal-ud-Din Shams[ra]: The dream has two parts: The first one, which refers to the intermediate recovery

recovery. I then broke down and my companions also broke down and so did Maulavī Ṣāḥib and then I said: Let us supplicate; and I recited the *sūrah al-Fatihah* three times in the supplication.

[Badr, vol. 1, no. 25, September, 22 1905; p. 2 *and* al-Ḥakam, vol. 9, no. 32, September 10, 1905, p. 12]

September 12, 1905

دوشہتیر ٹوٹ گئے۔ اِنِّیْ مُھِیْنٌ مَّنْ اَرَادَ اِھَانَتَكَ۔

[Urdu] Two rafters[942] have broken down.[943] [Arabic] [*I shall humiliate him who designs to humiliate you.*]

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experienced by Maulavī Ṣāḥib. Allah the Almighty granted him complete recovery from carbuncle. The second part refers to his death. Dr. Mirzā Ya'qūb Baig writes about the first part:

> After the operation, he felt unwell for several days. And there was no sign of scabbing. The Promised Messiah[as] supplicated. In the morning, he narrated the dream….The same day, when I went to apply the bandage, I was surprised to see that almost the entire wound was scabbed over, whereas there was no sign of it before and putrefied material had been coming out of it. This was very surprising and supernormal that such a large wound which was 8 by 6 inches would be scabbed over in one day. My and Dr. Rashiduddin's opinion was that it was 8–10 day's event which occurred in a single day. This was the result of the supplication.
>
> **[al-Hakam, vol. 10, no. 5, February 10, 1906, p. 4**

[942] The Promised Messiah[as] said:

> The revelation that came دوشہتیر ٹوٹ گئے [two rafters had broken down], one of them was Maulavī 'Abdul-Karīm and it seems the other was Choudhry Ṣāḥib.**
>
> **[Badr, vol. 2, no. 23, June 7, 1906, p. 4]**

** Note by Ḥaḍrat Maulānā Jalal-ud-Din Shams[ra]: Choudhry Allah Dād, Head Clerk, Office of the *Review of Religions*, Qadian, who passed away on May 27, 1906.

**[Badr, vol. 1, no. 24, September 14, 1905, p. 2 *and*
al-Ḥakam, vol. 9, no. 32, September 10, 1905, p. 12]**

September 13, 1905

عَفَتِ الدِّيَارُ كَذِكْرِىْ[944]

The Promised Messiah[as] said: كَذِكْرِىْ here means that the prophecy about it has already been made.

**[al-Ḥakam, vol, 9, no. 32, September 10, 1905, p. 12 *and*
Badr vol. 1, no. 24, September 14, 1905, p. 2]**

September 16, 1905

Dream: I saw that a man named Sharampat was with me. We were swimming in deep water like that of a lake and we were proceeding from one bank to the other. The bank was very far. I was lying on the water and went on swimming. When I arrived about halfway, I discovered that the water was only knee deep. Then we arrived at the bank and I recalled that we had left my son Mubārak Aḥmad on the other bank. Then we returned to fetch him and we saw that one side of the lake was completely dry and that there was water only on the other side. People were walking on the dry side and we also started walking on that side.

The Promised Messiah[as] said: My supplications in these days are generally for Maulavī ‘Abdul-Karīm and probably this dream also refers to him. The interpretation might be that one part of the injury has been healed and the other

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[943] Note by Ḥaḍrat Mirza Bashir Ahmad[ra]: The words in *al-Ḥakam*, volume 9, number 32, dated September 10, 1905. page 12 are: دو شہتیر ٹوٹ جائیں گے and after that the revelation came with great force: اِنِّیْ مُھِیْنٌ مَّنْ اَرَادَ اِھَانَتَكَ

[944] **[Arabic] Homes shall be wiped out as I have already said.** [Publishers]

remains. Sharampat also indicates a good end. واللہ اعلم [Allah knows best].

**[Badr, vol. 1, no. 25, September 22, 1905, p. 2 *and*
al-Ḥakam, vol. 9. no. 33, September 24, 1905, p. 1]**

September 19, 1905

Dream: I saw that my elder brother, Mirzā Ghulām Qādir, clad in very white garments, was walking along with me and was talking. Someone listening to him said: How eloquently he talks, as if he had committed everything to memory….

The Promised Messiah[as] said: My experience is that when I see my brother in a dream, the interpretation is that some difficult affair would be resolved. …Ghulām Qādir indicates the power of the All-Powerful.

**[Badr, vol. 1, no. 25, September 22, 1905, p. 2;
al-Ḥakam, vol, 9, no. 33, September 24, 1905, p. 1]**

September 20, 1905

Dream: I saw that I was going to Batala and thought that the time of Prayer was passing, so I entered a small mosque and while mounting its stairs I heard the voice of Mirzā Khuda Bakhsh saying: 'But he went somewhere else.' When I entered the mosque, I saw that Mirzā Raḥmatullāh, who was an old servant of … my father and had served him for fifty years and had died nearly forty years earlier, was present in the mosque and looked sad. Muḥammad Isḥāq[945] was sitting on the wall of the well of the mosque and Pīr Manẓūr Muḥammad was also there. Isḥāq pointed to Mirzā Raḥmatullāh and said that my father had stopped his

945 Ḥaḍrat Mīr Muḥammad Isḥāq[ra] Head Master Madrassah Aḥmadiyyah and Nāẓir Hospitality. [Mirza Bashir Ahmad]

rations. He had made up his mind to go away somewhere but Manẓūr Muḥammad had detained him on the assurance that both of them would be able to subsist on trade. I wondered in my mind, why my father had stopped the rations but then I thought that one could not take any objection to whatever the elders might have done. I then received the revelation:

اِنِّیْ اَنَا الرَّحْمٰنُ لَا یَخَافُ لَدَیَّ الْمُرْسَلُوْنَ۔ قُلِ اللّٰہُ ثُمَّ ذَرْھُمْ فِیْ خَوْضِھِمْ یَلْعَبُوْنَ۔

Translation: [Arabic] I am the Gracious One. Messengers have no fear in My Presence. Tell them: This is all from Allah and then leave them occupied with their sport.

The Promised Messiah[as] said: This is a very significant dream and it seems it has reference to Maulavī ‘Abdul-Karīm. Food is the source of life and food being stopped means passing out of this life. Apparently, therefore, having regard to the means for the maintenance of life, this severe illness indicates death but the food was restored because Manẓūr Muḥammad had detained Raḥmatullāh. Raḥmatullāh means the mercy of Allah and Manẓūr Muḥammad means that which Muḥammad desires. In God’s revelation I have also been named Muḥammad. So that the interpretation is the recovery of Maulavī Ṣāḥib, for which we keep supplicating. Trade means prayer, faith in God, trust in Him and working righteousness, as the Holy Qur’an says:

یٰٓاَیُّھَا الَّذِیْنَ اٰمَنُوْا ھَلْ اَدُلُّکُمْ عَلٰی تِجَارَۃٍ تُنْجِیْکُمْ مِّنْ عَذَابٍ اَلِیْمٍ تُؤْمِنُوْنَ بِاللّٰہِ وَرَسُوْلِہٖ وَتُجَاھِدُوْنَ فِیْ سَبِیْلِ اللّٰہِ بِاَمْوَالِکُمْ وَاَنْفُسِکُمْ [946]

[946] **O ye who believe! shall I point out to you a bargain that will save you from a painful punishment? That you believe in Allah and**

…Thus normal life, which was not in exchange for something, has come to an end but the life depending upon commerce, that is to say, the life which is granted as a result of prayers, has held Raḥmatullāh [the mercy of Allah] when it was about to depart.

**[Badr, vol. 1, no. 25, September 22, 1905, p. 7 *and*
al-Ḥakam, vol. 9, no. 33, September 24, 1905, pp. 1–2]**

September 22, 1905

طَلَعَ الْبَدْرُ عَلَيْنَا مِنْ ثَنِيَّةِ الْوَدَاعِ ۔[947]

**[al-Ḥakam, vol. 9, no. 33, September 24, 1905, p. 2 *and*
Badr, vol. 1, no. 26, September 29, 1905, p. 3]**

September 27, 1905

(۱) تَأْتِيْكَ نُصْرَتِيْ (۲) يَأْتِيْكَ مِنْ كُلِّ فَجٍّ عَمِيْقٍ ۔[948]

[Badr, vol. 1, no. 28, October 13, 1905, p. 2]

His Messenger, and strive in the cause of Allah with your wealth and your persons (*sūrah as-Ṣaff*, 61:11–12) [Publishers]

[947] **[Arabic] The full moon has risen upon us from valley of Wadā‘.** [Publishers]

Note by Ḥaḍrat Mirza Bashir Ahmad[ra]: Ḥaḍrat Ya‘qūb ‘Alī ‘Irfānī states: The Promised Messiah[as] supplicated greatly for Maulavī Ṣāḥib[ra] on the night of September 21. Thereupon this revelation was received.

Note by Maulānā Abdul Latif Bahawalpuri: On the *Notebook of the Revelations of the Promised Messiah*[as], page 49, this revelation is recorded as a full couplet as following:

طَلَعَ الْبَدْرُ عَلَيْنَا مِنْ ثَنِيَّةِ الْوَدَاعِ ۞ وَجَبَ الشُّكْرُ عَلَيْنَا مَا دَعَا لِلّٰهِ دَاعٍ

The meaning of the second line is: It is incumbent upon us to render thanks, as long as it is possible for someone to supplicate. [Abdul Latif Bahawalpuri]

[948] **(1) [Arabic] My help will come to you. (2) [Arabic] Presents will come to you by every distant track.** [Publishers]

September 28, 1905

حَسُنَتْ مُسْتَقَرًّا وَّمُقَامًا۔[949]

[Badr, vol. 1, no. 28, October 13, 1905, p. 2]

September 29, 1905

(۱) لَا تَخَفْ اِنِّیْ لَا یَخَافُ لَدَیَّ الْمُرْسَلُوْنَ
(۲) وَقَالُوْا مَنْ ذَا الَّذِیْ یَشْفَعُ عِنْدَہٗ ھَیْھَاتَ ھَیْھَاتَ لِمَا تُوْعَدُوْنَ
(۳) قُلْ اِنَّ اللّٰہَ عَزِیْزٌ ذُوانْتِقَامٍ اَفَلَا تُؤْمِنُوْنَ
(۴) قُلْ عِنْدِیْ شَھَادَۃٌ مِّنَ اللّٰہِ فَھَلْ اَنْتُمْ تُؤْمِنُوْنَ
(۵) قُلْ مَآ اَزِیْدُ لَکُمْ مِّنْ اَمْرِیْ۔ وَالْحَمْدُ لِلّٰہِ رَبِّ الْعٰلَمِیْنَ
(۶) اِنَّآ اَنْزَلْنَاہُ فِیْ لَیْلَۃِ الْقَدْرِ اِنَّا کُنَّا مُنْزِلِیْنَ۔ [950]

**[Badr, vol. 1, no. 27, dated October 6, 1905, p. 1 *and*
al-Ḥakam, vol. 9, no. 34, dated September 30, 1905, p. 12]**

September 1905

اَلَمْ تَرَ کَیْفَ فَعَلَ رَبُّکَ بِاَصْحٰبِ الْفِیْلِ۔ اَلَمْ یَجْعَلْ کَیْدَھُمْ فِیْ تَضْلِیْلٍ۔ [951]

[Notebook of the Revelations of the Promised Messiah[as], p. 51]

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[949] **[Arabic] Excellent it is as a resort and dwelling place.** [Publishers]

[950] **(1) [Arabic] Be not afraid, the Messengers are not afraid in My Presence. (2) They say: 'Who is it who will intercede with Him? Fie on that, fie on that, which you are being promised.' (3) Say: Allah is Mighty, All-Powerful. Then do you not believe? (4) Say: I have with me a proof from Allah, then will you believe? (5) Say: I add nothing from myself to my affair And all praise belongs to Allah, Lord of all the worlds. (6) We have sent it down during the Night of Destiny. Indeed, it is We Who send down.** [Publishers]

[951] **[Arabic] Have you not seen how your Lord dealt with the People of the Elephant? Did He not cause their plan to miscarry ?** [Publishers]

October 1, 1905

I saw in my dream that someone had put some aniseed on my hand.

**[Badr, vol. 1, no. 27, October 6, 1905, p. 1 *and*
al-Ḥakam, vol, 9, no. 35, October 10, 1905, p. 1]**

October 2, 1905

I saw (in my dream) a house to which access was by a ladder of iron which had steps of wood and at the top of which there was a door. I was trying to mount the ladder, but could not manage it and in the meantime someone closed the door at the top and said: Come by the other entrance. I felt that this was the shorter way, which can be passed quickly, but the other was longer by about two or three hundred yards. I turned to go by that way and then saw that I was riding a strong horse and was preceded by a servant of the name of Ghaffār. There was another rider who was leading in front of us. I told Ghaffār not to walk in front but along my side. We had gone only a short distance when I woke up.

**[Badr, vol. 1, no. 27, October 6, 1905, p. 1 *and*
al-Ḥakam, vol, 9, no. 35, October 10, 1905, p. 1]**

October 5, 1905

رِہا گوسفنداں عالی جناب [952]

[Badr, vol. 1, no. 28, October 13, 1905, p. 2 *and* al-Ḥakam, vol. 9, no. 35, October 10, 1905, p. 1 *and* Notebook of the Revelations of the Promised Messiah[as], p. 51]

October 5, 1905

آہوئے مرگ [953]

[Notebook of the Revelations of the Promised Messiah[as], p. 51]

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[952] **[Persian] The sheep of Your Eminence are free.** [Publishers]

[953] **[Persian] Stags of death.** [Publishers]

October 7, 1905

I saw in my dream that I was returning from Gurdaspur, riding a strong bay horse. I said my Prayer while riding and also prostrated in that position. Then the thought passed through my mind that when I had left for Gurdaspur my brother had been seriously ill and there had been no hope of his survival and I wondered how he was. When I arrived near my house I encountered Mīrāń Bakhsh, barber, who talked to me very cheerfully from which I concluded that my brother must have recovered by then.

**[Badr, vol. 1, no. 28, October 13, 1905, p. 2 *and*
al-Ḥakam, vol. 9, no. 35, October. 10, 1905, p. 1]**

October 7, 1905

I saw[954] in my dream that a woman about thirty years of age had died.

**[Badr, vol. 1, no. 28, October 13, 1905, p. 2 *and*
al-Ḥakam, vol. 9, no. 35, October 10, 1905, p. 1]**

October 10, 1905

I saw (in my dream) that I had picked up a lump of clay for personal purification and there were many people of the labouring class wearing only lion-cloth whom I shrank from. I wanted to call Shādī Khān[955] but did not know how to distinguish him from among so many people. So I called out his name and he stood up. Then the revelation came:

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[954] Note by Ḥaḍrat Mirza Bashir Ahmad[ra]:

The same day, a grand-daughter of a maidservant Tābī died from complications after childbirth at the age of thirty.

[al-Ḥakam, vol. 9, no. 35, October 10, 1905, p. 1]

[955] The reference is Miyāń Shādī Khān, father-in-law of Ḥaḍrat Maulavī ‘Abdul-Karīm. [Jalal-ud-Din Shams]

اِذْ كَفَفْتُ عَنْ بَنِيْٓ اِسْرَآئِيْلَ [956]

**[Badr, vol. 1, no. 28, October 13, 1905, p. 2 *and*
al-Ḥakam, vol. 9, no. 35, October 10, 1905, p. 1]**

October 11, 1905

Dream: I saw (in my dream) that Qudratullah's wife presented to me a heap of *rupees* and among them was a piece of wood.

**[Badr, vol. 1, no. 28, October 13, 1905, p. 2 *and*
al-Ḥakam, vol. 9, no. 36, October. 17, 1905, p. 10]**

October 11, 1905

(۱) اُرِيْدُ الْخَيْرَ (۲) يٰٓاَيُّهَا النَّاسُ اعْبُدُوْا رَبَّكُمُ الَّذِيْ خَلَقَكُمْ۔ [957]

Translation: (1) [Arabic] I intend good. (2) O mankind, worship your Lord Who created you.

The Promised Messiah[as] said: To mourn Maulavī 'Abdul-Karīm too deeply or to be apprehensive that, without him, certain projects might be frustrated is a sort of worship of a creature. To love anyone inordinately or to feel a person's absence too keenly amounts to considering him worthy of worship. God Almighty calls away one and substitutes someone else in his place. He is All-Powerful and Self-Sufficient. Earlier, I had received a revelation:

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[956] **[Arabic] Call to mind when I held back their enemy from Israelites.** [Publishers]

[957] Note by Maulānā Abdul Latif Bahawalpuri: In the *Notebook of the Revelations of the Promised Messiah*[as], page 51, this revelation is recorded under October 10 and the phrase وَالَّذِيْنَ مِنْ قَبْلِكُمْ follows it. The complete revelation would thus be:

يٰٓاَيُّهَا النَّاسُ اعْبُدُوْا رَبَّكُمُ الَّذِيْ خَلَقَكُمْ وَالَّذِيْنَ مِنْ قَبْلِكُمْ

[Arabic] [O mankind, worship your Lord Who created you, and those who were before you]

تُؤْثِرُوْنَ الْحَيٰوةَ الدُّنْيَا

That is [Arabic] You prefer the life of this world.

**[al-Ḥakam, vol. 9, no. 36, October 17, 1905, p. 10 *and*
Badr, vol. 1, no. 28, October 13, 1905, p. 2]**

October 12, 1905

اِنِّیْ مُھِیْنٌ مَّنْ اَرَادَ اِھَانَتَکَ[958]

[Badr, vol. 1, no. 28, October 13, 1905, p. 2]

October 17, 1905

رسید مژدہ کہ آں یارِ دل پسند آمد
رسید مژدہ کہ دیوار از میاں برخاست[959]

**[Badr, vol. 1, no. 29, October 20, 1905, p. 3 *and*
al-Ḥakam, vol. 9, no. 37, October, 24, 1905, p. 1]**

October 18, 1905

اِنِّیْ مَعَ الرَّسُوْلِ اَقُوْمُ وَاَلُوْمُ مَنْ یَّلُوْمُ وَاُعْطِیْکَ مَا یَدُوْمُ۔[960]

**[Badr, vol. 1, no., 29, October 20, 1905, p. 3 *and*
al-Ḥakam, vol. 9, no. 37, October 24, 1905, p. 1]**

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[958] **[Arabic] I shall humiliate him who designs to humiliate you.** [Publishers]

[959] **[Persian] I have received the good news that my dear Beloved has arrived; I have received the good news that the intervening obstruction has disappeared.** [Publishers]

[960] **[Arabic] I shall stand with My Messenger and shall rebuke him who rebukes you and shall bestow on you that which shall last forever.** [Publishers]

Note by Ḥaḍrat Maulānā Jalal-ud-Din Shams[ra]: *al-Ḥakam* of October 24, 1905 writes مَایَلُوْم which seems to be a scribe's error.

October 18, 1905

(A) Dream: Someone gave me cold water to drink in new earthen vessel and then the revelation came:

آبِ زندگی [961]

and thereafter came the revelation:

قَـلَّ مِيْعَادُ رَبِّكَ [962]

and this was followed by the revelation:

خدا کی طرف سے سب پر اُداسی چھا گئی [963]

[Urdu] All have been saddened by God.

**[al-Badr, vol. 1, no., 29, October 20, 1905, p. 3 *and*
al-Ḥakam, vol. 9, no. 37, October 24, 1905, p. 1]**

(B) A few days back, I saw in my dream that someone had given me some water in a new earthen vessel. Only two or three mouthfuls of water remained in it but the water was very clear and pure. This was accompanied by the revelation:

آبِ زندگی۔ [964]

[Review of Religions, vol. 4, December 1905, p. 480]

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[961] **[Persian] Water of life** [Publishers]

[962] **[Arabic] A short portion remains of the term appointed by the Lord.** [Publishers]

[963] Note by Maulānā Abdul Latif Bahawalpuri: On page 52 of the *Notebook of the Revelations of the Promised Messiah*[as] the revelation is recorded as: اس دن خدا کی طرف سے سب پر اُداسی چھا جائیگی and the date is recorded as October 15.

[964] **[Persian] Water of life.** [Publishers]

October 18, 1905

I saw a cloak in my dream. It was inside out. It had been worked upon with brocade, but the stitching thread was not visible.

[al-Badr, vol. 1, no. 29, October 20, 1905, p. 3 *and* al-Ḥakam, vol. 9, no. 37, October 24, 1905, p. 1]

October 19, 1905

لَا تَقُوْمُوْا وَلَا تَقْعُدُوْٓا اِلَّا مَعَہٗ۔ لَا تَرِدُوْا مَوْرِدًا اِلَّا
مَعِیْ۔ اِنِّیْ مَعَکَ وَمَعَ اَھْلِکَ۔ 965,966

[al-Badr, vol. 1, no. 29, October 20, 1905, p. 3 *and* al-Ḥakam, vol. 9, no. 37, October 24, 1905, p. 1]

October 19, 1905

اِنِّیْ مَعَ الرَّحْمٰنِ اَدُوْرُ۔[967]

[Notebook of the Revelations of the Promised Messiah[as], p. 52]

October 20, 1905

یہ خدا کا کام ہے۔ اللہ اکبر۔

[Urdu] This is God's doing. [Arabic] [*Allah is the Greatest.*]

[al-Badr, vol. 1, no. 30, October, 27, 1905, p. 2]

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[965] Note by Maulānā Abdul Latif Bahawalpuri: The Promised Messiah[as] made the *istikhārah* prayer about his journey to Delhi. This revelation was received about it.

[al-Ḥakam, vol. 9, no. 41, November 24, 1905, p. 5]

[966] **[Arabic] Do not stand or sit except with Him. Do not stop at any place except with Me. I am with you and with the members of your family.** [Publishers]

[967] **[Arabic] I go round with the Gracious Lord.** [Publishers]

October 21, 1905

اِنِّیْ اَلُوْمُ مَنْ یَّلُوْمُکَ وَاُعْطِیْکَ مَا یَدُوْمُ اِنِّیْ مَعَ الرَّسُوْلِ اَقُوْمُ وَاَرُوْمُ مَا یَرُوْمُ۔[968]

[Badr, vol. 1, no. 30, October 27, 1905, p. 2]

October 21, 1905

ہمارا حصّہ دے دو۔

[Urdu] Give our share.

[Notebook of the Revelations of the Promised Messiah[as], p. 52]

October 22, 1905

Dream: I saw in my dream that I had gone to Delhi and all doors were closed and then I found that they were all locked. Then I saw that someone put something in my ear which hurt and I said: This is no torment. The Holy Prophet, on whom be the peace and blessings of Allah, was tormented much more.

**[Badr, vol. 1, no. 30, October, 27, 1905, p. 2 *and*
al-Ḥakam, vol. 9, no. 38, October 31, 1905, p. 1]**

October 22, 1905

تَاْتِیْکَ وَاَنَا مَعَکَ۔[969]

This revelation indicates safe return from the journey.

[al-Ḥakam, vol. 9, no. 43, December 10, 1905, p. 5]

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[968] **[Arabic] I shall rebuke him, who rebukes you and shall bestow upon you that which shall last forever. I shall stand with My Messenger and shall intend what he intends.** [Publishers]

[969] **[Arabic] She will come with you while I shall be with you.** [Publishers]

Note by Ḥaḍrat Maulānā Jalal-ud-Din Shams[ra]: The reference is to Ḥaḍrat Umm-ul-Mu'minin[ra].

October 24, 1905

The Promised Messiah[as] said: Last night I saw in my dream a few grains of roasted white gram and there were some large raisins among them.

The Promised Messiah[as] added: My experience is that gram, radish, eggplant, and onion, in a dream, indicate something disagreeable. Large raisins strengthen the heart and seeing them in a dream is a presage of something good. This dream, therefore, indicates that something disagreeable, large or small, will be encountered [970] but the disagreeable aspect will be reduced or overcome by the combination of the raisins. The Promised Messiah[as] further said: Human life is subject to a series of disagreeable experiences. If someone's desires to spend the entire life in happiness, that will not be possible. [As the Holy Qur'an says]: اِنَّ مَعَ الْعُسْرِ يُسْرًا۔ اِنَّ مَعَ الْعُسْرِ يُسْرًا۔ [There is ease after hardship, there is ease after hardship.]

Such is the cycle that life normally takes. So at a time of hardship one should remind oneself that ease will certainly follow.

**[Badr, vol. 1, no. 31, October 31, 1905, p. 1 *and*
al-Ḥakam, vol. 9, no. 38, October 31, 1905, p. 1]**

October 25, 1905

I saw in my dream that a severe earthquake had occurred.

[Badr, vol. 1, no. 31, October 31, 1905, p. 4]

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[970] Note by Note by Maulānā Abdul Latif Bahawalpuri: The Promised Messiah[as] said: It seems that the grams that I saw in my dream the other day pointed to the illness of Mīr Naṣir Navvāb.

[Badr vol. 1, no. 31, October 31, 1905, p. 4]

November 1, 1905

دستِ تو، دُعائے تو، ترحّم زخدا[971]

[Badr, vol. 1, no. 34, November 8, 1905, p. 3 *and* al-Ḥakam, vol. 9, no. 38, October 31, 1905, p. 2, footnote]

[Persian] Your hand and Your supplication and mercy from God.

[Ḥaqīqatul-Waḥī, p. 99, Rūḥānī Khazā'in, vol. 22, p. 102]

November 1905

رَبِّ عَلِّمْنِیْ مَا هُوَ خَیْرٌ عِنْدَكَ۔

[Notebook of the Revelations of the Promised Messiah[as], p. 52]

Translation: [Arabic] Lord, teach me that which is better in Your estimation.

[Ḥaqīqatul-Waḥī, p. 103, Rūḥānī Khazā'in, vol. 22, p. 106]

November 9, 1905

I saw a sugar cane in my dream. The general interpretation is some mischief or disturbance. This was accompanied by the revelation:

اِنِّیْ مَعَ الرَّسُوْلِ اَقُوْمُ۔[972]

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[971] Note by Ḥaḍrat Mirza Bashir Ahmad[ra]:

This revelation was received on the return journey after visiting Quṭb Mīnār (Delhi) close to the tomb of Manṣūr Ṣafdar Jang, Minister of Emperor Humāyuń, during the train journey.

[Badr, November 8, 1905, p. 3]

Note by Ḥaḍrat Maulānā Jalal-ud-Din Shams[ra]:

Mīr Nāṣir Navvāb was suffering from severe colic pain. This revelation was received after supplicating for him and Allah the Almighty granted relief.

[Review of Religions, vol. 4, no. 11, November 1905, inner leaf of the last page]

**[Badr, vol. 1, no. 35, November 15, 1905, p. 4 *and*
al-Ḥakam, vol. 9, no. 40, November 17, 1905, p. 1]**

November 11, 1905

اِمَّا نُرِيَنَّكَ بَعْضَ الَّذِیْ نَعِدُ هُمْ اَوْ نَتَوَفَّيَنَّكَ لَا يُقْبَلُ
عَمَلٌ مِّثْقَالَ ذَرَّةٍ مِّنْ غَيْرِ التَّقْوٰى۔

Translation: [Arabic] We shall either show you some of that which We promise them, or shall cause you to die. No action is in the least acceptable to God without righteousness.

**[Badr, vol. 1, no. 35, November 15, 1905, p. 1 *and*
al-Ḥakam, vol. 9, no. 40, November 17, 1905, p. 1]**

November 13, 1905

اِنَّكَ بِاَعْيُنِنَا سَمَّيْتُكَ الْمُتَوَكِّلَ۔[973]

[Badr, vol. 1, no. 36, November 17, 1905, p. 2, footnote]

November 14, 1905

I was shown a paper in my dream on which different types of faith were set out, but the words have escaped my memory. The purport, however, seems to be that faith is of four types. One, hearsay, two, faith achieved through sound reason, three, faith through personal experience, and four,

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[972] **[Arabic] I shall stand with My Messenger.** [Publishers]

Note by Ḥaḍrat Maulānā Jalal-ud-Din Shams[ra]:

This dream and revelation was narrated by the Promised Messiah[as] before the lecture was delivered [at Amritsar]. The lecture was delivered in full in half an hour. The short-sighted opponents and trouble makers tried to create such disturbance that they imagined that they had succeeded in their evil design.

[al-Ḥakam, November 17, 1905, p. 1]

[973] **[Arabic] You are under My care. I have named you *al-Mutawakkil* [the one who trusts in God].** [Publishers]

faith of total immersion, which is attained by complete devotion.

**[Badr, vol. 1, no. 36, November 17, 1905, p. 2 *and*
al-Ḥakam, vol. 9, no. 40, November 17, 1905, p. 1]**

November 1905

God has told me that my relationship is established only with those—that is, such alone are my true followers in the estimation of God—who occupy themselves with aiding and helping me.

[al-Ḥakam, vol. 9, no. 40, November 17, 1905, p. 5]

November 15, 1905

Revelation was received:

زندگیوں کا خاتمہ۔

[Urdu] The end of lives.

**[Badr, vol. 1, no. 36, November 17, 1905, p. 2 *and*
al-Ḥakam, vol. 9, no. 40, November 17, 1905, p. 1]**

November 19, 1905

کمبل میں لپیٹ کر صبح قبر میں رکھ دو۔

[Urdu] Wrap up in a blanket and place in the grave in the morning.

[al-Ḥakam, vol. 9, no. 41, November 24, 1905, p. 1]

November 19, 1905

I saw in my dream that a snake had bitten me on my heel, but it caused no injury and no pain. Only a little blood oozed out. My father (May Allah have mercy on him) saw it and told me the treatment. The purport of what he said was that there was nothing to worry about.

[al-Ḥakam, vol. 9, no. 41, November 24, 1905, p. 1]

November 20, 1905

اِنِّیْ مَعَکَ یَا ابْنَ رَسُوْلِ اللّٰہِ سب مسلمانوں کو جو رُوئے
زمین پر ہیں جمع کرو عَلٰی دِیْنٍ وَّاحِدٍ۔

Translation: [Arabic] I am with you. O son of the Messenger of Allah. [Urdu] Gather together all the Muslims[974] who are on the earth [Arabic] [*on one religion*].

[Badr, vol. 1, no. 37, November 24, 1905, p. 2 *and* al-Ḥakam, vol. 9, no. 41, November 24, 1905, p. 1]

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974 Note by Ḥaḍrat Maulānā Jalal-ud-Din Shams[ra]: The Promised Messiah[as] said:

> The commandment سب مسلمانوں کو جو رُوئے زمین پر ہیں جمع کرو۔ عَلٰی دِیْنٍ وَّاحِدٍ** [gather together all the Muslims who are on the earth on one faith], is of a very special type. Commandments are of two kinds. Of one kind are legal commandments like observing prayer, paying Zakat, refraining from murder etc. Such commandments carry with them a kind of prophecy that some people will contravene these commandments. For instance, the Jews were commanded not to pervert the Torah, which indicated that some of them would be guilty of it, and so it proved. In short, these are legal commandments, and the term applied to them is: Shari'at.
>
> The other kind of commandments are Divine decrees. For instance: قُلْنَا یَا نَارُ کُوْنِیْ بَرْدًا وَّسَلَامًا [We commanded the fire to become cool and safe;] and this came about exactly as commanded. The commandment in this revelation is of this type. Allah the Almighty has decreed that all Muslims on the earth should unite عَلٰی دِیْنٍ وَّاحِدٍ [in one faith] and that will certainly come about. Of course, this does not mean that no differences will be left. There would be differences but they would be negligible and of no consequence.
>
> [al-Ḥakam, vol. 9, no. 42, November 30, 1905, p. 2]

** Note by Maulānā Abdul Latif Bahawalpuri: On page 53 of the *Notebook of the Revelations of the Promised Messiah*[as], the revelation is recorded in Arabic as following:

اَجْمِعُوْا مَنْ فِی الْاَرْضِ مِنَ الْمُسْلِمِیْنَ لِیَجْتَمِعُوْا عَلٰی دِیْنٍ وَّاحِدٍ۔

November 1905

The Promised Messiah[as] said: A few days ago I saw Maulavī ‘Abdul-Karīm in my dream. We talked about different matters and then I recalled that he had died and I thought I would request him for prayer and said: Will you pray that I might be given enough respite which will afford me time for the full development of the Community. In answer he merely said: Taḥṣīldār. I said to him: This is irrelevant. Please pray for the matter concerning which I have requested you. Then he raised his hands for supplication, up to his chest, but no higher and said: Twenty one. I asked him to explain, but he gave no explanation. Only he kept repeating ‘Twenty one’,[975] and then left.

[Arabic] [Gather together all the Muslims on the face of the earth so that they should unite in one faith].

[975] Note by Ḥaḍrat Mirza Bashir Ahmad[ra]: Repetition of the word ‘Twenty one’ by Maulavī Ṣāḥib indicates that the word has a special relevance to the life of the Promised Messiah[as], because the question that had been put to Maulavī Ṣāḥib[ra] was that sufficient time span be granted to complete the propagation of the Community. In response Maulavī Ṣāḥib uttered the word: twenty one—indicating the time allotted for such propagation is twenty one years. The subsequent events provide a strong testimony to the truthfulness of this dream, because the Promised Messiah[as] issued the Announcement for *bai‘at* in Jamādī’ul-Awwal 1306. During the twenty first year thereafter, he passed away in the same month. Similarly, the Announcement for *bai‘at* was issued in 1888 (AD) and he passed away in 1908. This clarifies the interpretation of this dream that he was destined to pass away in the twenty first year.

[Tash-ḥīdh-ul-Adh-hān, vol. 3, no. 6–7, June–July 1908, pp. 8–9, written by Ḥaḍrat Khalīfatul Masīḥ II[ra]]

Note by Maulānā Abdul Latif Bahawalpuri: Since Ḥaḍrat Amīr-ul Mu’minīn Khalīfatul Masīḥ II[ra] was a reflection and second coming of the Promised Messiah[as], he also experienced a similar dream and

The Promised Messiah[as] added: A *taḥṣīldār* performs two functions, collection of the revenue and decision of disputes between people and establishing justice between them. These are also the functions of the Promised Messiah, namely that he shall demand the fulfilment of obligations due to God and then establish His Unity on the earth, and secondly to act as an arbiter and establish justice between the Muslims.

[Badr, vol. 1, no. 37, November 24, 1905, p. 2 *and* al-Ḥakam, vol. 9, no. 41, November 24 1905, p. 1]

November 29, 1905

(۱) قَلَّ مِيْعَادُ رَبِّكَ

(1) Translation: [Arabic] Only a little is left out of the term appointed by your Lord.

(۲) بہت تھوڑے دن رہ گئے ہیں

(2) [Urdu] Only a few days are left.

(۳) اُس دن سب پر اُداسی چھا جائے گی

(3) [Urdu] All would be saddened on that day.

(۴) قَرُبَ اَجَلُكَ الْمُقَدَّرُ۔ وَلَا نُبْقِيْ لَكَ مِنَ الْمُخْزِيَاتِ ذِكْرًا۔[976]

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passed away twenty one years after that dream. On April 23rd, 1944, Ḥaḍrat Khalīfatul Masīḥ II[ra] said:

> 'Today, I saw a dream very similar to the dream of the Promised Messiah[as].... It was not the same dream completely but last night for a long time I kept remembering the dream and the words twenty one twenty one kept flowing from me.
>
> **[al-Faḍl, vol. 32, number 99, April 29, 1944, p. 2]**

Exactly twenty one years after 1944 Ḥaḍrat Khalīfatul Masīḥ II[ra] passed away and the word of God was fulfilled exactly.

[976] The Promised Messiah[as] said: Reflecting upon these revelations, my understanding is that the time is very close. I received this revelation earlier too; it was accompanied by a dream at that time.

(4) (Translation) [Arabic] The end of your appointed term is approaching and we shall leave no trace of anything which might cause your humiliation.

[Badr, vol. 1, no. 38, December 8, 1905, p. 2 *and* al-Ḥakam, vol. 9, no. 42, November 30, 1905, p. 1][977]

1905

al-Ḥakam reports that:

The Promised Messiah[as] said: An uncle of mine had died a long time ago. I saw him in my dream once and inquired from him about conditions in the hereafter, how a person dies and what happens. He said: When a man's moment arrives there is a strange scene. Two angels clad in white appear and say: مولا بس۔ مولا بس[978] Lord, enough; Lord, enough.

(The Promised Messiah[as] added: Truly when a beneficent personage departs, the appropriate expression is: مولا بس Lord, enough)

Then coming close, the angels place two fingers outside the nose [and exclaim]:

اے رُوح! جس راہ سے آئی تھی اسی راہ سے واپس نکل آ۔

[al-Ḥakam, vol. 9, no. 43, December 10, 1905, p. 2]

[977] The sequence of revelations in *al-Ḥakam* is given differently. Also the translation of revelation number 4 is not mentioned in *al-Ḥakam*. [Publishers]

[978] The Promised Messiah[as] made three rings and one of them was engraved with مولا بس [Lord, enough] as shown below:

After the demise of the Promised Messiah[as], this ring was inherited by his son Ḥaḍrat Mirzā Sharīf Aḥmad[ra] and now is with Ḥaḍrat Mirzā Masroor Aḥmad, Khalīfatul Masīḥ V[aba]. [Syed Abdul Hayee]

[Urdu] O soul, come out the way by which you entered.

The Promised Messiah[as] said: The laws of nature indicate that the soul enters the body through the nose and also departs the same way. The Torah also confirms that the soul is breathed into the body through the nostrils. The hereafter is a world of mysteries which one cannot even understand fully in this life.

[al-Ḥakam, vol. 9, no. 43, December, 10, 1905, p. 3]

December 2, 1905

I saw in my dream that a hen was sitting on a wall and was saying something. I can recall only its last words, which were:

اِنْ كُنْتُمْ مُّسْلِمِيْنَ۔

Translation: [Arabic] If you are Muslims.

Then I woke up. I was wondering over what it had said and received the revelation:

اَنْفِقُوْا فِيْ سَبِيْلِ اللّٰهِ اِنْ كُنْتُمْ مُّسْلِمِيْنَ۔

[Translation] [Arabic] Spend in the cause of Allah, if you are Muslims.

The Promised Messiah[as] said: The words of the hen and the words of the revelation were both directed towards the Jamā‘at. Both sentences are addressed to my Jamā‘at.

**[Badr, vol. 1, no. 38, December 8, 1905, p. 2 *and*
al-Ḥakam, vol. 9, no. 43, December 10, 1905, p. 1]**

December 6, 1905[979]

قَرُبَ اَجَلُكَ الْمُقَدَّرُ۔ وَلَا نُبْقِيْ لَكَ مِنَ الْمُخْزِيَاتِ ذِكْرًا۔
قَلَّ مِيْعَادُ رَبِّكَ وَلَا نُبْقِيْ لَكَ مِنَ الْمُخْزِيَاتِ شَيْئًا۔

979 In the *Notebook of the Revelations of the Promised Messiah*[as], p. 53, the date is shown as December 4. [Abdul Latif Bahawalpuri]

**[Badr, vol. 1, no. 38, December 8, 1905, p. 2 *and*
al-Ḥakam, vol. 9, no. 43, December 10, 1905, p. 1]**

Translation: [Arabic] The end of your appointed term is approaching and We shall not leave any trace of things that may be a cause of humiliation for you. Very little remains of the term appointed by God for you and We shall remove and eliminate all objections—and shall permit nothing of them to remain—that might be intended to humiliate you.

[al-Waṣiyyat, p. 2, Rūḥānī Khazā'in, vol. 20, pp. 301–302]

The phrase: وَلَا نُبْقِيْ لَكَ مِنَ الْمُخْزِيَاتِ ذِكْرًا means that no mention of anything humiliating shall be left behind. This revelation has a great glad tiding that: We shall fulfil the ultimate purpose of your coming.

[al-Ḥakam, December 10, 1905, p. 2]

The Promised Messiah[as] said: Taking these phrases together, the Divine purpose appears clearly to be that when the call comes one would imagine that certain purposes remain unfulfilled. That is why the revelation contains the assurance that those will be completed by God Himself.

The Promised Messiah[as] added: Most of the People think mistakenly that everything should be completed by the commissioned one himself. They entertain high hopes and wish that commissioned one should do every thing in the lifetime. The thought also passed through the minds of the Companions of the Holy Prophet, on whom be the peace and blessings of Allah, that the time had not yet arrived for him to depart. The claim was that he had been raised as the Messenger to the whole of mankind, but a large part of Arabia had not yet believed. But all these purposes are fulfilled by God Almighty gradually so that

those who come after should also continue to receive the blessings of serving the faith.

[Maktūbāt-e-Aḥmadiyyah, vol. 5, no. 3, pp. 61–62][980]

December 6, 1905[981]

I saw in my dream[982] that I had gone to Delhi and had returned safe. Then the revelation flowed from my tongue:

اَلْحَمْدُ لِلّٰهِ الَّذِیْ اَوْصَلَنِیْ صَحِیْحًا ۔[983]

**[Badr, vol. 2, no. 3, January 19, 1906, p. 2 *and*
al-Ḥakam, vol. 10, no. 2, January 17, 1906, p. 3 *and*
Notebook of the Revelations of the Promised Messiah[as], p. 53]**

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[980] This letter was written by Maulavī Muḥammad ‘Alī on December 6, 1905, upon the instructions of the Promised Messiah[as] and bears the signature of Maulavī Ṣāḥib. [Abdul Latif Bahawalpuri]

[981] This date is recorded in the *Notebook of the Revelations of the Promised Messiah[as]*, page 53. [Abdul Latif Bahawalpuri]

[982] Note by Maulānā Abdul Latif Bahawalpuri: Ḥaḍrat Amīrul-Mu’minīn Khalīfatul Masīḥ II[aba] writes: After this revelation, the Promised Messiah[as] did not go to Delhi. His last journey to Delhi was in 1905. Thus this revelation contained a prophecy that the person resembling him would travel to Delhi and people will hurl stones at him. I was the one, whom Allah has made to sit on the seat of the Promised Messiah[as], and who was made the target of stones. But Almighty Allah decreed that He would bring him, namely his resemblance, back safely... The expression that ‘Who brought me safe’ indicates that there would be others who would suffer.

[al-Faḍl vol. 32, no. 102 May 3, 1844, p. 5]

[983] **[Arabic] All praise belongs to Allah, Who has brought me safe.** [Publishers]

December 7, 1905

قَرُبَ اَجَلُكَ الْمُقَدَّرُ وَلَا نُبْقِیْ لَكَ مِنَ الْمُخْزِیَاتِ ذِكْرًا۔
قُلْ مِیْعَادُ رَبِّكَ وَلَا نُبْقِیْ لَكَ مِنَ الْمُخْزِیَاتِ شَیْئًا۔ وَاٰخِرُ دَعْوٰنَا اَنِ الْحَمْدُ لِلّٰهِ
رَبِّ الْعٰلَمِیْنَ ۔ [984]

**[Badr, vol. 1, no. 38, December 8, 1905, p. 2 *and*
al-Ḥakam, vol. 9, no.` 43, December 10, 1905, p. 1]**

December 7, 1905

خدایا زندگی بخش۔

[Urdu] God bestow life.

[Notebook of the Revelations of the Promised Messiah[as], p. 53]

December 9, 1905

Revelation received concerning the land of the new graveyard:

اُنْزِلَ فِیْهَا كُلُّ رَحْمَةٍ ۔

**[al-Badr, vol. 1, no. 38, December 8, 1905, p. 2 *and*
al-Ḥakam, vol. 9, no. 43, December 10, 1905, p. 1 *and*
Notebook of the Revelations of the Promised Messiah[as], p. 53]**

That is [Arabic] All types of mercy have been sent down in this graveyard.

[al-Waṣiyyat, p. 16, Rūḥānī Khazā'in, vol. 20, p. 318]

December 10, 1905

اِنَّ مَعِیَ رَبِّیْ سَیَهْدِیْنِ۔[985]

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[984] **[Arabic] The end of your appointed term is approaching and We shall not leave any cause of humiliation for you. Only a little is left out of the term appointed for you by your Lord and We shall not leave any cause of humiliation for you. Our last word is that all praise belongs to Allah, the Lord of all the worlds.** [Publishers]

[Notebook of the Revelations of the Promised Messiah[as], p. 53]

December 13, 1905

كَبُرَتْ فِتْنَةٌ

Translation: [Arabic] The mischief has grown great.

**[al-Badr, vol. 1, no. 39, December 15, 1905, p. 2 *and*
al-Ḥakam, vol. 9, no. 44, December 17, 1905, p. 4]**

December 14, 1905

(١) جَآءَ وَقْتُكَ وَنُبْقِيْ لَكَ الْاٰيَاتِ بَاهِرَاتٍ (٢) قَرُبَ وَقْتُكَ وَ نُبْقِيْ لَكَ الْاٰيَاتِ بَيِّنَاتٍ۔

Translation: (1) [Arabic] Your time has come and We shall keep up for you bright Signs. (2) Your time is near and We shall keep up for you clear Signs.

The Promised Messiah[as] said: In these revelations the words بَاهِرَات and بَيِّنَات are not used in the adjective form, but rather in the form of present continuous tense. This indicates perpetuity. Thus it is obvious that bright and clear Signs will always continue to be shown in support of the truth of this Community. This is a great instance of God's grace, consideration and benevolence, and is a source of great joy. God's words furnish in a magnificent manner cause for satisfaction, meaning: You need have no worry, We shall fulfil the real purpose of the establishment of this Community.

I am unable to say what those bright and clear Signs will be, but it is an occasion for deep gratitude and prostration

985 **[Arabic] Verily, my Lord is with me. He will soon show me the way.** [Publishers]

that God has conveyed such great good tiding. God Almighty, by His grace and benevolence, will so ordain His support of the Community that there will be a great change and will have a magnificent impact upon the world.

**[Badr, vol. 1, no. 39, December 15, 1905, p. 2 *and*
al-Ḥakam, vol. 9, no. 44, December 17, 1905, p. 4]**

December 17, 1905

(۱) قَالَ رَبُّكَ اِنَّهٗ نَازِلٌ مِّنَ السَّمَآءِ مَا يُرْضِيْكَ رَحْمَةً مِّنَّا وَكَانَ
اَمْرًا مَّقْضِيًّا۔ قَرُبَ مَا تُوْعَدُوْنَ۔ (۲) اَمَرْتُ نَافِذًا۔ 986

**[Ḥaqīqatul-Waḥī (al-Istiftā'), p. 76, Rūḥānī Khazā'in, vol. 22, p. 702,
al-Badr, vol. 1, no. 39, December 15, 1905, p. 2 *and*
al-Ḥakam, vol. 9, no. 44, December 17, 1905, p. 4]**

December 1905

قَرُبَ اَجَلُكَ الْمُقَدَّرُ۔ وَلَا نُبْقِيْ لَكَ مِنَ الْمُخْزِيَاتِ ذِكْرًا۔ قَلَّ مِيْعَادُ
رَبِّكَ۔ وَلَا نُبْقِيْ لَكَ مِنَ الْمُخْزِيَاتِ شَيْئًا۔ وَاِمَّا نُرِيَنَّكَ بَعْضَ الَّذِيْ نَعِدُ هُمْ اَوْ
نَتَوَفَّيَنَّكَ۔ تَمُوْتُ وَآنَا رَاضٍ مِّنْكَ۔ جَآءَ وَقْتُكَ۔ وَنُبْقِيْ لَكَ الْاٰيَاتِ بَاهِرَاتٍ ط
جَآءَ وَقْتُكَ وَنُبْقِيْ لَكَ الْاٰيَاتِ بَيِّنَاتٍ ط قَرُبَ مَا تُوْعَدُوْنَ۔ وَاَمَّا بِنِعْمَةِ رَبِّكَ
فَحَدِّثْ۔ اِنَّهٗ مَنْ يَّتَّقِ اللّٰهَ وَيَصْبِرْ فَاِنَّ اللّٰهَ لَا يُضِيْعُ اَجْرَ الْمُحْسِنِيْنَ۔

Translation: [Arabic] The end of your appointed term is approaching and We shall not leave any trace of things that might cause humiliation for you. Only a little is left out of the term appointed for you by your Lord and We shall remove all objections, and shall

986 **(1) [Arabic] Your Lord says: He will send down from heaven that which will please you, a mercy from Ourself and that is a matter that has been determined. That which you are being promised is near. (2) I have enforced My decree.** [Publishers]

Note by Maulānā Abdul Latif Bahawalpuri: On page 53 in the *Notebook of the Revelations of the Promised Messiah*[as] the second revelation is recorded as عَرَفْتُ نَافِذًا instead of اَمَرْتُ نَافِذًا.

completely eliminate them, whose narration is intended to insult you. We have the power to show you part of fulfilment of Our prophecies about your opponents or to cause you to die. You will die in a state that I shall be pleased with you. The time has come and We shall keep up for you bright Signs forever. Thy time is near and We shall always keep up for you clear Signs as a testimony to your truthfulness. That which you are being promised is near. Proclaim the bounty of your Lord upon you. Indeed whoever is righteous and steadfast, Allah wastes not the reward of such doers of good.

[al-Waṣiyyat, p. 2; Rūḥānī Khazā'in, vol. 20, pp. 301–302]

December 1905

بہت تھوڑے دن رہ گئے ہیں۔ اُس دن سب پر اُداسی چھا جائے گی۔ یہ ہوگا، یہ ہوگا، یہ ہوگا۔ بعد اس کے تمہارا واقعہ ہوگا۔ تمام حوادث اور عجائباتِ قدرت دکھلانے کے بعد تمہارا حادثہ آئے گا۔

[Urdu] Very few days are left. On that day all will be saddened. This will happen, this will happen, this will happen. Your event will take place afterwards. Your event will take place after all other happenings and natural wonders have been demonstrated.

[al-Waṣiyyat, p. 3; Rūḥānī Khazā'in, vol. 20, p. 302]

December 1905

What I have been told about the different happenings is that death will spread on all sides on the world. There will be earthquakes. They will be very severe and will be examples of the Judgment Day. They will turn the earth upside down and lives of many will become bitter. Then God will have mercy on those who repent and turn away from sin.

[al-Waṣiyyat, p. 3; Rūḥānī Khazā'in, vol. 20, pp. 302–303]

December 1905

God Almighty addressed me and said:

تُو میری طرف سے نذیر ہے۔ مَیں نے تجھے بھیجا تا مُجرم، نیکوکاروں سے الگ کئے جائیں۔

[Urdu] You are a Warner from Me. I have sent you so that the guilty ones might be separated from the righteous.

[al-Waṣiyyat, p. 3; Rūḥānī Khazā'in, vol. 20, p. 303]

December 1905

God Almighty has informed me that:

مَیں تیری جماعت کے لئے تیری ہی ذرّیت سے ایک شخص کو قائم کروں گا اور اس کو اپنے قُرب اور وحی سے مخصوص کروں گا اور اُس کے ذریعہ سے حق ترقی کرے گا اور بہت سے لوگ سچائی قبول کریں گے۔

[Urdu] I shall raise for your Jamā'at one from among your progeny and shall honour him with My revelation and with nearness to Me. Truth will flourish through him and a large number of people will accept the truth.

[al-Waṣiyyat, p. 6, footnote; Rūḥānī Khazā'in, vol. 20, p. 306]

December 1905

God Almighty has addressed me and has said:

تقوٰی ایک ایسا درخت ہے جس کو دل میں لگانا چاہیئے۔

[Urdu] *Taqwā* [righteousness] is a tree that should be planted in the heart.

[al-Waṣiyyat, p. 7; Rūḥānī Khazā'in, vol. 20, p. 307]

December 1905

God has addressed me and has commanded me to tell my Jamā'at that those who have believed and have faith that is not adulterated with worldliness nor tainted with hypocrisy or cowardice and who do not fall short of any degree of

obedience, are the ones of whom God approves. And God says: They are the ones whose feet are firmly planted on truth.

[al-Waṣiyyat, p. 9; Rūḥānī Khazā'in, vol. 20, p. 309]

December 1905

God Almighty said:

زَلْزَلَةُ السَّاعَةِ

That is [Arabic] The earthquake shall be an example of the Judgment Day.

And then He said:

لَكَ نُرِیْ اٰیٰتٍ وَّنَهْدِمُ مَا یَعْمُرُوْنَ ۔

That is [Arabic] We shall show Signs for you and shall obliterate the structures as they erect them.

And then He said:

بھونچال آیا اور شدت سے آیا۔ زمین تہ و بالا کر دی۔"

[Urdu] Earthquake struck and struck with such intensity as has turned the earth upside down.

[al-Waṣiyyat, p. 14; Rūḥānī Khazā'in, vol. 20, pp. 314–315]

December 1905

I was shown a spot in a vision and was told: This will be the spot of your grave. I saw an angel who was measuring the ground and arriving at a certain spot, he said to me: This is the place of your grave. Then I was shown a grave which was shining brighter than silver and all its clay was silver and it was said to me: This is your grave. I was also shown a place which was named **Bahishtī Maqbarah**, and

it was conveyed to me that it contained the graves of such select members of the Jamā‘at who are destined for heaven.

[al-Waṣiyyat, p. 15; Rūḥānī Khazā’in, vol. 20, p. 316]

December 1905

اِنِّیْ مَعَ الرَّسُوْلِ اُقَوِّمُہٗ وَاُلَوِّمُ مَنْ یَّلُوْمُہٗ وَاُعْطِیْکَ مَا یَدُوْمُ
لَکَ دَرَجَۃٌ فِی السَّمَآءِ وَفِی الَّذِیْنَ ھُمْ یُبْصِرُوْنَ۔ وَلَکَ نُرِیْ اٰیَاتٍ وَّنَھْدِمُ
مَا یَعْمُرُوْنَ۔ وَقَالُوْٓا اَتَجْعَلُ فِیْھَا مَنْ یُّفْسِدُ فِیْھَا۔ قَالَ اِنِّیْٓ اَعْلَمُ مَالَا تَعْلَمُوْنَ۔
اِنِّیْ مُھِیْنٌ مَّنْ اَرَادَ اِھَانَتَکَ۔ لَا تَخَفْ اِنِّیْ لَا یَخَافُ لَدَیَّ الْمُرْسَلُوْنَ۔ اَتٰٓی
اَمْرُ اللّٰہِ فَلَا تَسْتَعْجِلُوْہُ۔ بِشَارَۃٌ تَلَقَّاھَا النَّبِیُّوْنَ۔ یَا اَحْمَدِیْ اَنْتَ مُرَادِیْ وَ
مَعِیْ۔ اَنْتَ مِنِّیْ بِمَنْزِلَۃِ تَوْحِیْدِیْ وَتَفْرِیْدِیْ۔ وَاَنْتَ مِنِّیْ بِمَنْزِلَۃٍ لَّا یَعْلَمُھَا
الْخَلْقُ۔ وَاَنْتَ وَجِیْہٌ فِیْ حَضْرَتِیْ۔ اِخْتَرْتُکَ لِنَفْسِیْ۔ اِذَا غَضِبْتَ غَضِبْتُ وَ
کُلَّمَا اَحْبَبْتَ اَحْبَبْتُ۔ اٰثَرَکَ اللّٰہُ عَلٰی کُلِّ شَیْءٍ۔ اَلْحَمْدُ لِلّٰہِ الَّذِیْ جَعَلَکَ الْمَسِیْحَ
ابْنَ مَرْیَمَ۔ لَا یُسْئَلُ عَمَّا یَفْعَلُ وَھُمْ یُسْئَلُوْنَ۔ وَکَانَ وَعْدًا مَّفْعُوْلًا۔ یَعْصِمُکَ
اللّٰہُ مِنَ الْعِدَا وَیَسْطُوْ بِکُلِّ مَنْ سَطَا۔ ذَالِکَ بِمَا عَصَوْا وَّکَانُوْا یَعْتَدُوْنَ۔ اَلَیْسَ اللّٰہُ
بِکَافٍ عَبْدَہٗ۔ یَا جِبَالُ اَوِّبِیْ مَعَہٗ وَالطَّیْرُ کَتَبَ اللّٰہُ لَاَغْلِبَنَّ اَنَا وَرُسُلِیْ۔ وَھُمْ
مِّنْ بَعْدِ غَلَبِھِمْ سَیَغْلِبُوْنَ۔ اِنَّ اللّٰہَ مَعَ الَّذِیْنَ اتَّقَوْا وَّالَّذِیْنَ ھُمْ مُّحْسِنُوْنَ۔
اِنَّ الَّذِیْنَ اٰمَنُوْٓا اَنَّ لَھُمْ قَدَمَ صِدْقٍ عِنْدَ رَبِّھِمْ۔ سَلَامٌ قَوْلًا مِّنْ رَّبٍّ
رَّحِیْمٍ۔ وَامْتَازُوا الْیَوْمَ اَیُّھَا الْمُجْرِمُوْنَ۔

[al-Waṣiyyat, p. 16–17; Rūḥānī Khazā’in, vol. 20, p. 317, footnote]

Translation: [Arabic][987] I shall stand with this Messenger and shall rebuke the one who rebukes him and shall bestow on you that which will last forever. You have a rank and standing in heaven and among those who are able to see. We shall show Signs for you and shall demolish

[987] The translation that follows has been extracted by the Publishers from *Ḥaqīqatul-Waḥī*, *Tadhkiratush-Shahādatain*, and *al-Waṣiyyat*. [Publishers]

the structures as they build them. They said: 'Do you appoint as vicegerent one who commits disorder on earth?' He said: I know about him that which you do not know. I shall humiliate him who designs to humiliate you. Be not afraid, because My Messengers are not afraid in My Presence. Allah's decree is close at hand, then do not hasten it. This is the good news which has been conveyed to the Prophets since times immemorial. O My Aḥmad, you are My purpose and are with Me. You are to Me like My Unity and My Uniqueness. You have a standing so near to Me that people cannot perceive it. You have a high standing in My Presence. I have chosen you for Myself. He with whom you are angry, I am angry, and those whom you love, I love. Allah has preferred you to everything. All praise belongs to Allah, Who has made you Messiah, son of Mary. He is not accountable for that which He does and they are accountable. The promise was bound to be fulfilled. Allah will safeguard you against the mischief of your enemies and will attack him who attacks you. That is because they exceeded all bounds and treaded the paths of disobedience. Is not Allah sufficient for His servant? O mountains and birds, remember Me with zeal and pathos along with this servant of Mine. Allah has decreed: I and My Messengers shall prevail; and after their defeat, they shall soon be victorious. Allah is with those who are righteous and do good deeds. Those who have believed stand firmly on truth in the estimation of their Lord. Peace is on all of you from the Lord Who is Merciful. Step aside today, O guilty ones.

December 1905

God has inclined my mind through His *Waḥī-e-Khafī*[988] towards the idea that some conditions should be prescribed for burial in the graveyard and only those who, because of their truthfulness and their perfect righteousness, comply with them, should be buried in it. There are three conditions which must be complied with by everyone.…The first condition is that whoever desires to be buried in this graveyard should contribute towards the expenses of its maintenance according to his capacity….

The second condition is that he who desires to be buried therein should make a testamentary disposition that one tenth of his property shall, under the directions of the Community, be devoted to the propagation of Islam and the carrying out of the teachings of the Qur'an. It will be open to every righteous person whose faith is perfect to provide for this purpose in his will more than one tenth, but it shall not be any less....

The third condition is that every such person shall lead a righteous life and abstain from all that is prohibited and shall not be guilty of any kind of *Shirk*[989] and *Bid'at.*[990] He should be a true and sincere Muslim.

[al-Waṣiyyat, pp. 16–19;
Rūḥānī Khazā'in, vol. 20, pp. 318–320]

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[988] A non-verbal revelation which is a kind of inspiration from the Divine.. [Publishers]

[989] *Shirk* means to associate partners with God. [Publishers]

[990] *Bid'at* means an unwarranted innovation in matters of faith and religion. [Publishers]

December 1905

God has made an exception in my case and in the case of my wife and children. All other, men and women, must comply with these conditions; and whoever objects will be a hypocrite.

[Supplement attached to al-Waṣiyyat; Rūḥānī Khazā'in, vol. 20, p. 327]

December 23, 1905

وَاَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ۔

Translation: [Arabic] Proclaim the bounty of your Lord.

[al-Badr, vol. 1, no. 40, December 22, 1905, p. 2 *and* al-Ḥakam, vol. 9, no. 45, December 24, 1905, p. 1]

December 26, 1905

(۱) يَا قَمَرُ يَا شَمْسُ اَنْتَ مِنِّیْ وَاَنَا مِنْكَ (۲) اِنَّا نُبَشِّرُكَ بِغُلَامٍ نَّافِلَةٌ لَّكَ نَافِلَةٌ مِّنْ عِنْدِیْ۔ 991

[Arabic] O Moon, O Sun, you are from Me and I am from you. We give you good news of a boy who will be an addition for you, an addition from Myself.

[Badr, vol. 1, no. 41, December 29, 1905, p. 2 *and* al-Ḥakam, vol. 10, no. 1, January 10, 1905, p. 1]

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991 يَا قَمَرُ يَا شَمْسُ اَنْتَ مِنِّیْ وَاَنَا مِنْكَ [That is, O Moon, O Sun, you are from Me and I am from you] In this revelation God Almighty has first called me: Moon; being Himself the Sun. This means that as the light of the moon is a bounty from, the sun, in the same way my light is a bounty from God Almighty. Then God has named Me: Sun; being Himself the Moon. This means that He will demonstrate His majestic light through me. He was hidden and will manifest Himself through me. The world was not aware of His Brightness. But now, through me, His majestic light will spread in all directions.

[Tajalliyyat-e-Ilāhiyyah, p. 4, Rūḥānī Khazā'in, vol. 20, p. 397]

December 31, 1905

(A) I saw in my dream that there were three other graves next to the grave of Maulavī ʻAbdul-Karīm, and one of them was covered with a red cloth.

**[al-Badr, vol. 2, no. 1, January 5, 1905, p. 2 *and*
al-Ḥakam, vol. 10, no. 1, January 10, 1906, p. 1]**

(B) The Promised Messiah[as] said: The dream in which I had seen that there were two other graves next to the grave of Maulavī ʻAbdul-Karīm has been fulfilled. One of them is the grave of Ilāhī Bakhsh of Maler Kotla and the other is of the deceased Chaudhry Ṣāḥib.[992]

[Badr, vol. 2, no. 23, June 7, 1906, p. 4]

[992] That is, Chaudhry Allah Dād, Head Clerk, office of the Review of Religions, Qadian. The dream mentions three graves. The third grave is now there. It is of the wife of Ḥaḍrat Maulavī ʻAbdul-Karīm, Zainab Bībī. [Jalal-ud-Din Shams]

1906

January 1, 1906

تین بکرے ذبح کئے جائیں گے۔

[Urdu] Three goats will be slaughtered.[993]

The Promised Messiah[as] said: In literal compliance, I have arranged for the sacrifice of three goats.

**[Badr, vol. 2, no. 1, January 5, 1906, p. 2 *and*
al-Ḥakam, vol. 10, no. 1, January 10, 1906, p. 1]**

January 3, 1906

اِنِّیْ مَعَ الْاَفْوَاجِ اٰتِیْكَ بَغْتَةً ۔ حَرَامٌ عَلٰی قَرْیَةٍ اَهْلَكْنَاهَآ اَنَّهُمْ
لَا یَرْجِعُوْنَ ۔ وَوَضَعْنَا عَنْكَ وِزْرَكَ الَّذِیْٓ اَنْقَضَ ظَهْرَكَ ۔

**[Badr, vol. 2, no. 1, January 5, 1906, p. 2 *and*
al-Ḥakam, vol. 10, no. 1, January 10, 1906, p. 1]**

Translation: [Arabic] I shall come to you suddenly with My hosts. It is ordained for every township We have destroyed that its dwellers shall not return to this life. And We shall take away your burden which had well-nigh broken your back.

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993 Note by Ḥaḍrat Maulānā Jalal-ud-Din Shams[ra]: Like the *ilhām*: شَاتَانِ تُذْبَحَانِ (*Barāhīn-e-Aḥmadiyyah*, vol. 4, p. 512, sub-footnote 3, *Rūḥānī Khazā'in*, vol. 1, p. 610) this *ilhām* was fulfilled in the pitiable blood-stained land of Afghanistan. Despite his proclamations of complete religious freedom and assurances given by him for the protection of Aḥmadīs, Amīr Amānullāh Khān sentenced three Aḥmadīs to be stoned to death. Maulavī Ni'matullah Khān[ra] was martyred on August 31, 1924, Maulavī 'Abdul-Ḥalīm[ra] and Qārī Nūr 'Alī[ra] on February 12, 1925. (*al-Faḍl*, February 21, 1925, p. 1, quoted in *Tārīkh-e-Aḥmadiyyat*, vol. 5, p. 475)

January 5, 1906

وَضَعْنَا عَنْكَ وِزْرَكَ الَّذِیْ اَنْقَضَ ظَهْرَكَ۔ وَقُطِعَ دَابِرُ الْقَوْمِ الَّذِیْنَ لَا یُؤْمِنُوْنَ۔

[Arabic] We shall take away your burden which has well-nigh broken your back, and We shall cut off roots of the people who do not believe in the veritable truth.[994]

Before this revelation came, I saw in my dream that someone said Muḥammad Ḥusain Batālvī had received a revelation [Arabic] *The roots of the people have been cut off*. I thought that he had published this revelation predicting the scattering of my Jamā'at. Then I received the revelation:

قُطِعَ دَابِرُ الْقَوْمِ الَّذِیْنَ لَا یُؤْمِنُوْنَ۔ یَا قَمَرُ یَا شَمْسُ اَنْتَ مِنِّیْ وَاَنَا مِنْكَ۔[995]

[Notebook of the Revelations of the Promised Messiah[as], p. 54]

January 10, 1906

(۱) "اَللّٰهُ غَالِبٌ عَلٰی كُلِّ شَیْءٍ

Translation: (1) [Arabic] Allah is Supreme over everything.

(۲) یُنْجِیْكَ مِنْ كَرْبِكَ۔

[Translation] (2) [Arabic] He will deliver you from your anguish.

[Badr, vol. 2, no. 6, January 12, 1906, p. 2 *and* al-Ḥakam, vol. 10, no 2, January17, 1906, p. 3]

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994 The translation is taken from *Ḥaqīqatul-Waḥī*, page 92, *Rūḥānī Khazā'in* volume 22, page 95. [Publishers]

995 **[Arabic] The roots of the people who do not believe have been cut off. O moon, O sun, you are from Me and I am from you.** [Publishers]

January 10, 1906

I saw in my dream that several Hindus came and presented a paper to me, asking me to sign it. I declined doing so. They said: 'The public has signed'. I retorted: 'I am not in the public;' or: 'I am outside the public'. I was about to ask: 'Has God signed it?' But I had not yet said so that I woke up.

**[Badr, vol. 2, no. 2, January 12, 1906, p. 2 *and*
al-Ḥakam, vol. 10, no. 2, January 17, 1906, p. 3]**

January 13, 1906

قُلِ اللّٰهُ ثُمَّ ذَرْهُمْ فِيْ خَوْضِهِمْ يَلْعَبُوْنَ۔ اِنَّ اللّٰهَ مَعَ الَّذِيْنَ هُمْ مُّتَّقُوْنَ۔

Translation: [Arabic] Say 'Allah', then leave everything—that is, trust in Allah fully, and do not care about anyone else. [*Allah is with those who are righteous.*]

**[Notebook of the Revelations of the Promised Messiah[as], p. 54 *and*
al-Ḥakam, vol. 10, no. 2, January 17, 1906, p. 3 *and*
Badr, vol. 2, no. 3, January19, 1906, p. 2]**

January 13, 1906

لَا يُقْبَلُ عَمَلٌ مِّثْقَالَ ذَرَّةٍ مِّنْ غَيْرِ التَّقْوٰى (۲) زَلْزَلَةُ السَّاعَةِ وَنَهْدِمُ
مَا يَعْمُرُوْنَ (۳) عَفَتِ الدِّيَارُ كَذِكْرٰى (۴) قُلْ مَا يَعْبَؤُا بِكُمْ رَبِّيْ لَوْلَا دُعَآؤُكُمْ۔[996]

[Notebook of the Revelations of the Promised Messiah[as], p. 54]

January 14, 1906

(۱) كَتَبَ اللّٰهُ لَاَغْلِبَنَّ اَنَا وَرُسُلِيْ (۲) سَلٰمٌ قَوْلًا مِّنْ
رَّبٍّ رَّحِيْمٍ (۳) ہم مکہ میں مریں گے یا مدینہ میں۔

[Notebook of the Revelations of the Promised Messiah[as], p. 55]

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[996] **(1) [Arabic] Not the smallest particle of a deed can be accepted without righteousness. (2) Earthquake of the Judgment Day and We shall demolish whatever they build. (3) Residences will be wiped out as I have explained [earlier]. (4) Say to them: What would my Lord care for you, were you not to worship Him and were you not to abide by His commandments.** [Publishers]

Translation: (1) [Arabic] Allah has decreed since eternity that He and His Messengers shall prevail. (2) [Arabic] God, the Merciful, says that there is peace, meaning that 'you will not die in disappointment or defeat.' (3) [Urdu] I shall die in Mecca or in Medina.

This sentence 'I shall die in Mecca or in Medina' means that before my death I shall be bestowed a victory like that of Mecca. That is to say as the Holy Prophet[sa] had vanquished his enemies through the manifestation of the majestic Signs of Allah, so will it happen now. The second meaning is that before my death, I shall be bestowed a victory like that of Medina which means that people's hearts will of their own be inclined towards me. The phrase: كَتَبَ اللّٰهُ لَاَغْلِبَنَّ اَنَا وَرُسُلِيْ [Allah has decreed, I and My Messengers shall prevail]points to a victory like that of Mecca and the phrase: سَلٰمٌ قَوْلًا مِّنْ رَّبٍّ رَّحِيْمٍ [Peace is the word from the Merciful Lord] points to a victory like that of Medina.

[Badr, vol. 2, no. 3, January19, 1906, p. 2; al-Ḥakam, vol. 10, no. 2, January 17, 1906, p. 3]

January 15, 1906

تزلزل در ایوانِ کسریٰ فتاد [997]

[Badr, vol. 2, no. 3, January19, 1906, p. 2; al-Ḥakam, vol. 10, no. 3, January24, 1906, p. 1]

[997] **[Persian] The palace of Chosros has been shaken.** [Publishers]

Note by Ḥaḍrat Maulānā Jalal-ud-Din Shams[ra]: After this revelation, there was a totally unexpected revolt in Iran and Mirzā Muḥammad 'Alī, King of Iran, was forced to take refuge in the Russian embassy on July 15, 1909. Finally, he was deposed and a Parliament was formed. For details see the second prophecy in *Da'watul-Amīr* by Ḥaḍrat Mirzā Bashīrud-Dīn Maḥmūd Aḥmad, Khalīfatul Masīḥ II[ra], Urdu Edition, number 9, pages 204–205, Persian Edition, pp. 326–329, *Invitation to Aḥmadiyyat*, pp. 245–247.

January 15, 1906

On the morning of Monday, January 15, 1906, I saw in a dream that the courtesan wife of Imām-ud-Dīn is laying fallen.

[Notebook of the Revelations of the Promised Messiah[as], p. 62]

January 20, 1906

يَوْمَ تَأْتِي السَّمَآءُ بِدُخَانٍ مُّبِيْنٍ۔ وَتَرَى الْاَرْضَ يَوْمَئِذٍ خَامِدَةً مُّصْفَرَّةً۔ [998]

[Badr, vol. 2, no. 4, January 26, 1906, p. 2; al-Ḥakam, vol. 10, no. 3, January 24, 1906, p. 1]

January 20, 1906

وَقَالُوْا لَسْتَ مُرْسَلًا۔ قُلْ كَفٰى بِاللّٰهِ شَهِيْدًا بَيْنِيْ وَبَيْنَكُمْ وَمَنْ عِنْدَهٗ عِلْمُ الْكِتَابِ۔

[al-Istiftā', p. 76, Rūḥānī Khazā'in, vol. 22, p. 702 *and* Ḥaqīqatul-Waḥī, p. 91, Rūḥānī Khazā'in, vol. 22, p. 94,]

Translation: [Arabic] They will say: 'He is not a Messenger of God'; say: Allah is providing the testimony of my truth and also those who have knowledge of the Book of God provide the testimony.

[Haqiqatul-Waḥī, pp. 91, Rūḥānī Khazā'in, vol. 22, p. 94]

January 25, 1906

(۱) تَأْتِي السَّمَآءُ بِدُخَانٍ مُّبِيْنٍ (۲) يَوْمَ تَأْتِي السَّمَآءُ بِدُخَانٍ مُّبِيْنٍ۔[999]

[Badr, vol. 2, no. 4, January 26, 1906, p. 2; al-Ḥakam, vol. 10, no. 4, January 31, 1906, p. 3]

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[998] **[Arabic] On the day when a visible pall of smoke will appear in the sky, that is, the chastisement, like smoke, will descend from heaven upon the earth and you will see that the earth has been reduced lifeless like ashes and turned to yellow instead of its greenery.** [Publishers]

[999] **[Arabic] The sky will produce a visible pall of smoke. (2) On that day the sky will produce a visible pall of smoke.** [Publishers]

January 26, 1906

The Promised Messiah[as] said: I was thinking of the difficulties in the way of [this] Righteous Community, when I received the revelation:

سَفِيْنَةٌ وَّسَكِيْنَةٌ۔

[Arabic] An ark and comfort.

[Badr, vol. 2, no. 5, February 2, 1906, p. 2 *and* al-Ḥakam, vol. 10, no. 4, January 31, 1906, p. 3]

January 26, 1906

[In my dream] I saw a square box which had two sections. In one section death was sitting in the form of a woman and in the other there was her daughter. That woman was

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Note by Ḥaḍrat Maulānā Jalal-ud-Din Shams[ra]: Apart from other meanings, this revelation was also fulfilled literally. Bābū Naṣīr Aḥmad Commissariat Agent Camp Ambala published his eye witness account in *al-Ḥakam*. He writes:

> On February 22, 1906, at about 4:30 p.m., smoke started flaring near plague quarantine and started rising towards the sky. The smoke had light like the lightening and sound like cannons being fired. The smoke arose from the north and started moving towards the south. It totally demolished the roof of a brick building which was used for inoculation for tuberculosis. That is not all. Thereafter, this Sign of God fell upon the government butchery which was about two furlongs* away and demolished its masonry top and a wall in its compound. A few people suffered minor injuries. Three out of four bullock carts present at the spot were turned upside down and a huge acacia tree was uprooted. Seven or eight other acacia trees were broken down. One part of a pair of scales which had been fixed in the ground was whirled about a furlong away in a field. Then, after demolishing the courtyard of the police post, the smoke disappeared.
>
> **[Letter of Naṣīr Aḥmad, June 24, 1906, al-Ḥakam, vol. 10, no. 8, March 10, 1906, p. 3]**

* Furlong is equal to 220 yards or $^1/_8$ of a mile. [Publishers]

looking for me and the box moved like a carriage. I signalled to the woman: Delay a little. She became somewhat hesitant.

[Badr, vol. 2, no. 5, February 2, 1906, p. 2]

January 27, 1906

(1) Revelation was received:

[English] [1000] *(A) word and two girls*

(2) I saw in my dream as if an Englishman was repeating the words given above. When I looked at him with care, I found that it was not an Englishman; rather he was Maulavī Muḥammad ʻAlī, M.A., who was speaking those words. Then those words were conveyed to me as revelation in English and also their translation [in Urdu], namely:

ایک کلام اور دو لڑکیاں

[Urdu] A word and two girls

**[Badr, vol. 2, dated February 2, 1906, p. 2 *and*
al-Ḥakam, vol. 10, no. 4, January 31, 1906, p. 3]**

January 27, 1906

1 was shown a book [in my dream] on which was written:

[English] *Life*

**[Badr, vol. 2, no. 5, February 2, 1906, p. 2 *and*
al-Ḥakam, vol. 10, no. 4, January 31, 1906, p. 3]**

January 28, 1906

Revelation:

۲۵ فروری کے بعد جانا ہوگا۔

[1000] *Badr* does not have the word ‘A’. [Mirza Bashir Ahmad]

[Urdu] The going will be after February 25.[1001]

**[Badr, vol. 2, no. 5, dated February 2, 1906, p. 2 *and*
al-Ḥakam, vol. 10, no. 4, January31, 1906, p. 3]**

January 29, 1906

I saw in my dream that a severe earthquake has occurred but no damage was done. I got up and walked in one direction and said: This is a state of waking. Then I woke up and said: This was a dream.

**[Badr, vol. 2, no. 5, dated February 2, 1906, p. 2 *and*
al-Ḥakam, vol. 10, no. 4, January 31, 1906, p. 3]**

February 1, 1906

(۱) تَتْبَعُهَا الرَّادِفَةُ

Translation: (1) [Arabic] It will be followed by that which follows, that is, one earthquake struck and another will strike later.

(۲) پھر بہار آئی خدا کی بات پھر پوری ہوئی

[1001] Note by Maulānā Abdul Latif Bahawalpuri: In the *Notebook of the Revelations of the Promised Messiah*[as], p. 56, this revelation is recorded as following: ۲۵ر فروری ۱۹۰۶ء کے بعد جانا ہوگا۔ [The going will be after February 25, 1906].

Note by Ḥaḍrat Maulānā Jalal-ud-Din Shams[ra]: Ḥaḍrat Amīrul-Mu'minīn Khalīfatul Masīḥ II[aba], applying this revelation to Ḥaḍrat Sayyedah Umm-e-Ṭāhir[ra] said:

> The illness and death of Umm-e-Ṭāhir[ra] is mentioned in some of the revelations of the Promised Messiah[as]. When I visited Hoshiarpur, I pondered over ۲۵ر فروری کے بعد جانا ہوگا [**The going will be after February 25**]. We made every effort to transfer her to a different hospital as soon as possible. We even tried to rent a house, but we did not succeed in finding a suitable place where she could be moved. Finally on February 25, she was admitted to Sir Ganga Rām Hospital and she was taken there on February 26.
>
> **[al-Faḍl, vol. 32, no. 83, April 9, 1944 p. 3]**

[Translation] (2) [Urdu] The spring has arrived again and God's word has been fulfilled once more.

(۳) وَاَمَّا مَا یَنْفَعُ النَّاسَ فَیَمْکُثُ فِی الْاَرْضِ۔

Translation: (3) [Arabic] And that alone which benefits people will endure in the earth, meaning that the person who benefits mankind will be granted life.

**[Badr, vol. 2, no. 6, February 9, 1906 *and*
al-Ḥakam, vol. 10, no. 5, February 10, 1906, p. 11]**

February 3, 1906

About 3 a.m. there were peals of thunder and I received the revelation:

اُٹھو نمازیں پڑھیں اور قیامت کا نمونہ دیکھیں

[Urdu] Get up. Let us observe Prayers and witness an example of the Judgment Day.

The Promised Messiah[as] said: At such time our part will be to be occupied with Prayer and to witness the scene of God's chastisement.

**[Badr, vol. 2, no. 6, February 9, 1906, p. 2 *and*
al-Ḥakam, vol. 10, no. 5, dated February 10, 1906, p. 11]**

February 5, 1906

On Monday, the day of *'Īdul-Aḍḥā* [the Festival of Sacrifices], the Promised Messiah[as] saw in a dream that preparations were being made for the announcement of the *nikāḥ* of Miyāń Muḥammad Isḥāq, son of Ḥaḍrat Mīr Nāṣir

Navvāb, with Ṣāliḥah Bībī, daughter of Ṣāḥibzādah Manẓūr Muḥammad.[1002]

[Badr, vol. 2, no. 6, February 9, 1906, p. 5,
under the heading: بَارَكَ اللّٰهُ [May Allah bless] Badr, February 5, 1906]

February 8, 1906

The earth exclaims that:

يَا نَبِيَّ اللّٰهِ كُنْتُ لَا أَعْرِفُكَ

Translation: [Arabic] O Prophet of Allah, I had not recognised you!

يُخْرِجُ هَمَّهُ وَغَمَّهُ دَوْحَةَ إِسْمٰعِيْلَ۔ فَأَخْفِهَا حَتّٰى تَخْرُجَ۔[1003]

Translation: [Arabic] His grief and sorrow will be expelled. The tree of Ismā'īl [Ishmael]. Keep it secret, till it becomes manifest.

ایک دانہ کس کس نے کھانا۔

[Urdu] One grain to be shared among many.

**[Badr, vol. 2, no. 7, 16 February 1906, p. 2 *and*
al-Ḥakam, vol. 10, no. 5, February 10, 1906, p. 11]**

February 8, 1906

I saw in my dream that a canal was running near our garden and I said: The garden will be nurtured within a few days time, and even if no more water is added, it will flourish. My interpretation is that the garden means my Jamā'at and

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[1002] Note by Ḥaḍrat Mirza Bashir Ahmad[ra]: Accordingly, on the same day, in the presence of the Promised Messiah[as], the *nikāh* ceremony was performed by Ḥaḍrat Maulavī Nūr-ud-Dīn[ra] in Aqṣā Mosque.

(*See* Badr, vol. 2, no. 6, February 9, 1906, p. 5, under the title بَارَكَ اللّٰهُ [*Bārakallāh*] [May Allah Bless] *and* al-Ḥakam, vol. 10, no. 5, February 10, 1906, p. 11 *and* Tārīkh-e-Aḥmadiyyat, vol. 3, p. 462)

[1003] Note by Maulānā Abdul Latif Bahawalpuri: In *Badr* the last word is written as يخرج, which seems to be a scribe's error.

the canal signifies divine help and support which will be manifested in the form of many branches.

**[Badr, vol. 2, no. 7, February 16, 1906, p. 2 *and*
al-Ḥakam, vol. 10, no. 6, February 17, 1906, p. 1]**

February 9, 1906

در کلامِ تو چیزے است کہ شعراء را دراں دخلے نیست۔ کَلَامُکَ اُفْصِحَتْ
مِنْ لَّدُنْ رَّبٍّ کَرِیْمٍ۔

[Notebook of the Revelations of the Promised Messiah[as], p. 62]

Translation: [Persian] There is something in what you say to which the poets have no access. [Arabic] Your discourse has been made eloquent by the Lord.

[Ḥaqīqatul-Waḥī, pp. 102–103, Rūḥānī Khazā'in, vol. 22, pp. 105-106]

February 10, 1906

I saw [in my dream] that a large group was standing with me and an official came and said: Why should this group not be asked to disperse? I said to him: There is no opposition on the part of this group. They are only being taught and trained. Then the official looked up to heaven—as if he was an angel—and spoke a few words which I did not follow. Then he addressed me and said: Peace; and left.

**[Badr, vol. 2, no. 7, dated February 16, 1906, p. 2 *and*
al-Ḥakam, vol. 10, no. 6, February 17, 1906, p. 1]**

February 11, 1906

Revelation was received:

پہلے بنگالہ کی نسبت جو کچھ حکم جاری کیا گیا تھا اب اُن کی دلجوئی ہوگی۔

[Urdu] Concerning the order that had been issued with regard to Bengal, they will now be consoled.[1004]

[Badr, vol. 2, no. 7, February 16, 1906, p. 2 *and* al-Ḥakam, vol. 10, no. 6, February 17, 1906, p. 1]

February 11, 1906

[In my dream] First someone said:

کرنسی نوٹ

[Urdu] Currency note

Then, I was given a book as if it contained currency notes and the revelation flowed from my tongue:

دیکھو میرے دوستو! اخبار شائع ہو گیا۔

[Urdu] Look my friends! The *akhbār* [newspaper] has been published.

The Promised Messiah[as] said: *akhbār* means news.

[Badr, vol. 2, no. 7, February 16, 1906, p. 2 *and* al-Ḥakam, vol. 10, no. 6, February 17, 1906, p. 1]

1906[1005]

اَمْ حَسِبْتَ اَنَّ اَصْحَابَ الْكَهْفِ وَالرَّقِيْمِ كَانُوْا مِنْ اٰيَاتِنَا عَجَبًا۔

[al-Ḥakam, vol. 10, no. 6, February 17, 1906, p. 3]

[Arabic] Do you imagine that Our wonders were confined to *Aṣḥāb-e-Kahf* [the People of the Cave] only?

[Barāhīn-e-Aḥmadiyyah, part 4, pp. 559–562 sub-footnote 4, Rūḥānī Khazā'in, vol. 1, pp. 667–671 sub-footnote]

[1004] In 1905 Bengal was partitioned causing great pain to the Bengalis. King George V reversed that order five years after this revelation providing great comfort and satisfaction to the Bengalis. [Syed Abdul Hayee]

[1005] The date of this revelation could not be ascertained. It is recorded here in view of the date of its publication. [Jalal-ud-Din Shams]

February 16, 1906[1006]

رَبِّ اشْفِ زَوْجَتِیْ هٰذِہٖ وَاجْعَلْ لَّهَا بَرَكَاتٍ فِی السَّمَآءِ وَ بَرَكَاتٍ فِی الْاَرْضِ-[1007]

**[Badr, vol. 2, no. 8, February 23, 1906, p. 2 *and*
al-Ḥakam, vol. 10, no 7, February 24, 1906, p. 1 *and*
Notebook of the Revelations of the Promised Messiah[as], p. 56]**

February 16, 1906

تَكْفِيْكَ هٰذِہِ الْاِمْرَأَةُ۔[1008]

[Notebook of the Revelations of the Promised Messiah[as], p. 56]

February 18, 1906

اِنِّیْ مَعَ الَّذِیْنَ هُمْ یَهْتَدُوْنَ۔ اَیْ یَاْتُوْنَ اِلَی اللّٰهِ حَنِیْفًا
كَمَا قَالَ اللّٰهُ تَعَالٰی۔ قُلْ بَلْ مِلَّةَ اِبْرَاهِیْمَ حَنِیْفًا۔ [1009]

[Notebook of the Revelations of the Promised Messiah[as], p. 56]

February 19, 1906

عورت کی چال۔ ایلی ایلی لما سبقتانی۔ بریّت۔ وَاِذْ لَفَفْتُ
عَنْ بَنِیْٓ اِسْرَآءِیْلَ۔

[Urdu] A woman's move. [Hebrew] [*My Lord, my Lord, why have You forsaken me?*] [Urdu]

[1006] The date given in the *Notebook of the Revelations of the Promised Messiah[as]*, on page 56, is February 13, Tuesday. [Abdul Latif Bahawalpuri]

[1007] **[Arabic] Lord, bestow healing upon this wife of mine and bestow upon her blessings in heaven and blessings in earth.** [Publishers]

[1008] **[Arabic] This woman will suffice you.** [Publishers]

[1009] **[Arabic] I am with those who are rightly guided. That is to say, those who come to Allah wholeheartedly; as Allah the Almighty, has said. Tell them: I follow the way of Ibrāhīm [Abraham], who was wholly devoted to Allah.** [Publishers]

Acquittal. [Arabic] [*And Call to mind when I held back (the enemy) from the Banī Isrā'īl.*][1010]

This revelation makes me think that someone might plan some harm secretly, like women, the ultimate result of which would be acquittal; but this is only my considered judgment. Allah knows best what is actually meant by it. A man attacks openly. To attack anonymously or in secret is not manly but is characteristic of women. The last sentence means: We saved Banī Isrā'īl from the mischief of Pharaoh.

[Badr, vol. 2, no. 8, February 23, 1906, p. 2 *and* al-Ḥakam, vol. 10, no. 7, February 24, 1906, p. 1]

[1010] Note by Maulānā Abdul Latif Bahawalpuri: A letter written by Ḥaḍrat Qāḍī 'Abdur-Rahīm[ra] gives an account of the practical events that manifested the fulfilment of this prophecy. On the death of Charāgh Dīn Jamūnī, Ḥaḍrat Muftī [Muḥammad Ṣādiq][ra] wrote to Qāḍī ['Abdur-Rahīm[ra]] to find out some details needed for investigating certain matters. He sent a detailed letter after his investigation which included the following about the wife of Charāgh Dīn: 'His wife is accused of having illicit relations. She could possibly have been immoral during his lifetime too.' This letter was published in *Badr*, April 19, 1906, page 3. The opponents tried to institute a case of defamation against Qāḍī ['Abdur-Rahīm[ra]] and a big committee was formed for the presentation of the case. Qāḍī ['Abdur-Rahīm[ra]] wrote a letter to the Promised Messiah[as] giving the details and requesting prayers. He also wrote that this could possibly be the import of the revelation of February 19: عورت کی چال۔ ایلی ایلی لما سبقتانی The Promised Messiah[as] wrote on the letter in his own hand 'This letter be preserved carefully, and a response be sent that he should now trust in God Almighty with great patience. Supplications will be made.'

Then it so happened that when all the preparations had been made on the day that the plaintiffs were going to make the presentation of their case, it was learned that the women concerned had eloped with her lover. Thus, the entire activity of the opponents was frustrated, and I witnessed a bright Sign of the acceptance of prayers and the blessings of the attention of the Promised Messiah[as]. (*For details see Aṣḥāb-e-Aḥmad*, volume 6, pages 141–146)

February 19, 1906

I saw (in my dream) that a son was born to Manẓūr Muḥammad and he asked what name should be given him. Then my mind moved from the dream towards the reception of revelation and I was informed:

بشیرالدّولہ

Bashīrud-Daulah

The Promised Messiah[as] said: I supplicate for a large number of people and do not know to whom the word Manẓūr Muḥammad refers. It might be that the word بشیرالدّولہ indicates that a son would be born to Miyāṅ Manẓūr Muḥammad whose birth might bring with it prosperity and wealth; or it might be that the boy himself might rise high and be wealthy. But I cannot say for certain when that boy would be born. God has not specified any time. It might be soon or Allah the Almighty may delay it for several years.

**[Badr, vol. 2, no. 8, February 23, 1906, p. 2 *and*
al-Ḥakam, vol. 10, no. 7, February 24, 1906, p. 1]**

February 24, 1906

شُد جہانِ عشق بروے آشکار۔[1011]

[Notebook of the Revelations of the Promised Messiah[as], p. 58]

February 25, 1906[1012]

(A)

دردناک دُکھ اور دردناک واقعہ

[1011] **[Persian] The world of love was laid bare before him.** [Publishers]

[1012] *Notebook of the Revelations of the Promised Messiah[as]* on page 58 gives the date February 23. [Abdul Latif Bahawalpuri]

[Urdu] Painful sorrow and painful event

**[Badr, vol. 2, no. 5, March 2, 1906, p. 2 *and*
al-Ḥakam, vol. 10, no. 7, February 24, 1906, p. 1]**

(B) God Almighty disclosed to me that the wife of Navvāb Muḥammad ʻAlī Khān of Maler Kotla would soon die. Along with the news of her death the revelation came:

دردناک دُکھ اور دردناک واقعہ

[Urdu] Painful sorrow and painful event

…I was given this intimation by Allah the Almighty when Navvāb's [Muḥammad ʻAlī Khān] wife was hale and hearty. About six months later she began to suffer from tuberculosis… She died of the same illness in the month of Ramaḍān 1324 AH. Navvāb [Muḥammad ʻAlī Khān] had also been told of this before the event.

[Tatimmah Ḥaqīqatul-Waḥī, pp. 3–4, Rūḥānī Khazā'in, vol. 22, pp. 434–435]

February 25, 1906

After this [the revelation just mentioned], I saw in my dream that a maid servant from a household connected with us had come and said: My lady has died suddenly. Hearing this, I got up to go and tell my wife that my previous revelation had been fulfilled. I had taken my turban and had picked up my staff and was about to set out when I woke up.

**[Badr, vol. 2, no. 9, March 2, 1906, p. 2 *and*
al-Ḥakam, vol. 10, no. 7, February 24, 1906, p. 1]**

February 25, 1906

In addition to the revelation[1013] [previously mentioned] the Promised Messiah[as] had received another revelation concerning her:[1014]

امتہ الحفیظ [1015]

The Promised Messiah[as] said concerning it: In this revelation Allah the Almighty has given a promise of protection. God's promises are always true; but there is no indication here whether the protection promised is the protection of the body or the protection of the soul.

[Badr, vol. 2, no. 44, November 1, 1906, p. 4]

1906[1016]

God Almighty had conveyed to me again that there would be a severe earthquake during the spring after February 25, 1906. Accordingly, a severe earthquake occurred at 1:30 a.m. on February 27, 1906, which occasioned the destruction of many houses and loss of many lives.

[Announcement April 29, 1906 *and* al-Ḥakam, vol. 10, no. 15, April 30, 1906, p. 10]

March 1, 1906

(A)

زلزلہ آنے کو ہے

[1013] Referring to revelation: دردناک دُکھ دردناک واقعہ **[Urdu] Painful sorrow and painful event**. [Jalal-ud-Din Shams]

[1014] Referring the wife of Navvāb Muḥammad 'Alī Khān. [Jalal-ud-Din Shams]

[1015] **[Arabic] Handmaiden of the Protecting One.** [Publishers]

[1016] The precise date of this revelation could not be determined. It is recorded here in view of the date February 25 mentioned herein. [Jalal-ud-Din Shams]

[Urdu] Earthquake is about to come.

The Promised Messiah[as] said: This means that the recent earthquake should not be deemed the predicted one. The extraordinary earthquake is still to come.

**[Badr, vol. 2, no. 9, March 2, 1906, p. 2 *and*
al-Ḥakam, vol. 10, no. 8, dated March 10, 1906, p. 1]**

(B) It has been conveyed to me that the earthquake which will be an example of the Judgment Day has not yet come but is still to come. This last earthquake was its herald, which came according to the revelation.

**[Announcement March 2, 1906, on 'Prediction of the Earthquake',
published in al-Ḥakam, vol. 10, no. 8, March 10, 1906, p. 5]**

March 7, 1906

هَا اِنِّیْ اَخْتَرْتُكَ ۔[1017]

**[Badr, vol. 2, no. 10, March 9, 1906, p. 2 *and*
al-Ḥakam, vol. 10, no. 8, March 10, 1906, p. 1]**

March 8, 1906

I supplicated to be told when would the earthquake occur and received the revelation:

عَلٰی اُصُوْلِہِ الْقَدِیْمِ۔[1018]

[Notebook of the Revelations of the Promised Messiah[as], p. 58]

March 9, 1906

(۱) زلزلہ آنے کو ہے۔ ہمارے لئے عید کا دن۔

(1) [Urdu] Earthquake is about to come; a day of *'Īd* [festival] for us.

(۲) رَبِّ لَا تُرِنِیْ زَلْزَلَۃَ السَّاعَۃِ۔ رَبِّ لَا تُرِنِیْ مَوْتَ اَحَدٍ مِّنْھُمْ۔

[1017] **[Arabic] Look, I have chosen you.** [Publishers]

[1018] **[Arabic] According to His ancient principle** [Publishers]

Translation: (2) [Arabic] Lord, do not show me the earthquake of the Day of Judgment; Lord, do not show me the death of any of them.[1019]

(۳) جس سے تُو بہت پیار کرتا ہے مَیں اس سے بہت پیار کروں گا اور جس سے تُو ناراض ہے مَیں اس سے ناراض ہوں گا۔

(3) [Urdu] I shall love greatly him whom you love greatly and shall be angry with him with whom you are angry.

This means: Your loving someone would safeguard him against that calamity and your being angry with someone would involve him in it.

(۴) اَیْنَمَا تُوَلُّوْا فَثَمَّ وَجْهُ اللّٰهِ۔

Translation: (4) [Arabic] In whatever direction you face, there is the countenance of Allah.

That is: 'Whomsoever you love, will be loved by God and He shall safeguard him.'

(۵) خدا نے تیری ساری باتیں پُوری کر دیں۔

(5) [Urdu] God has fulfilled all that you said.

That is, 'God will ordain all affairs according to your wishes.'

(۶) وَاِمَّا نُرِيَنَّكَ بَعْضَ الَّذِیْ نَعِدُهُمْ اَوْ نَتَوَفَّيَنَّكَ۔[1020]

Bear in mind that according to the style of the Holy Qur'an, this means that if my opponents do not repent, some of the chastisement for their impertinence and harshness towards

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[1019] *See* also footnote number 930 on page 770, Note by Maulānā Abdul Latif Bahawalpuri given under the date August 31, 1905. [Munawar Ahmed Saeed]

[1020] **(6) [Arabic] And if We show you *in your lifetime the fulfilment of* some of the things with which We have threatened them, *you will know it*; or if We cause you to die *before that.*** [Publishers]

me will befall them during my lifetime, for they are not following the way of righteousness.

(۷) قُلْ اِنَّ صَلٰوتِیْ وَنُسُکِیْ وَمَحْیَایَ وَمَمَاتِیْ لِلّٰہِ رَبِّ الْعَالَمِیْنَ۔

Translation: (7) [Arabic] Say: 'My Prayer and my sacrifice and my life and my death are solely for Allah, who is the Lord of all the worlds, and for nothing else.

Then with reference to the earthquake, I received the revelation:

(۸) رَبِّ اَرِنِیْٓ اٰیَۃً مِّنَ السَّمَآءِ۔ اِکْرَامٌ مَّعَ الْاِنْعَامِ۔

Translation: (8) [Arabic] O my Lord! Show me a Sign from heaven. God will grant an honour at the occurrence of this Sign and it would be accompanied with a reward.

**[Badr, vol. 2 no. 11, March 16, 1906, p. 2 *and*
Appendix al-Ḥakam, March 10, 1906, Recent Revelations]**

1906

God says He would come secretly like thieves, that is to say, no astrologer or claimant of revelation or dreamer of dreams will be given any intimation of His coming except that much which He has revealed to His Promised Messiah or that which He might add to it later. After these Signs, a change will occur in the world, and the hearts of many will be drawn to God. Many noble souls will move away from the love of the world. The intervening obstructions of heedlessness will be removed and they would be given to drink of the fountain of true Islam.

[Tajallīyyāt-e-Ilāhiyyah, pp. 2–3, Rūḥānī Khazā'in, vol. 20, p. 396]

March 11, 1906

چُو دَورِ خسروی آغاز کردند ؛ مسلماں را مسلماں باز کردند

[Persian] When the reign of the Messiah, the monarch begins, the Muslims who were Muslims in name only will be reconverted to Islam.[1021]

In this revelation, by the reign of the just monarch is meant the period of the call of this humble one. No worldly kingdom is indicated here, but the kingdom of heaven that has been bestowed upon me. In summary, the meaning of this revelation is that when the kingdom of heaven, which in the estimation of Allah is the period of the Promised Messiah, began towards the end of the sixth millennium, as had been prophesied by previous Prophets, the effect of it was that those who were only Muslims in name began to be Muslims in fact, as has already happened in the case of about 400,000 of them.

[Tajallīyyāt-e-Ilāhiyyah, p. 3, Rūḥānī Khazā'in, p. 20, p. 396–397 *and* Badr, vol. 2, no. 11, March 16, 1906, p. 2 *and* al-Ḥakam, vol. 10, no. 9 March 17, 1906, p. 1]

March 12, 1906

(۱) اِنِّیْ مَعَ الْاَفْوَاجِ اٰتِیْكَ بَغْتَةً (۲) وَلِنَجْعَلَ لَكَ سُهُوْلَةً فِیْ كُلِّ اَمْرٍ (۳) اِنَّ رَبَّكَ فَعَّالٌ لِّمَا یُرِیْدُ۔

Translation: (1) [Arabic] I shall come to you suddenly with My hosts. (2) [Arabic] So that We might make everything easy for you. (3) [Arabic] Your Lord surely carries through all that He wills.[1022]

[Badr, vol. 2, no. 11, March 16, 1906, p. 2 *and* al-Ḥakam, vol. 10, no. 9, March 17, 1906, p. 1]

[1021] The translation is taken from *Ḥaqīqatul-Waḥī*, p. 107, *Rūḥānī Khazā'in*, vol. 22, p. 110. [Publishers]

[1022] Note by Maulānā Abdul Latif Bahawalpuri: On page 59 of the *Notebook of the Revelations of the Promised Messiah*[as], the sentence فِیْ كُلِّ حَالٍ مِّنَ الصَّالِحِیْنَ [He is among the righteous under all circumstances.] is added after the revelation اِنَّ رَبَّكَ فَعَّالٌ لِّمَا یُرِیْدُ.

March 13, 1906

(۱) مردوں کو جتنے چاہو ساتھ لے جاؤ مگر عورتیں نہ جاویں۔

[Translation] (1) [Urdu] Take with you as many men as you may wish, but the women should not go.

(۲) اِنَّآ اَعْطَيْنَاكَ الْكَوْثَرَ۔ فَصَلِّ لِرَبِّكَ وَانْحَرْ۔ اِنَّ شَانِئَكَ هُوَ الْاَبْتَرُ۔

Translation: (2) [Arabic] Surely We have bestowed upon you *kauthar* [abundance]. So observe Prayer to your Lord, and offer sacrifice. Surely, your enemy is without issue.

(۳) اِنْ اَحَدٌ مِّنَ الْمُشْرِكِيْنَ اسْتَجَارَكَ فَاَجِرْهُ۔

Translation: (3) [Arabic] If anyone of the idolaters ask protection of you, grant him protection.

(۴) سَوَآءٌ عَلَيْهِمْ ءَاَنْذَرْتَهُمْ اَمْ لَمْ تُنْذِرْهُمْ لَا يُؤْمِنُوْنَ۔

[Translation] (4) [Arabic] It is the same for them, whether you warn them or warn them not—they will not believe.

[Badr, vol. 2, no. 11, March 16, 1906, p. 2 *and* al-Ḥakam, vol. 10, no. 9, March 17, 1906, p. 1 *and* Notebook of the Revelations of the Promised Messiah[as], p. 59]

March 13, 1906

I saw in my dream that Mīr Nāṣir Navvāb had come carrying a fruit-bearing tree upon the palm of his hand and when he gave it to me, it became a large tree resembling a mulberry tree. It was very green and heavily laden with fruit and flowers. Its fruit was very sweet and, strangely enough, even its flowers were sweet. It was not an ordinary tree; it was a tree the like of which has never been seen in this world. I was eating its fruit and flowers when I woke up.

I consider that Mīr Nāṣir Navvāb means God the Helper, and the meaning of the dream is that God will help in a manner that will be extraordinary.

[Bad, vol. 2, no. 11, March 16, 1906, p. 2 *and* al-Ḥakam, vol. 10, no. 9, March 17, 1906, p. 1]

1906

In a light slumber, I was shown a paper by God Almighty, on which was written:

تِلْكَ اٰيَاتُ الْكِتَابِ الْمُبِيْنِ[1023]

meaning that these Signs[1024] will prove the truth of the Holy Qur'an.

[Tajallīyyāt-e-Ilāhiyyah, p. 2 footnote, Rūḥānī Khazā'in, vol. 20, p. 396 footnote]

March 14, 1906[1025]

(A)

اَنْتَ سَلْمَانُ وَمِنِّیْ یَا ذَا الْبَرَکَاتِ۔[1026]

The Promised Messiah[as] said: This was said by the Holy Prophet, on whom be the peace and blessings of Allah, on one occasion when he put his hand on the shoulder of one of his companions, whose name was Salmān and who was a Persian.

[Badr, vol. 2, no. 11, dated March 16, 1906, p. 2 *and* al-Ḥakam, vol. 10, no. 9, dated March 17, 1906, p. 1]

[1023] **[Arabic] These are Signs of the clear Book. [Publishers]**

[1024] The reference is to the earthquakes being experienced at that time. [Mirza Bashir Ahmad]

[1025] This date is recorded in the *Notebook of the Revelations of the Promised Messiah*[as] on page 59. [Abdul Latif Bahawalpuri]

[1026] **[Arabic] You are Salmān and from me, O blessed one.** [Publishers]

(B) I saw in my dream that the Holy Prophet, on whom be the peace and blessings of Allah, said:

اَنْتَ سَلْمَانُ وَمِنِّیْ یَا ذَا الْبَرَکَاتِ۔[1027]

[Review of Religions, March 1906, p. 162]

March 14, 1906

چمک دکھلاؤں گا تم کو اس نشاں کی پنج بار۔

[Urdu] I shall show you the flash of this Sign five times.[1028]

[Tajallīyyāt-e-Ilāhiyyah, p. 1, Rūḥānī Khazā'in, vol. 20, p. 395]

March 14, 1906

The Promised Messiah[as] said: Yesterday I was repeating the revelation[1029] when the following Persian verse, which appears after the revelation[1030] mentioned earlier, was suddenly breathed into my soul:

مقامِ او مبیں ازراہِ تحقیر ٭ بدورانش رسولاں ناز کردند[1031]

[Tajallīyyāt-e-Ilāhiyyah, p. 4, Rūḥānī Khazā'in, vol. 20, p. 397 *and* Badr, vol. 2, no. 13, dated March 29, 1906, p. 1 *and* al-Ḥakam, vol. 10, no. 9, March 17, 1906, p. 1]

[1027] **[Arabic] You are Salmān and from me, O blessed one.** [Publishers]

[1028] In *Ḥaqīqatul-Waḥī*, *Rūḥānī Khazā'in*, volume 22, page 96, the Promised Messiah[as] gives the following interpretation of this revelation: **I shall show you the flash of the Sign of this earthquake five times.** [Syed Abdul Hayee]

[1029] The reference is to the revelation: چمک دکھلاؤں گا تم کو اس نشاں کی پنج بار **[Urdu] I shall show you the flash of this Sign five times.** [Jalal-ud-Din Shams]

[1030] The reference is to: چو دورِ خسروی آغاز کردند۔ **[Persian] When the reign of the Messiah, the monarch begins.** [Mirza Bashir Ahmad]

[1031] **[Persian] Do not undervalue his rank, for Prophets have taken pride in his epoch.** [Publishers]

March 15, 1906

This morning, March 15, 1906, Thursday, I again received the revelation:

خدا نکلنے کو ہے۔ اَنْتَ مِنِّیْ بِمَنْزِلَةِ بُرُوْزِیْ۔ وَعْدَ اللّٰہِ اِنَّ وَعْدَ اللّٰہِ لَا یُبَدَّلُ۔

This means that through these five earthquakes God will manifest His countenance and demonstrate His being. And you are to Me like My manifestation, that is 'your coming is like My perfect manifestation'. It is God's promise that He will manifest Himself through five earthquakes and the promise of God will not be averted and is bound to be fulfilled.

[Tajallīyyāt-e-Ilāhiyyah, p. 13, Rūḥānī Khazā'in, vol. 20, p. 404 *and* al-Ḥakam, vol. 10, no. 9, March 17, 1906, p. 1]

March 1906

Jesus son of Mary has been so glorified that four hundred million people worship him and monarchs bow down to him. And although I have supplicated that I should not become a cause for spreading polytheism like Jesus son of Mary and I am sure that God Almighty will so ordain. But Allah the Almighty has repeatedly told me that He will glorify me greatly and will put my love in the hearts of people and will spread my Community throughout the earth and will make my sect prevail over all other sects. My followers will excel so much in knowledge and insight that they will confound all others with the light of their truth and their reasoning and their Signs. Every people shall drink of this fountain and this Community will spread with great force and will flourish till it encompasses the whole earth. There will be many obstructions and many trials but God will remove all of them and will fulfil His promise. …Then, O ye who hear, remember all this and make secure

these prophecies in your boxes, for this is the Word of God which shall one day be fulfilled.

**[Tajallīyyāt-e-Ilāhiyyah, pp. 21–22, first edition,
Rūḥānī Khazā'in, vol. 20, p. 409]**

March 16, 1906

اُسْتُجِيْبَ فِيْ هٰذِهِ اللَّيْلَةِ كُلُّ مَا دَعَوْتَ وَمِنْهَا قُوَّةُ الْاِسْلَامِ وَشَوْكَتُهٗ۔[1032]

**[al-Istiftā', p. 54 footnote,
Rūḥānī Khazā'in, vol. 22, p. 678 footnote]**

March 18, 1906

Today, Sunday, I saw in my dream that I was sitting at my home and I had in my hand a fruit resembling a melon which I intended to peel to eat, but in the meantime, I saw Maḥmūd Aḥmad who was accompanied by an Englishman. He came into our house, first he stood near where the earthen vessels containing water are placed and then he advanced towards the upper room, where I sit and work, as if he wished to carry out a search. Then, I noticed someone resembling Mīr Nāṣir Navvāb standing in front of me who indicated to me that I should also go into the upper room as the Englishman intended to carry out a search. It passed through my mind that the room contained only the manuscript of my new book; that is all that he would see. Then I woke up.

The Promised Messiah[as] said: I do not know what the interpretation of this dream might be. A few days ago, I received the revelation:

عورت کی چال۔ ایلی ایلی لما سبقتانی۔ بَرَّیْت۔ اِذْ کَفَفْتُ عَنْ بَنِیْٓ اِسْرَآءِیْلَ۔

[1032] **[Arabic] All your supplications made this night have been heard, among them the strength and glory of Islam.** [Publishers]

[Urdu] A woman's move. [Hebrew] [*My Lord, my Lord, why have You forsaken me?*] [Urdu] Acquittal. [Arabic] [*And Call to mind when I held back (the enemy) from the Banī Isrā'īl.*]

I had interpreted it to mean that someone will devise some secret plan in the manner of women which might take the form of a false case but that the end would be my acquittal. But this meaning was my own interpretation. It is possible that what I then saw and have now seen, might have some other interpretation. But this is the apparent interpretation. واللہ اعلم [Allah knows best.]

My seeing Maḥmūd and then seeing Mīr Nāṣir Navvāb in this dream, indicates a good ending. Maḥmūd indicates that all would end well and Nāṣir Navvāb means that God Almighty would help and through His help will grant deliverance from the trial and finally this trial will take the form of a Sign.

[Badr, vol. 2, no. 12, March 22, 1906, p. 2; al-Ḥakam, vol. 10, no. 10, March 24, 1906, p. 1]

March 20, 1906

اَلْمُرَادُ حَاصِلٌ۔[1033]

[al-Istiftā', p. 76, Rūḥānī Khazā'in, vol. 20, p. 702]

March 24, 1906

(۱) رفیقوں کو کہہ دیں کہ عجائب در عجائب کام دکھلانے کا وقت آ گیا ہے۔

(1) [Urdu] Tell the companions that the time for showing wonders upon wonders has arrived.

(۲) قَالَ رَبُّكَ اِنَّهٗ نَازِلٌ مِّنَ السَّمَآءِ مَا يُرْضِيْكَ۔

[1033] **[Arabic] Purpose will be fulfilled.** [Publishers]

(2) [Arabic] [*Your Lord says: He is about to send down from heaven that which will please you.*]

[Badr, vol. 2, no. 13, March 29, 1906, p. 1; al-Ḥakam, vol. 10, no. 10, March 24, 1906, p. 1]

March 27, 1906

The Promised Messiah[as] said: Today, I was concentrating on the time of the earthquake when the earthquake was manifested before my eyes in a vision and then the revelation came:

رَبِّ اَخِّرْ وَقْتَ هٰذَا

That is [Arabic] O my God! Postpone the time of this earthquake which seems imminent.

According to Arabic grammar, instead of هٰذَا [masculine form for 'this'], the word should have been هٰذِهٖ[feminine form]. However, here هٰذَا[this] actually connotes هٰذَا الْعَذَاب[this punishment], because the real intent is the punishment. As for earthquakes, there have been many before. This was followed by the revelation:

رَبِّ سَلِّطْنِیْ عَلَی النَّارِ

That is [Arabic] O my God! Bestow upon me dominion over the fire.

Meaning: So ordain that the fire of chastisement should be placed under my control so that it should overtake him whom I wish to chastise and should be averted from him whom I wish to leave out.

[Badr, vol. 2, no. 13, March 29, 1906, p. 1 *and* al-Ḥakam, vol. 10, no. 11, March 31, 1906, p. 1]

March 28, 1906

اَخَّرَہُ اللّٰہُ اِلٰی وَقْتٍ مُّسَمًّی[1034]

The Promised Messiah[as] said: Minor earthquakes continue to occur but the severe one has been postponed, though I am unable to say for how long.

[Badr, vol. 2, no. 14, April 5, 1906, p. 2 *and* Badr, vol. 2, no. 15, April 12, 1906, p. 2 *and* al-Ḥakam, vol. 10, no. 11, March 31, 1906, p. 1]

March 31, 1906

مَیں پچاس یا ساٹھ اَور نشان دکھلاؤں گا۔

[Urdu] I shall show fifty or sixty other Signs.

[Badr, vol. 2, no. 14, dated April 5, 1906, p. 2 *and* al-Ḥakam, vol. 10, no. 12, dated April 10, 1906, p. 1][1035]

March 1906

A few days ago I had received the revelation:

اِنَّا نُبَشِّرُکَ بِغُلَامٍ نَّافِلَۃً لَّکَ۔

[Arabic] We give you good news of a boy as a grandson for you.[1036]

This might mean that a son might be born to Maḥmūd, because نافلہ could mean a grandson; or it might be that the fulfillment might be postponed to some other occasion.

[Badr, vol. 2, no. 14, April 5, 1906, p. 2 *and* al-Ḥakam, vol. 10, no. 12, April 10, 1906, p. 1][1037]

[1034] **[Arabic] Allah has postponed it, till a time appointed.** [Publishers]

[1035] The wording in *al-Ḥakam*, is: مَیں پچاس یا ساٹھ نشان اَور دکھلاؤں گا **[Urdu] [I shall show fifty or sixty more Signs].** [Jalal-ud-Din Shams]

[1036] The translation is taken from *Ḥaqīqatul-Waḥī*, page 95, *Rūḥānī Khazā'in*, volume 22, page 99. [Publishers]

[1037] In earlier editions, a citation taken from one of 'Abdul-Ḥakīm's books appeared after this citation. That entry could not be verified during the process of preparing the second English edition. That is, it did not satisfy the requirements of *riwāyat* and *dirāyat*. [Publishers]

April 3, 1906

(۱) هُوَالَّذِیۡۤ اَرۡسَلَ رَسُوۡلَهٗ بِالۡهُدٰی وَدِیۡنِ الۡحَقِّ لِیُظۡهِرَهٗ عَلَی الدِّیۡنِ کُلِّهٖ (۲) اِنَّ اللّٰهَ قَدۡ مَنَّ عَلَیۡنَا۔ [1038]

**[Badr, vol. 2, no. 14, April 5, 1906, p. 2 *and*
al-Ḥakam, vol. 10, no. 12, April 10, 1906, p. 1]**

April 3, 1906

Last night I saw Maulavī ‘Abdul-Karīm in my dream. He was walking in a large room and I said to him: Let us shake hands; and we shook hands and then I said: Supplicate that we should prevail over our enemies.

**[al-Ḥakam, vol. 10, no. 12, April 10, 1906, p. 1 *and*
Badr, vol. 2, no. 14, April 5, 1906, p. 2]**

April 4, 1906

Last night I again saw the deceased Maulavī [‘Abdul-Karīm] walking in a room. He was very agitated and angry and said: Why do people oppose, why do they not submit?

**[al-Ḥakam, vol. 10, no. 12, April 10, 1906, p. 1 *and*
Badr, vol. 2, no. 14, April 5, 1906, p. 2]**

April 4, 1906[1039]

یَاْتِیۡکَ الۡفَرَجُ

Translation: [Arabic] Prosperity will come to you.[1040]

[1038] **(1) [Arabic] He it is Who sent His Messenger with guidance and the religion of truth, that He may make it prevail over every other religion. (2) [Arabic] Indeed Allah has treated us with great benevolence.** [Publishers]

[1039] The date given in *al-Ḥakam* is April 7. [Abdul Latif Bahawalpuri]

[1040] The translation is taken from *Ḥaqīqatul-Waḥī*, page 87, *Rūḥānī Khazā’in*, volume 22, page 90. [Publishers]

[Badr, vol. 2, no. 15, April 12, 1906, p. 2 *and* al-Ḥakam, vol. 10, no. 12, April 10, 1906, p. 1 *and* Notebook of the Revelations of the Promised Messiah[as], p. 64 *and* Ḥaqīqatul-Waḥī, p. 87, Rūḥānī Khazā'in, vol. 22, p. 90]

April 8, 1906

(۱) رَبِّ اَرِنِیْ زَلْزَلَۃَ السَّاعَۃِ (۲) یُرِیْکُمُ اللّٰہُ زَلْزَلَۃَ السَّاعَۃِ

(1) [Arabic] O my God, show me the earthquake which is the example of the Judgment Day because of its severity. (2) [Arabic] Allah will show you the earthquake of the Judgment Day.

…This means that many lives would be lost. It does not mean that the Judgment Day will really arrive but it will be a great shock for the world and there will be great loss of life.[1041]

[Badr, vol. 2, no. 15, April 12, 1906, p. 2 *and* al-Ḥakam, vol. 10, no. 12, April 10, 1906, p. 1]

April 9, 1906

نَحْنُ اَوْلِیَآؤُکُمْ فِی الْحَیٰوۃِ الدُّنْیَا وَفِی الْاٰخِرَۃِ۔ سَلَامٌ قَوْلًا مِّنْ رَّبٍّ رَّحِیْمٍ۔

[Notebook of the Revelations of the Promised Messiah[as], p. 64]

Translation: [Arabic] We are your Guardian and Protector in this life and in the Hereafter.

[Ḥaqīqatul-Waḥī, pp. 86–87, Rūḥānī Khazā'in, vol. 22, pp. 89–90]

[Translation] Peace be upon all of you from God Who is the Merciful Lord.

[Ḥaqīqatul-Waḥī, pp. 91, Rūḥānī Khazā'in, vol. 22, p. 94]

[1041] *See* also footnote number 930, on page 770, Note by Maulānā Abdul Latif Bahawalpuri given under the date August 31, 1905. [Munawar Ahmed Saeed]

April 9, 1906

Some of the following revelations have been repeated today:

(۱) رَبِّ اَرِنِیْ زَلْزَلَۃَ السَّاعَۃِ (۲) یُرِیْکُمُ اللّٰہُ زَلْزَلَۃَ السَّاعَۃِ (۳) اُرِیْکَ زَلْزَلَۃَ السَّاعَۃِ (۴) یَسْئَلُوْنَکَ اَحَقٌّ ھُوَ قُلْ اِیْ وَرَبِّیْٓ اِنَّہٗ لَحَقٌّ۔ وَلَا یُرَدُّ عَنْ قَوْمٍ یُّعْرِضُوْنَ (۵) نَصْرٌ مِّنَ اللّٰہِ وَفَتْحٌ مُّبِیْنٌ (۶) اَرَادَ اللّٰہُ اَنْ یَّبْعَثَکَ مَقَامًا مَّحْمُوْدًا (۷) ھُوَ الَّذِیْٓ اَرْسَلَ رَسُوْلَہٗ بِالْھُدٰی وَدِیْنِ الْحَقِّ لِیُظْھِرَہٗ عَلَی الدِّیْنِ کُلِّہٖ۔ (۸) اَلْاَمْرَاضُ تُشَاعُ وَالنُّفُوْسُ تُضَاعُ۔ [1042]

(1) [Arabic] [*Lord, show me the earthquake which will be an example of the Judgment Day.*] (2) [Arabic] [*Allah will show you the earthquake which will be an example of the Judgment Day.*][1043] (3) [Arabic] I shall show you the earthquake, which, because of its severity, will be an example of the Judgment Day. (4) [Arabic] They ask you: 'Is that matter true?' Say: Yes, by my Lord, [*it is true*]; and the punishment will not be averted from people who turn away. (5) [Arabic] Help from Allah, and a clear victory. (6) [Arabic] Allah has determined to raise you to a praiseworthy station. (7) [Arabic] The same God Who has sent His Messenger with guidance and the religion of truth, so that He might make it prevail over all other religions. (8) [Arabic] Diseases will be spread and lives will be lost.

[1042] In *al-Istiftā'*, page 76, *Rūḥānī Khazā'in*, vol. 22, p. 702, this revelation is entered as following: وَلَا یُرَدُّ بَاْسُہٗ عَنْ قَوْمٍ یُّعْرِضُوْنَ. [Jalal-ud-Din Shams]

[1043] Note by Ḥaḍrat Maulānā Jalal-ud-Din Shams[ra]: This prophecy was fulfilled during the time of Ḥaḍrat Amīrul-Mu'minīn Khalīfatul Masīḥ II[aba]. He says:

> This earthquake also came during my time. (al-Faḍl, vol. 32, no. 168, July 20, 1944, p. 3)

The Promised Messiah[as] said: This [last] revelation is a repetition of a previous revelation. I am apprehensive about its import. I do not know whether it relates to Qadian or to the Punjab.

[Badr, vol. 2, no. 15, April 12, 1906, p. 2;al-Ḥakam, vol. 10, no. 12, April 10, 1906, p. 1]

April 9, 1906[1044]

تَاللّٰهِ لَقَدْ اٰثَرَكَ اللّٰهُ عَلَيْنَا وَاِنْ كُنَّا لَخَاطِئِيْنَ۔

**[Badr, vol. 2, no. 16, April 19, 1906, p. 2 *and*
al-Ḥakam, vol. 10, no. 13, April 17, 1906, p. 1 *and*
Ḥaqīqatul-Waḥī, p. 90, Rūḥānī Khazā'in, vol. 22, p. 93]**

[Arabic] We declare in the Name of Allah that He has selected you from among all of us; it was our fault that we remained misguided.

[Ḥaqīqatul-Waḥī, p. 90, Rūḥānī Khazā'in, vol. 22, p. 93]

April 12, 1906

The Promised Messiah[as] said:

A few days back I was shown a woman in a vision and then the revelation came:

وَيْلٌ لِّهٰذِهِ الْاِمْرَأَةِ وَبَعْلِهَا[1045]

**[Badr, vol. 2, no. 17, April 26, 1906, p. 2 *and*
al-Ḥakam, vol. 10, no. 14, April 24, 1906, p. 1 *and*
Notebook of the Revelations of the Promised Messiah[as], p. 64]**

April 14, 1906

(1) Dream: I saw that plague was on the increase.

(2) Twice I received the revelation:

[1044] The *Notebook of the Revelations of the Promised Messiah[as]* shows the date April 9, 1906. However, *Badr* and *al-Ḥakam*, cite April 13 as the date. [Abdul Latif Bahawalpuri]

[1045] **[Arabic] Ruin for this woman and her husband.** [Publishers]

زلزلہ آیا۔ زلزلہ آیا

[Urdu] Earthquake has struck, earthquake has struck.

(3) Then in my dream I felt that there was an earthquake

(4) The revelation came:

اِنَّآ اَرْسَلْنَآ اِلَيْكُمْ رَسُوْلًا شَاهِدًا عَلَيْكُمْ كَمَآ اَرْسَلْنَآ اِلٰى فِرْعَوْنَ رَسُوْلًا۔

Translation: [Arabic] We have sent a Messenger to you who is a witness over you as We had sent the Messenger to Pharaoh.[1046]

**[Badr, vol. 2, no. 16, April 19, 1906 *and*
al-Ḥakam, vol. 10, no. 13, April 17, 1906, p. 1 *and*
Ḥaqīqatul-Waḥī, p. 101, Rūḥānī Khazā'in, vol. 22, p. 105]**

April 15, 1906

Dream: I saw a big snake. It had a long neck like that of a wild duck. It ran after me and I climbed up a high wall and said to it:

خدا قاتل تو باد۔ مرا از دست تو محفوظ دارد۔ [1047]

Thereafter, I saw as if I was riding that snake, holding its neck in my hand and it tried to turn its head so that it might bite me. Then I held it nearer its head, so that it should not be able to bite. (End of the dream).

The Promised Messiah[as] said: This dream indicates some mischief on the part of a hidden enemy who will try to harm me but would not succeed.

**[Badr, vol. 2, no. 16, April 19, 1906, p. 2 *and*
al-Ḥakam, vol. 10, no. 13, April 17, 1906, p. 1]**

[1046] The translation is taken from *Ḥaqīqatul-Waḥī*, page 101, *Rūḥānī Khazā'in*, volume 22, page 105. [Publishers]

[1047] **[Persian] May God kill you and safeguard me against you.** [Publishers]

April 16, 1906

اِنِّیْ حَفِیْظُ کَ

Translation: [Arabic] I shall safeguard you.

**[Badr, vol. 2, no. 16, April 19, 1906, p. 2 *and*
al-Ḥakam, vol. 10, no. 13, April 17, 1906, p. 1]**

April 16, 1906

I saw Maulāvī ‘Abdul-Karīm in my dream, as if he had come back to life. I asked him: How are your wounds? He answered: They have all been healed. In the dream I wondered at this and thought this was the revival of a dead person. Then I thought, in the dream itself, that perhaps this was a dream, but many people had gathered and all were awake.

The Promised Messiah[as] said: This means that God Almighty, of His grace, might show some Sign which would establish in the eyes of people that Islam is the living faith.

**[Badr, vol. 2, no. 17, April 26, 1906, p. 2 *and*
al-Ḥakam, vol. 10, no. 13, April 17, 1906, p. 1]**

April 24, 1906

The Promised Messiah[as] said: Last night when I was indisposed, I received a revelation:

اِشْفِنِیْ مِنْ لَّدُنْكَ وَارْحَمْنِیْ۔

Translation: [Arabic] Send me healing from Yourself and have mercy on me.

**[Badr, vol. 2, no. 17, April 26, 1906, p. 2 *and*
al-Ḥakam, vol. 10, no. 14, April 24, 1906, p. 1]**

April 27, 1906

(۱) رَبِّ لَا تُضَیِّعْ عُمُرِیْ وَعُمُرَھَا وَاحْفَظْنِیْ مِنْ کُلِّ اٰفَۃٍ تُرْسَلُ اِلَیَّ (۲) اِنَّہٗ نَازِلٌ مِّنَ السَّمَآءِ مَا یُغْنِیْکَ (۳) اُرِیْکَ مَا یُرْضِیْکَ (۴) عِنْدِیْ حَسَنَۃٌ ھِیَ خَیْرٌ مِّنْ جَبَلٍ (۵) اَلَمْ تَعْلَمْ اَنَّ اللّٰہَ عَلٰی کُلِّ شَیْءٍ قَدِیْرٌ (۶) آسمان سے دُودھ اُترا ہے، محفوظ رکھو۔ 1048

**[Badr, vol. 2, no. 18, May 3, 1906, p. 2 *and*
al-Ḥakam, vol. 10, no. 15, April 30, 1906, p. 1]**

April 27, 1906

اِنَّآ اَرْسَلْنَآ اِلَیْکُمْ رَسُوْلًا شَاھِدًا عَلَیْکُمْ کَمَآ اَرْسَلْنَآ اِلٰی فِرْعَوْنَ رَسُوْلًا۔

[Arabic] We sent a Messenger to you similar to the Messenger that was sent to Pharaoh.

**[Ḥaqīqatul-Waḥī, p. 101, Rūḥānī Khazā'in, vol. 22, p. 105 *and*
Badr, vol. 2, no. 18, May 3, 1906, p. 2]**

April 28, 1906

(۱) تیری خوش زندگی کا سامان ہو گیا ہے۔

(1) [Urdu] Provision has been made for your happy life.

(۲) اَللّٰہُ خَیْرٌ مِّنْ کُلِّ شَیْءٍ۔

Translation: (2) [Arabic] Allah is better than everything.

**[Badr, vol. 2, no. 18, May 3, 1906, p. 2 *and*
al-Ḥakam, vol. 10, no. 15, April 30, 1906, p. 1]**

1048 **(1) [Arabic] Lord, let not my days and her days go to waste and safeguard me against every misfortune which might be sent towards me. (2) [Arabic] He will send down from heaven that which will suffice you. (3) [Arabic] I will show you that which will please you. (4) [Arabic] I have that of good which is better than a mountain. (5) [Arabic] Know you not that Allah has the power to do all that He wills? (6) [Urdu] Milk has descended from heaven, guard it.** [Publishers]

April 29, 1906

(۱) دشمن کا بھی ایک وار نکلا۔

(1) [Urdu] The enemy has also made a thrust.

(۲) وَتِلْكَ الْاَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ۔

Translation: (2) [Arabic] We rotate these days (of joy and sorrow and of victory and defeat) among the people (turn by turn).

**[Badr, vol. 2, no. 18, May 3 1906, p. 2 *and*
al-Ḥakam, vol. 10, no. 15, April 30, 1906, p. 1]**

May 4, 1906

اِنِّیْ مَعَ الْاَکْرَامِ۔ لَوْلَاکَ لَمَا خَلَقْتُ الْاَفْلَاکَ۔

Translation: [Arabic] Verily I am with the noble ones. Were it not for you, I would not have created the heavens.

**[Badr, vol. 2, no. 19, May 10, 1906, p. 2 *and*
al-Ḥakam, vol. 10, no. 16, May 10, 1906, p. 1]**

May 5, 1906

Dream: I saw that someone gave me a bottle of the medicine cola wine which is a red coloured medicine. The [lid of the] bottle was closed and wrapped with strings. It looked like a bottle, but the person who gave it to me said: I give you this book. It did look like a bottle, but the man called it a book. Then I said: His time has come. He should be employed, and I have inscribed the book with my signature. Then I received the revelation:

یہ میری کتاب ہے اس کو کوئی ہاتھ نہ لگاوے مگر وہی جو میرے خاص خدمت گار ہیں۔

[Urdu] This is my book, no one should touch it except those who are my special servants.

This was followed by the revelation:

اَللّٰہُ یُعْلِیْنَا وَلَا نُعْلٰی

Translation: [Arabic] Allah will make us prevail and we shall not be prevailed over.

The Promised Messiah[as] said: The indication is that we shall prevail over the enemies and shall not be vanquished by them.

[Badr, vol. 2, no. 19, May 10, 1906, p. 2 *and* al-Ḥakam, vol. 10, no. 16, May 10, 1906, p. 1]

May 5, 1906

پھر بہار آئی، تو آئے ثلج کے آنے کے دن

[Urdu] The spring has arrived again and with it the days of snow.

Thalj is an Arabic word. One of its meanings is the snow that falls from the sky and causes the temperatures to drop. It is always accompanied by rain. The term for it in Arabic is *thalj*.

Based on this meaning the revelation seems to indicate that during the spring season Allah the Almighty will cause to descend from heavens calamities of an unusual nature in our country and the snow and its necessary accompaniments shall cause extreme cold and heavy downpour. The second meaning of the word in Arabic is satisfaction of the heart which results from good reasons becoming available and putting the mind completely at ease. That is why the term '*thalj* of the heart' is used to denote complete satisfaction caused by a speech, namely presentation of such conclusive arguments as provide complete satisfaction. Sometimes the word is also used for joy and comfort, which results from the satisfaction of the heart. It is obvious that when ones heart attains complete satisfaction in a matter, the necessary consequence is joy and comfort.

Deep reflection on the prophecy brings one's mind inevitably to the feeling that if Allah the Almighty has used the word in its second connotation—to remove all doubts, and to afford complete satisfaction—then the sentence would mean that some unintelligent people had entertained some doubts and had remained deprived of true satisfaction during the previous two earthquakes. During the spring some Sign would be manifested which will remove all earlier doubts and uncertainties, and the argument would be established conclusively.

Further reflection upon the revelation also suggests that till the arrival of spring not one but several Signs would have been manifested so that by the time spring comes around, the hearts would be affected to such a degree by repeated Signs that the opponents would have no excuse left to them[1049] and those who seek the truth would be completely satisfied. The above interpretation would be

[1049] Note by Ḥaḍrat Maulānā Jalal-ud-Din Shams[ra]: The Promised Messiah[as] said:

> Now observe how this prophecy about the days of the coming of snow has been fulfilled. I had interpreted it as having two aspects. One was that God Almighty may show such Signs as would satisfy the minds of people. The other was that there might be such heavy snow and rain and severe cold that may not have been experienced for a long time. God Almighty has fulfilled both these aspects. The repeated Signs that have been shown have impressed the minds of people not only in the Punjab but also in Europe and America, namely, the death of Alexander Dowie… has carried conviction throughout Europe and America and the death of Sa'adullāh has had the same effect in India… These two and several other Signs have fulfilled [one aspect of] this prophecy. It has also been fulfilled in its literal meaning. There has been so much snow, hail and rain during the spring that people have cried out [in pain].
>
> **[Badr, vol. 6, no. 17, April 25, 1907, p. 6]**

applicable if the *thalj* is taken to mean satisfaction and deliverance from doubts and misgivings. If on the other hand the connotation of *thalj* in the revelation is snow and rain, it would mean that Allah the Almighty will send some other affliction from heaven. واللہ اعلم بالصواب [Allah knows best.]

[Badr, vol. 2, no. 19, May 10, 1906, p. 2 *and* al-Ḥakam, vol. 10, no. 16, May 10, 1906, p. 1]

May 6, 1906

وَلَا تُكَلِّمْنِيْ فِي الَّذِيْنَ ظَلَمُوْٓا اِنَّهُمْ مُّغْرَقُوْنَ۔ وَعْدٌ عَلَيْنَا حَقٌّ۔

Translation: [Arabic] Do not address Me concerning those who commit wrongs—that is, who give precedence to the worldly affairs over faith and are unmindful of the faith because of worldly worries and anxieties. I shall certainly drown them and they shall die unsuccessful. This is the promise of God that shall not be averted.

I consider that this revelation concerns some members of our Jamā‘at who are too deeply occupied with the cares of the world and are indifferent to the faith and its problems. Thus, I have been admonished by God Almighty not to supplicate, nor intercede, on behalf of such people; as their faith has withered, so their world will also wither. Normally, one supplicates and intercedes on behalf of one’s friends, not the opponents. From this, I conclude that this revelation has reference to some special friends who have been warned of a severe chastisement. It is possible that such chastisement might involve others also but it certainly has reference to those who are nominally members of

the Jamā‘at but whose worldly attitude is inconsistent with our teachings.

**[Badr, vol. 2, no. 19, May 10, 1906, p. 2 *and*
al-Ḥakam, vol. 10, no. 16, May 10, 1906, p. 1]**

May 7, 1906

کلیسیا کی طاقت کا نسخہ

[Urdu] The prescription of the strength of the Church.

**[Badr, vol. 2, no. 19, May 10, 1906, p. 2 *and*
al-Ḥakam, vol. 10, no. 16, May 10, 1906, p. 1]**

May 11, 1906

کشتیاں چلتی ہیں تا ہوں کشتیاں

[Urdu] Vessels sail so that there might be [naval] actions.

**[Badr, vol. 2, no. 20, May 17, 1906, p. 2 *and*
al-Ḥakam, vol. 10, no. 17, May 17, 1906, p. 1]**

May 14, 1906

هَلْ اَتَاكَ حَدِيْثُ الزَّلْزَلَةِ۔ اِذَا زُلْزِلَتِ الْاَرْضُ زِلْزَالَهَا۔
وَاَخْرَجَتِ الْاَرْضُ اَثْقَالَهَا۔ وَقَالَ الْاِنْسَانُ مَالَهَا۔ يَوْمَئِذٍ تُحَدِّثُ اَخْبَارَهَا۔ بِاَنَّ
رَبَّكَ اَوْحٰى لَهَا۔

Translation: [Arabic] Have you not heard the tale of the earthquake as to how it will occur. The earth will be shaken violently and it will bring forth whatever is in it that is, such will be the case at many places. Then man will say: ‘What is the matter with the earth today? it is behaving differently from it’s normal course.’ [*On that day it will narrate its account, for your Lord has so directed it.*]

This means that people would be surprised because what happens would be beyond the limits of their knowledge and experience. The earth will tell the tale of its affliction that day, as God will make His Messenger an interpreter of the condition of the earth and will reveal to him the causes that will have brought about the extraordinary afflictions.
Then, addressing me, Allah the Almighty said:

یہ سب نشان تیرے لئے زمین پر ظاہر کئے جائیں گے تا زمین کے لوگ تجھے شناخت کر لیں۔

[Urdu] All these Signs will be manifested on the earth in your support so that the people of the earth might recognise you.

**[Badr, vol. 2, no. 20, May 17, 1906, p. 2 *and*
al-Ḥakam, vol. 10, no. 17, May 17, 1906, p. 1]**

May 18, 1906

I saw in my dream that someone said about the plague:

اَب تک پیچھا نہیں چھوڑتی۔

[Urdu] It still does not leave us alone.

**[Badr, vol. 2, no. 21, May 24, 1906, p. 2 *and*
al-Ḥakam, vol. 10, no. 18, May 24, 1906, p. 1]**

May 18, 1906

(A) Revelation was received:

زندگی کے آثار

[Urdu] Signs of life

Shortly after the Promised Messiah[as] had received this revelation, a telegram came from Madras intimating that Seth ‘Abdur-Raḥmān was feeling better. On this the Promised Messiah[as] observed: God’s telegram arrived first and was followed by man’s telegram. The only connotation made for this revealed news was that the matter that had

been conveyed in the telegram was intimated by God Himself.

**[Badr, vol. 2, no. 21, May 24, 1906, p. 2 *and*
al-Ḥakam, vol. 10, no. 18, May 24, 1906, p. 1]**

(B) I received a telegram from one of my true friend and very sincere devotee Seth ‘Abdur-Raḥmān [merchant] of Madras that he was suffering from carbuncle, which is a deadly pustule caused by cancer. I was much concerned and anxious on account of his illness, because Seth [‘Abdur-Raḥmān] is a devotee of the first rank. About 9 a.m., during this condition of pain and concern, I was suddenly overtaken by a light slumber which caused my head to bow down and suddenly I received a revelation from God, the Lord of Honour and Glory:

آثارِ زندگی

[Urdu] Signs of life

This was followed by another telegram from Madras that the condition was better and there was no cause for worry.

[Ḥaqīqatul-Waḥī, p. 325, Rūḥānī Khazā’in, vol. 22, p. 338]

May 20, 1906

(۱) اِنِّیْ مَعَ الْاَفْوَاجِ اٰتِیْكَ بَغْتَةً۔

Translation: (1) [Arabic] I shall come to you suddenly with My hosts.

(۲) اُرِیْكَ زَلْزَلَةَ السَّاعَةِ۔ اِنِّیْٓ اُحَافِظُ كُلَّ مَنْ فِی الدَّارِ۔

Translation: (2) [Arabic] I shall show you the earthquake which will be an example of the Judgment Day. I shall safeguard everyone in this house.

**[Badr, vol. 2, no. 21, May 24, 1906, p. 2 *and*
al-Ḥakam, vol. 10, no. 18, May 24, 1906, p. 1]**

May 22, 1906

(A)

تُرَدُّ عَلَيْكَ اَنْوَارُ الشَّبَابِ۔ سَيَاْتِيْ عَلَيْكَ زَمَنُ الشَّبَابِ۔
وَاِنْ كُنْتُمْ فِيْ رَيْبٍ مِّمَّا نَزَّلْنَا عَلٰى عَبْدِنَا فَاْتُوْا بِشِفَآءٍ مِّنْ مِّثْلِهٖ۔
رُدَّ عَلَيْهَا رَوْحُهَا وَرَيْحَانُهَا۔

Translation: [Arabic] The light—that is, capacities—of youth will be restored to you. There will come to you the time of youth. That is, capacities of youth would be restored so that the service of faith may not suffer. O people, If you are in doubt concerning that which We have sent down to Our servant then produce a healing like this one. Your wife's comfort and health will also be restored to her.

The background of these revelations is that since three or four months I have been feeling great weakness. Except for *Ḍuhar* and *'Aṣr* Prayers I have not been able to go (into the mosque), and most of the time I offer my prayers in a sitting posture. A moment's application either by writing or by reflection brings about dizziness and a sinking of the heart. My body feels lifeless and the faculties have been so drained that I feel powerless and feel that my end is near. My wife is also chronically sick and is suffering from disorders of the womb and liver. In this condition, I supplicated that God Almighty might be pleased to restore to me the strength and capacity of my youth so that I should be in a state of health in which I can serve the faith. I also supplicated for the restoration of the health of my wife. Thereafter, I have received the revelations cited above. God knows best their meaning but I only understand that God Almighty will restore me to health and will bestow upon me the capacity whereby I might be able to serve the faith.

واللہ اعلم بالصواب [And Allah knows best]. There is also the good news that God Almighty will restore my wife to health and strength.

**[Badr, vol. 2, no. 21, May 24, 1906, p. 2 *and*
al-Ḥakam, vol. 10, no. 18, May 24, 1906, p. 1]**

(B) I had become very weak on account of mental fatigue and dizziness and was much afraid that I would not be capable of doing any writing and publication at all. I was very weak as if I had no strength left. In this condition I received the revelation:

تُرَدُّ عَلَيْكَ اَنْوَارُ الشَّبَابِ

That is [Arabic] The capacities of youth will be restored to you.

Thereafter, within a few days I began to perceive the restoration of my capacities and soon I became strong enough to be able to write two *juzw*[1050] of my new book with my own hand daily. Moreover, I was able to reflect upon and think out the subject matter of my writing, which is an essential need for writing a new book. Of course, I do suffer from two disorders, one that affects the upper part of my body and the other that affects the lower part. In the upper part I suffer from headache and dizziness and in the lower part I suffer from the frequency of passing water. I have suffered from these two afflictions ever since the publication of my claim of having been commissioned by Allah. I have supplicated for release from these disorders but the response has been negative. It has been conveyed to me that from the very beginning it had been appointed that the Promised Messiah would descend clad in two yellow

[1050] A *juzw* consists of sixteen printed pages of a bound book. [Munawar Ahmed Saeed]

sheets with his hands resting on the shoulders of two angels. These are the two yellow sheets which represent my physical condition. The interpretation of a yellow sheet has been unanimously given by the Prophets to be a disease or disorder. Two yellow sheets, therefore, means two disorders which affect the two parts of my body. The same has also been conveyed to me by God Almighty that the two yellow sheets indicate two ailments and the word of God was bound to be fulfilled.

[Ḥaqīqatul-Waḥī, pp. 306–307, Sign no. 136, Rūḥānī Khazā'in, vol. 22, pp. 319–320]

May 25, 1906

هَلْ اَتَاكَ حَدِيْثُ الزَّلْزَلَةِ۔ بَلْ يَاْتِيْهِمْ بَغْتَةً۔
اگر چاہوں تو اُس دن خاتمہ

Translation: [Arabic] Has the tale of the earthquake come to you? Nay, it will come to them suddenly. [Urdu] If I so wish that day would be the end.

Thereafter there was a separate revelation:

دو چار ماہ

[Urdu] Two to four months.

**[Badr, vol. 2, no. 22, May 31, 1906, p. 2 *and*
al-Ḥakam, vol. 10, no. 19, May 31, 1906, p. 1]**

May 27, 1906

اُرِيْحُكَ وَلَا اُجِيْحُكَ وَ اُخْرِجُ مِنْكَ قَوْمًا۔

Translation: [Arabic] I shall comfort you and your name shall not be wiped out and shall establish a great people as your issue.[1051]

[1051] The translation is taken from *Ḥaqīqatul-Waḥī*, page 90, *Rūḥānī Khazā'in*, volume 22, page 93. [Publishers]

As an explanation it was conveyed to my heart that it meant: **As I made Abraham a great people.**

**[Badr, vol. 2, no. 22, May 31, 1906, p. 2 *and*
al-Ḥakam, vol. 10, no. 19, May 31, 1906, p. 1]**

May 27, 1906

(A)

آفتوں اور مصیبتوں کے دن ہیں۔

[Urdu] These are days of misfortune and afflictions.

Mention was being made of a friend who was involved in several worldly difficulties. The Promised Messiah[as] said: This revelation seems to be about him.

**[Badr, vol. 2, no. 22, May 31 1906, p. 2 *and*
al-Ḥakam, vol. 10, no. 19, May 31, 1906, p. 1]**

(B) Yesterday I received a revelation from God Almighty in the following words or perhaps with slight verbal differences:

کئی آفتیں اور مصیبتیں ہم پر نازل ہو گئی ہیں۔

[Urdu] We have been afflicted with many misfortunes and calamities.[1052]

**[Maktūbāt-e-Aḥmadiyyah, vol. 7, part 1, p. 37,
compiled by Malik Ṣalaḥud-Dīn M.A, Letter May 28, 1906,
addressed to Navvāb Muḥammad ʻAlī Khān of Maler Kotla]**

[1052] Note by Maulānā Abdul Latif Bahawalpuri: The Promised Messiah[as] says in the same letter:

The whole day after the receipt of this revelation I was saddened by the thought of what this might represent. Today on reading [your] letter I perceived that God Almighty had conveyed your message to me.

**[Maktūbāt-e-Aḥmadiyyah, vol. 7, part 1, p. 37, Letter dated May 28, 1906,
addressed to Navvāb Muḥammad ʻAlī Khān of Maler Kotla]**

May 30, 1906

(۱) خدا کے مقبولوں میں قبولیت کے نمونے اور علامتیں ہوتی ہیں اور وہ سلامتی کے شہزادے کہلاتے ہیں۔ ان پر کوئی غالب نہیں آسکتا۔ فرشتوں کی کھینچی ہوئی تلوار تیرے آگے ہے پر تُو نے وقت کو نہ پہچانا نہ دیکھا نہ جانا۔

(1) [Urdu] Those accepted by God carry with them incidents and signs of such acceptance. They are known as princes of peace.[1053] No one can overcome them. The drawn sword of angels[1054] is in front of you; but you have not recognized nor seen nor appreciated[1055] the needs of the time.

(۲) برہمن اوتار سے مقابلہ کرنا اچھا نہیں۔

(2) [Urdu] It is not good to set yourself up against the Brahman Avatar.

(۳) رَبِّ فَرِّقْ بَیْنَ صَادِقٍ وَّ کَاذِبٍ۔

[1053] These revelations are a refutation of ‘Abdul-Ḥakīm Khān who, calling me a liar and a mischief maker, claims that the mischief maker will be destroyed in the lifetime of the righteous one. He claims to be the righteous one and calls me a liar and mischief maker. God Almighty refutes this by affirming that those who belong specially to God are known as princes of peace, they are safeguarded against a humiliating death or humiliating torment. Were that not so the world would be ruined and there would be no distinction left between the true and the false

[Majmū‘a-e-Ishtihārāt, vol. 3, pp. 557–560 footnote, Announcement August 16, 1906, attached to Ḥaqīqatul-Waḥī, pp. 1–2, Rūḥānī Khazā’in, vol. 22 p. 411]

[1054] ‘The drawn sword of angels’ means a heavenly chastisement which would be manifested without any human effort.

[Announcement August 16, 1906]

[1055] That is, you did not reflect on whether in this troubled age the Muslim *Ummah* needs a *dajjāl* [antichrist] or a reformer and rejuvenator.

[Announcement August 16, 1906]

(3) That is [Arabic] O my God, do create a distinction between the truthful and the liar.

(۴) اَنْتَ تَرٰی کُلَّ مُصْلِحٍ وَّصَادِقٍ۔

(4) You recognize every reformer and truthful one.

**[Badr, vol. 2, no. 22, May 31 1906, p. 2 *and*
al-Ḥakam, vol. 10, no. 19, May 31, 1906, p. 1]**

In these revelations [3 and 4] the statement of ‘Abdul-Ḥakīm is being refuted in which he says that the liar will perish in the lifetime of the righteous one. Since he regards himself to be the righteous, God Almighty says that he is not the righteous and God would clearly distinguish between the righteous and the false.

**[Announcement of August 16, 1906,
included in Ḥaqīqatul-Waḥī, pp, 1–2, Rūḥānī Khazā’in, vol. 22, pp. 409–411]**

May 1906

The Promised Messiah[as] said: A few days ago I had seen (in my dream) that there were many wasps and I was killing them after catching them in a piece of cloth.

**[Badr, vol. 2, no. 23, June 7 1906, p. 2 *and*
al-Ḥakam, vol. 10, no. 20, June 10, 1906, p. 1]**

June 4, 1906

(A) Dream**:** I saw that I was somewhere and a sheet was placed at a raised level there. A sparrow came and sat on it. I caught it and said: As birds used to descend from the sky for the Banī Isrā’īl, similarly, it is for us.

**[Badr, vol. 2, no. 23, June 7, 1906, p. 2 *and*
al-Ḥakam, vol. 10, no. 20, June 10, 1906, p. 1]**

(B) I recall that when I prayed for Niẓām-ud-Dīn,[1056] I saw in my dream that a sparrow fell into my hand and committed itself to me, on which I said: This is our heavenly provision as the Banī Isrā'īl used to be provided from heaven.

**[Maktūbāt-e-Aḥmadiyyah, vol. 7, part 1, p. 40–41,
compiled by Malik Ṣalāh-ud-Dīn Ṣāḥib M.A. Qadian,
Letter June 5, 1906]**

June 5, 1906

(۱) مَا اُرْسِلَ نَبِیٌّ اِلَّا اَخْزٰی بِہِ اللّٰہُ قَوْمًا لَّا یُؤْمِنُوْنَ۔

Translation: (1) [Arabic] No Prophet has been sent, except that Allah has humiliated on his account those who do not believe.

(۲) یُلْقِی الرُّوْحَ عَلٰی مَنْ یَّشَآءُ مِنْ عِبَادِہٖ۔

[1056] Niẓām-ud-Dīn is a mechanic in Sialkot. A few days ago, I received a letter from him…. The subject of the letter was that he had been arrested on a charge of a criminal offence and was greatly perturbed as he saw no way of deliverance from it. He said he had made a vow that if God Almighty would deliver him from the case he would immediately make an offering to me of fifty rupees in cash. It so happened that when his letter reached me, I was in need of money and I supplicated: Lord of Power and Benevolence, If you deliver this person from this charge, it will be of triple grace; one, this distressed person will be relieved, two, my need for cash right now will, to some degree, be fulfilled and three, it would be a Sign from You. A few days later, I received Niẓām-ud-Dīn's letter …. and the next day I also received the fifty rupees.

**[Maktūbāt-e-Aḥmadiyyah, vol. 7, part 1, p. 40,
Letter dated June 5, 1906]**

(2) [Translation] [Arabic] God sends down His Spirit of prophethood on whomsoever He wills from among His servants.

(۳) خدا کی فیلنگ اور خدا کی مُہر نے کتنا بڑا کام کیا۔

(3) [Urdu] What a high design has been accomplished by God's feeling[1057] and His Seal.

**[Badr, vol. 2, no. 23, June 7, 1906, p. 2 *and*
al-Ḥakam, vol. 10, no. 20, June 10, 1906, p. 1]**

June 7, 1906

It has been conveyed to me by revelation that in the family of Miyāń Manẓūr Muḥammad, that is to Muḥammadī Begum, a son will be born, who will have two names:

(1) Bashīrud-Daulah

(2) ʻĀlam Kabāb

Both of these names were revealed to me. My interpretation and understanding concerning these is as follows:

(1) Bashīrud-Daulah means that he would be a good augury for our glory and prosperity. After his birth (or after his achieving his discretion), the prophecy concerning the great

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[1057] This means that God felt that the world had been corrupted and was in need of a great reformer and God's Seal achieved this purpose that a follower of the Holy Prophet, on whom be the peace and blessings of Allah, has been raised to a rank whereby he is both a follower and a Prophet at the same time. Allah the Glorious, made the Holy Prophet, on whom be the peace and blessings of Allah, the Seal of the Prophets, that is to say, He invested him with a seal for the purpose of perfecting the spiritual evolution of his followers with which no other Prophet had been invested. That is why he was named *Khātamun-Nabiyyīn* [the Seal of the Prophets], meaning that perfect obedience to him would make a person worthy of achieving the qualities of Prophethood and his spiritual attention would raise a person to Prophethood. No other Prophet has been invested with this power of purification.

[Ḥaqīqatul-Waḥī, pp. 96–97 footnote. Rūḥānī Khazā'in, vol. 22, pp. 99–100]

earthquake and other prophecies will be fulfilled and a large number of people will turn to us and a great victory will be achieved.

(2) ʻĀlam Kabāb means that within a few months of his birth, or before he achieves his discretion, the world would be overtaken by a great calamity as if it was coming to an end. That is why that boy has been named ʻĀlam Kabāb. In short, this boy will be called Bashīr-ud-Daulah as he will be a Sign of our glory and prosperity and he will be ʻĀlam Kabāb because he will be an example of the Judgment Day for our opponents.

[Badr, vol. 2, no. 24, June 14, 1906, p. 2 *and* al-Ḥakam, vol. 10, no. 20, June 10, 1906, p. 1]

June 7, 1906

Thereafter, it has been conveyed to me that this boy has two other names also: (1) Shādī Khān, as he will be a token of joy for this Community and (2) Kalimatullāh Khān, because he will be a word of God. It has been so appointed from the beginning and will be fulfilled in this age. It is ordained that God will keep the mother of this boy alive till this prophecy is fulfilled. A previous revelation: **[English]** ***A word and two girls;*** refers to the same prophecy.... Miyāń Manẓūr Muḥammad has two daughters and when the Kalimatullāh will be born then the prophecy ***A word and two girls*** [1058] would be fulfilled.

[Badr, vol. 2, no. 24, June 14, 1906, p. 2, footnote]

[1058] In *Badr* of February 2, 1906 and *al-Ḥakam* of January 31, 1906, the revelation **[English]** ***(A) Word and Two girls*** has been quoted with its Urdu translation as ایک کلام اور دو لڑکیاں. See page 817. [Syed Abdul Hayee]

June 7, 1906

(۱) رَبِّ اَرِنِیْ اَنْوَارَکَ الْکُلِّیَّۃَ (۲) اِنِّیْ اَنَرْتُکَ وَاخْتَرْتُکَ
(۳) وَاِنَّہٗ نَازِلٌ مِّنَ السَّمَآءِ مَا یُرْضِیْکَ (۴) دو نشان ظاہر ہوں گے (۵) اللہ تعالیٰ اُس کو
سلامت رکھنا نہیں چاہتا۔ (یہ کسی طرف اشارہ ہے)۔ (۶) اِنَّآ اَخَذْنَاہُ بِعَذَابٍ اَلِیْمٍ (۷) خدا تمہیں
سلامت رکھے (۸) یَنْصُرُکَ رِجَالٌ نُّوْحِیْٓ اِلَیْھِمْ مِّنَ السَّمَآءِ (۹) یَاْتُوْنَ مِنْ کُلِّ فَجٍّ
عَمِیْقٍ۔ یَاْتِیْکَ مِنْ کُلِّ فَجٍّ عَمِیْقٍ (۱۰) سَلَامٌ عَلَیْکُمْ طِبْتُمْ (۱۱) وَلَا تُصَعِّرْ لِخَلْقِ اللّٰہِ
وَلَا تَسْئَمْ مِنَ النَّاسِ۔ [1059]

**[Badr, vol. 2, no. 24, June 14, 1906, p. 2 *and*
al-Ḥakam, vol. 10, no. 20, June 10, 1906, p. 1]**

[1059] **(1) [Arabic] Lord, show me such lights of Yours as are All comprehending. (2) [Arabic] I have illumined you and chosen you. (3) [Arabic] And a matter will descend from heaven which will please you. (4) [Urdu] Two Signs will be shown. (5) [Urdu] God Almighty does not wish to preserve him. (This refers to someone specific). (6) [Arabic] We shall seize him with painful torment. (7) [Urdu] May God preserve you. (8) [Arabic] Men whom We shall direct through revelation from heaven will help you. (9) [Arabic] People will come to you by every distant track. Presents will come to you by every distant track. (10) [Arabic] Peace be on you, may you be happy. (11) [Arabic] You should not be discourteous towards those who visit you and be not tired by their large number.** [Publishers]

Note by Ḥaḍrat Maulānā Jalal-ud-Din Shams[ra]: The two Signs referred to in the revelation were the deaths of Sa‘adullāh of Ludhiana and Dr. Dowie of America. The Promised Messiah[as] writes:

> In the East, Sa‘adullāh of Ludhiana died of pneumonic plague in the first week of January after my prophecy and the prayer duel. This was the first Sign. The second Sign, much greater in magnitude and a precursor of great victory, is the death of Dowie which occurred in the West…. This fulfils the divine revelation that Allah the Almighty will show Two Signs.

**[Tatimmah Ḥaqīqatul-Waḥī, p. 74 footnote,
Rūḥānī Khazā’in vol. 22, p. 510]**

June 7, 1906

اِنِّیْٓ اُرِیْکَ مَا یُرْضِیْکَ۔[1060]

[al-Istiftā', p. 76, attached to Ḥaqīqatul-Waḥī, Rūḥānī Khazā'in, vol. 22, p. 702]

June 11, 1906

Dream: I saw in my dream that fifteen or sixteen beautiful young women, handsomely clad, appeared before me. Thinking that they were young women, I turned my face away from them and asked them: What have you come for? They answered: We have only come to you and they settled down in our veranda.

The Promised Messiah[as] said: The interpretation of seeing a woman in a dream is glory, victory, and Divine support. During the dream, I had a feeling that among these women was a woman who had come once before. This was a reminder of an old[1061] dream which I had seen a few days after the death of my father. I had seen that I was sitting on a stool when a young woman about thirty or thirty-two years of age handsomely clad appeared before me and said: I had intended to leave this house but have decided to stay on for your sake.

**[Badr, vol. 2, no. 24, June 14, 1906, p. 2 *and*
al-Ḥakam, vol. 10, no. 21 June 17, 1906, p. 1]**

[1060] **[Arabic] I shall show you that which will please you.** [Publishers]

[1061] Note by Syed Abdul Hayee: See the dream above under 1876. *Izāla-e-Auhām*, pages 213–214, First Edition, *Rūḥānī Khazā'in*, volume. 3, pages 205–206; *al-Ḥakam*, volume 8, number 22, July 10, 1904, page 12.

June 11, 1906

I saw [in vision] the scene of an earthquake and along with it the revelation came:

لِمَنِ الْمُلْكُ الْيَوْمَ۔ لِلّٰهِ الْوَاحِدِ الْقَهَّارِ۔

**[Badr, vol. 2, no. 24, June 14, 1906, p. 2 *and*
al-Ḥakam, vol. 10, no. 21, June 17, 1906, p. 1]**

[Arabic] Whose is the kingdom this day? It is that of Allah, the One, the Most Supreme.

[Ḥaqīqatul-Waḥī, p. 93, Rūḥānī Khazā'in, vol. 22, p. 96]

June 11, 1906

مقبولوں میں قبولیّت کے نمونے اور علامتیں ہوتی ہیں اور ان کی تعظیم ملوک
اور ذوی الجبروت کرتے ہیں اور اُن پر کوئی غالب نہیں ہوسکتا اور (وہ) سلامتی کے شاہزادے
کہلاتے ہیں۔ فرشتوں کی کھینچی ہوئی تلوار تیرے آگے ہے۔ اِنَّا اَخَذْنَاكَ بِعَذَابٍ اَلِيْمٍ۔
پر تُو نے وقت کو نہ پہچانا نہ دیکھا نہ جانا۔

[Urdu] Those accepted by God exhibit the signs and evidence of such acceptance. They are held in respect by kings and mighty ones. No one can prevail over them; and (they) are called princes of peace. The drawn sword of angels is in front of you.[1062] [Arabic] [*We have seized you with a painful torment.*] [Urdu] But you have not recognised, nor seen nor appreciated the needs of the time.

**[Badr, vol. 2, no. 24, June 14 1906, p. 2 *and*
al-Ḥakam, vol. 10, no. 21, June 17, 1906, p. 1]**

[1062] Addressed to Dr. 'Abdul-Ḥakīm (an apostate). [Mirza Bashir Ahmad]

June 13, 1906

(۱) یَکَادُ الْبَرْقُ یَخْطَفُ اَبْصَارَھُمْ (۲) ہر کجا باشی خوش باشی۔[1063]

[Badr, vol. 2, no. 24, June 14, 1906, p. 2 footnote]

June 14, 1906

وَاِذَا قِیْلَ لَھُمْ لَا تُفْسِدُوْا فِی الْاَرْضِ قَالُوْٓا اِنَّمَا نَحْنُ مُصْلِحُوْنَ۔

**[Badr, vol. 2, no. 25, June 21, 1906, p. 3 *and*
al-Ḥakam, vol. 10, no. 21, June 17, 1906, p. 1]**

Translation: [Arabic] And when it is said to them: 'Create not disorder on the earth,' they say: 'Actually, we are only promoting peace.'

[Ḥaqīqatul-Waḥī, p. 79, Rūḥānī Khazā'in, vol. 22, p. 83]

June 16, 1906

زلزلہ آنے کو ہے

[Urdu] Earthquake is about to occur.[1064]

[Badr, vol. 2, no. 25, June 21, 1906, p. 3 *and* al-Ḥakam, vol. 10, no. 21, June 17, 1906, p. 1]

June 19, 1906

The names of the son of Miyāń Manẓūr Muḥammad, who will be a Sign, have been conveyed by revelation of Allah are as follows:

(۱) کلمۃ العزیز (۲) کلمۃ اللہ خاں (۳) وارڈ (۴) البشیر الدولہ (۵) شادی خاں (۶) عالم کباب
(۷) ناصر الدین (۸) فاتح الدین (۹) ھٰذَا یَوْمٌ مُّبَارَکٌ۔

[1063] **[Arabic] The lightning might well-nigh snatch away their sight. [Persian] Wherever you are, may you be happy.** [Publishers]

[1064] Note by Ḥaḍrat Maulānā Jalal-ud-Din Shams[ra]: The earthquake occurred at 2 a.m. on July 21, 1906. (*See* Badr volume 2, number 30, July 26, 1906)

(1) Kalimatul-‘Azīz (2) Kalimatullāh Khān (3) [English] *Word* (4) Bashīrud-Daulah (5) Shādī Khān (6) ‘Ālam Kabāb (7) Nāṣirud-Dīn (8) Fāteḥud-Dīn (9) [Arabic] [*This is a blessed day.*]

**[Badr, vol. 2, no. 25, June 21, 1906, p. 3 *and*
al-Ḥakam, vol. 10, no. 22, June 24, 1906, p. 1]**

July 1906

(۱) اُدْعُوْنِیْٓ اَسْتَجِبْ لَکُمْ (۲) اِنِّیْ مَعَ الْاَفْوَاجِ اٰتِیْکَ بَغْتَۃً۔

**[Badr, vol. 2, no. 26–28, July 12, 1906, p. 2 *and*
al-Ḥakam, vol. 10, no. 24, July 10, 1906, p. 1]**

Translation: (1) [Arabic] Pray unto Me; I will answer your prayer. (2) [Arabic] I shall come to you suddenly with My hosts.

[Ḥaqīqatul-Waḥī, p. 103, Rūḥānī Khazā’in, vol. 22, p. 106]

July 8, 1906

My son Mubārak Aḥmad was very uncomfortable and restless because he was sick with measles. He spent the whole of one night in great discomfort without a moment’s sleep. The next night he was much worse and was in delirium. The whole of his body itched terribly. At that time, I was overwhelmed with heartfelt pain and received the revelation:

اُدْعُوْنِیْٓ اَسْتَجِبْ لَکُمْ

[Arabic] Pray unto Me; I will answer your prayer.[1065]

Then after supplication, I saw in a state of vision that there were many mice-like creatures on his bed which were biting him; then someone got up and collected all the mice

[1065] This translation is taken from *Ḥaqīqatul-Waḥī*, page 99, *Rūḥānī Khazā’in*, volume 22, page 102. [Publishers]

and tied them up in a sheet and said: Throw them out. Then the vision faded and I could not say whether the vision had faded first or whether the illness had disappeared first. The boy slept comfortably till *Fajr*.

[Ḥaqīqatul-Waḥī, pp. 87–88 footnote, Rūḥānī Khazā'in, vol. 22, pp. 90–99 footnote][1066]

July 10, 1906[1067]

دیکھ میں آسمان سے تیرے لئے برساؤں گا اور زمین سے نکالوں گا۔ پر وہ جو تیرے
مخالف ہیں پکڑے جائیں گے۔

[Urdu] Look, I shall send rain for you from heaven and shall produce for you from the earth but those who are opposed to you will be seized.

**[Badr, vol. 2, no. 33, August 16, 1906, p. 2 *and*
al-Ḥakam, vol. 10, no. 29, August 17, 1906, p. 1]**

[1066] *Badr* volume 2, number 26–28, dated July 12, 1906, page 2, and *al-Ḥakam*, volume 10, number. 24, dated July 10, 1906, page 1, cite this revelation under June 8, 1906, which is not correct. The correct date is July 8, 1906 as recorded in *Ḥaqīqatul-Waḥī*. [Sayyed 'Abdul Hayee]

[1067] Note by Ḥaḍrat Maulānā Jalal-ud-Din Shams[ra]: In *al-Istiftā'*, page 76, included in *Ḥaqīqatul-Waḥī*, *Rūḥānī Khazā'in*, volume 22, page 702, while translating this revelation into Arabic, the Promised Messaih[as] has written the date as July 10, 1906. We are placing this entry here accordingly.

1906

يَآاَحْمَدُ بَارَكَ اللّٰهُ فِيْكَ ۞ مَا رَمَيْتَ اِذْ رَمَيْتَ وَلٰكِنَّ اللّٰهَ رَمٰى ۞
اَلرَّحْمٰنُ عَلَّمَ الْقُرْاٰنَ ۞ لِتُنْذِرَ قَوْمًا مَّآ اُنْذِرَ اٰبَآؤُهُمْ وَلِتَسْتَبِيْنَ
سَبِيْلُ الْمُجْرِمِيْنَ ۞ قُلْ اِنِّيْٓ اُمِرْتُ وَاَنَا اَوَّلُ الْمُؤْمِنِيْنَ ۞
قُلْ جَآءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ ۞ اِنَّ الْبَاطِلَ كَانَ زَهُوْقًا ۞ كُلٌّ بَرَكَةٍ مِّنْ مُّحَمَّدٍ
صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ۞ فَتَبَارَكَ مَنْ عَلَّمَ وَتَعَلَّمَ ۞ وَقَالُوْٓا اِنْ هٰذَآ
اِلَّا اخْتِلَاقٌ ۞ قُلِ اللّٰهُ ثُمَّ ذَرْهُمْ فِيْ خَوْضِهِمْ يَلْعَبُوْنَ ۞ قُلْ
اِنِ افْتَرَيْتُهٗ فَعَلَيَّ اِجْرَامُ شَدِيْدٌ ۞ وَمَنْ اَظْلَمُ مِمَّنِ افْتَرٰى
عَلَى اللّٰهِ كَذِبًا ۞ هُوَ الَّذِيْٓ اَرْسَلَ رَسُوْلَهٗ بِالْهُدٰى وَدِيْنِ الْحَقِّ
لِيُظْهِرَهٗ عَلَى الدِّيْنِ كُلِّهٖ ۞ لَا مُبَدِّلَ لِكَلِمٰتِهٖ ۞ يَقُوْلُوْنَ اَنّٰى لَكَ
هٰذَا اِنْ هٰذَآ اِلَّا قَوْلُ الْبَشَرِ ۞ وَاَعَانَهٗ عَلَيْهِ قَوْمٌ اٰخَرُوْنَ ۞
اَفَتَاْتُوْنَ السِّحْرَ وَاَنْتُمْ تُبْصِرُوْنَ ۞ هَيْهَاتَ هَيْهَاتَ لِمَا تُوْعَدُوْنَ ۞
مِنْ هٰذَا الَّذِيْ هُوَ مَهِيْنٌ جَاهِلٌ اَوْ مَجْنُوْنٌ ۞ قُلْ عِنْدِيْ
شَهَادَةٌ مِّنَ اللّٰهِ فَهَلْ اَنْتُمْ مُّسْلِمُوْنَ ۞ قُلْ عِنْدِيْ شَهَادَةٌ مِّنَ اللّٰهِ
فَهَلْ اَنْتُمْ مُّؤْمِنُوْنَ ۞ وَلَقَدْ لَبِثْتُ فِيْكُمْ عُمُرًا مِّنْ قَبْلِهٖ اَفَلَا تَعْقِلُوْنَ ۞ هٰذَا
مِنْ رَّحْمَةِ رَبِّكَ يُتِمُّ نِعْمَتَهٗ عَلَيْكَ ۞ فَبَشِّرْ ۞ وَمَآ اَنْتَ بِنِعْمَةِ رَبِّكَ
بِمَجْنُوْنٍ ۞ لَكَ دَرَجَةٌ فِي السَّمَآءِ وَفِي الَّذِيْنَ هُمْ يُبْصِرُوْنَ ۞ وَلَكَ
نُرِيْٓ اٰيَاتٍ وَّنَهْدِمُ مَا يَعْمُرُوْنَ ۞ اَلْحَمْدُ لِلّٰهِ الَّذِيْ جَعَلَكَ الْمَسِيْحَ
ابْنَ مَرْيَمَ ۞ لَا يُسْئَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْئَلُوْنَ ۞ وَقَالُوْٓا اَتَجْعَلُ
فِيْهَا مَنْ يُّفْسِدُ فِيْهَا قَالَ اِنِّيْٓ اَعْلَمُ مَا لَا تَعْلَمُوْنَ ۞ اِنِّيْ مُهِيْنٌ
مَّنْ اَرَادَ اِهَانَتَكَ ۞ اِنِّيْ لَا يَخَافُ لَدَيَّ الْمُرْسَلُوْنَ ۞ كَتَبَ اللّٰهُ
لَاَغْلِبَنَّ اَنَا وَرُسُلِيْ ۞ وَهُمْ مِّنْ بَعْدِ غَلَبِهِمْ سَيَغْلِبُوْنَ ۞ اِنَّ اللّٰهَ
مَعَ الَّذِيْنَ اتَّقَوْا وَّالَّذِيْنَ هُمْ مُّحْسِنُوْنَ ۞ اُرِيْكَ زَلْزَلَةَ السَّاعَةِ ۞
اِنِّيْٓ اُحَافِظُ كُلَّ مَنْ فِي الدَّارِ وَامْتَازُوا الْيَوْمَ اَيُّهَا الْمُجْرِمُوْنَ ۞ جَآءَ الْحَقُّ
وَزَهَقَ الْبَاطِلُ ۞ هٰذَا الَّذِيْ كُنْتُمْ بِهٖ تَسْتَعْجِلُوْنَ ۞ بِشَارَةٌ تَلَقَّاهَا النَّبِيُّوْنَ ۞
اَنْتَ عَلٰى بَيِّنَةٍ مِّنْ رَّبِّكَ ۞ كَفَيْنٰكَ الْمُسْتَهْزِئِيْنَ ۞ هَلْ اُنَبِّئُكُمْ
عَلٰى مَنْ تَنَزَّلُ الشَّيٰطِيْنُ ۞ تَنَزَّلُ عَلٰى كُلِّ اَفَّاكٍ اَثِيْمٍ ۞ وَلَا تَيْئَسْ
مِنْ رَّوْحِ اللّٰهِ ۞ اَلَآ اِنَّ رَوْحَ اللّٰهِ قَرِيْبٌ ۞ اَلَآ اِنَّ نَصْرَ اللّٰهِ قَرِيْبٌ ۞ يَاْتِيْكَ

مِنْ كُلِّ فَجٍّ عَمِيْقٍ ۔ يَأْتُوْنَ مِنْ كُلِّ فَجٍّ عَمِيْقٍ ۔ يَنْصُرُكَ اللّٰهُ مِنْ عِنْدِهٖ ۔
يَنْصُرُكَ رِجَالٌ نُّوْحِيْٓ اِلَيْهِمْ مِّنَ السَّمَآءِ ۔ لَا مُبَدِّلَ لِكَلِمَاتِ اللّٰهِ ۔
قَالَ رَبُّكَ اِنَّهٗ نَازِلٌ مِّنَ السَّمَآءِ مَا يُرْضِيْكَ ۔ اِنَّا فَتَحْنَا لَكَ فَتْحًا
مُّبِيْنًا ۔ فَتْحُ الْوَلِيِّ فَتْحٌ وَّقَرَّبْنَاهُ نَجِيًّا ۔ اَشْجَعُ النَّاسِ ۔ وَلَوْ كَانَ
الْاِيْمَانُ مُعَلَّقًا بِالثُّرَيَّا لَنَالَهٗ ۔ اَنَارَ اللّٰهُ بُرْهَانَهٗ ۔ كُنْتُ كَنْزًا
مَّخْفِيًّا فَاَحْبَبْتُ اَنْ اُعْرَفَ ۔ يَا قَمَرُ يَا شَمْسُ اَنْتَ مِنِّيْ وَاَنَا
مِنْكَ ۔ اِذَا جَآءَ نَصْرُ اللّٰهِ وَانْتَهٰى اَمْرُ الزَّمَانِ اِلَيْنَا وَتَمَّتْ كَلِمَةُ
رَبِّكَ ۔ اَلَيْسَ هٰذَا بِالْحَقِّ ۔ وَلَا تُصَعِّرْ لِخَلْقِ اللّٰهِ وَلَا تَسْئَمْ
مِّنَ النَّاسِ ۔ وَوَسِّعْ مَكَانَكَ ۔ وَبَشِّرِ الَّذِيْنَ اٰمَنُوْٓا اَنَّ لَهُمْ قَدَمَ
صِدْقٍ عِنْدَ رَبِّهِمْ ۔ وَاتْلُ عَلَيْهِمْ مَّآ اُوْحِيَ اِلَيْكَ مِنْ رَّبِّكَ ۔
اَصْحَابُ الصُّفَّةِ ۔ وَمَآ اَدْرٰىكَ مَآ اَصْحٰبُ الصُّفَّةِ ۔ تَرٰٓى اَعْيُنَهُمْ
تَفِيْضُ مِنَ الدَّمْعِ ۔ يُصَلُّوْنَ عَلَيْكَ ۔ رَبَّنَآ اِنَّنَا سَمِعْنَا مُنَادِيًا
يُّنَادِيْ لِلْاِيْمَانِ ۔ وَدَاعِيًا اِلَى اللّٰهِ وَسِرَاجًا مُّنِيْرًا ۔ يَآ اَحْمَدُ
فَاضَتِ الرَّحْمَةُ عَلٰى شَفَتَيْكَ ۔ اِنَّكَ بِاَعْيُنِنَا ۔ سَمَّيْتُكَ الْمُتَوَكِّلَ ۔
يَرْفَعُ اللّٰهُ ذِكْرَكَ ۔ وَيُتِمُّ نِعْمَتَهٗ عَلَيْكَ فِي الدُّنْيَا وَالْاٰخِرَةِ ۔ بُوْرِكْتَ
يَا اَحْمَدُ ۔ وَكَانَ مَا بَارَكَ اللّٰهُ فِيْكَ حَقًّا فِيْكَ ۔ شَاْنُكَ عَجِيْبٌ وَّاَجْرُكَ
قَرِيْبٌ ۔ اَلْاَرْضُ وَالسَّمَآءُ مَعَكَ كَمَا هُوَ مَعِيْ ۔ اَنْتَ وَجِيْهٌ فِيْ حَضْرَتِيْ
اِخْتَرْتُكَ لِنَفْسِيْ ۔ سُبْحَانَ اللّٰهِ تَبَارَكَ وَتَعَالٰى زَادَ مَجْدَكَ ۔
يَنْقَطِعُ اٰبَآءُكَ وَيُبْدَءُ مِنْكَ ۔ وَمَا كَانَ اللّٰهُ لِيَتْرُكَكَ ۔ حَتّٰى
يَمِيْزَ الْخَبِيْثَ مِنَ الطَّيِّبِ ۔ اِذَا جَآءَ نَصْرُ اللّٰهِ وَالْفَتْحُ وَتَمَّتْ كَلِمَةُ رَبِّكَ
هٰذَا الَّذِيْ كُنْتُمْ بِهٖ تَسْتَعْجِلُوْنَ ۔ اَرَدْتُّ اَنْ اَسْتَخْلِفَ فَخَلَقْتُ
اٰدَمَ ۔ دَنٰى فَتَدَلّٰى فَكَانَ قَابَ قَوْسَيْنِ اَوْ اَدْنٰى ۔ يُحْيِ الدِّيْنَ وَ
يُقِيْمُ الشَّرِيْعَةَ ۔ يَا اٰدَمُ اسْكُنْ اَنْتَ وَزَوْجُكَ الْجَنَّةَ ۔ يَا مَرْيَمُ
اسْكُنْ اَنْتِ وَزَوْجُكِ الْجَنَّةَ ۔ يَا اَحْمَدُ اسْكُنْ اَنْتَ وَزَوْجُكَ الْجَنَّةَ ۔
نُصِرْتَ وَقَالُوْا لَاتَ حِيْنَ مَنَاصٍ ۔ اِنَّ الَّذِيْنَ كَفَرُوْا وَصَدُّوْا عَنْ
سَبِيْلِ اللّٰهِ رَدَّ عَلَيْهِمْ رَجُلٌ مِّنْ فَارِسَ ۔ شَكَرَ اللّٰهُ سَعْيَهٗ ۔ اَمْ
يَقُوْلُوْنَ نَحْنُ جَمِيْعٌ مُّنْتَصِرٌ ۔ سَيُهْزَمُ الْجَمْعُ وَيُوَلُّوْنَ الدُّبُرَ ۔
اِنَّكَ الْيَوْمَ لَدَيْنَا مَكِيْنٌ اَمِيْنٌ ۔ وَاِنَّ عَلَيْكَ رَحْمَتِيْ فِي الدُّنْيَا وَالدِّيْنِ ۔
وَاِنَّكَ مِنَ الْمَنْصُوْرِيْنَ ۔ يَحْمَدُكَ اللّٰهُ وَيَمْشِيْ اِلَيْكَ ۔ سُبْحَانَ الَّذِيْ

اَسْرٰی بِعَبْدِہٖ لَیْلًا ۔ خَلَقَ اٰدَمَ فَاَکْرَمَہٗ ۔ جَرِیُّ اللّٰہِ فِیْ حُلَلِ
الْاَنْبِیَآءِ ۔ بُشْرٰی لَکَ یَآ اَحْمَدِیُّ ۔ اَنْتَ مُرَادِیْ وَمَعِیْ ۔ سِرُّکَ
سِرِّیْ ۔ اِنِّیْ نَاصِرُکَ ۔ اِنِّیْ حَافِظُکَ ۔ اِنِّیْ جَاعِلُکَ لِلنَّاسِ اِمَامًا ۔
اَکَانَ لِلنَّاسِ عَجَبًا ۔ قُلْ ھُوَ اللّٰہُ عَجِیْبٌ ۔ لَا یُسْئَلُ عَمَّا یَفْعَلُ
وَھُمْ یُسْئَلُوْنَ ۔ وَتِلْکَ الْاَیَّامُ نُدَاوِلُھَا بَیْنَ النَّاسِ ۔ وَقَالُوْٓا اِنْ ھٰذَآ
اِلَّا اخْتِلَاقٌ ۔ قُلْ اِنْ کُنْتُمْ تُحِبُّوْنَ اللّٰہَ فَاتَّبِعُوْنِیْ یُحْبِبْکُمُ اللّٰہُ ۔
اِذَا نَصَرَ اللّٰہُ الْمُؤْمِنَ جَعَلَ لَہُ الْحَاسِدِیْنَ فِی الْاَرْضِ ۔ وَلَا رَآدَّ
لِفَضْلِہٖ ۔ فَالنَّارُ مَوْعِدُھُمْ ۔ قُلِ اللّٰہُ ثُمَّ ذَرْھُمْ فِیْ خَوْضِھِمْ
یَلْعَبُوْنَ ۔ وَاِذَا قِیْلَ لَھُمْ اٰمِنُوْا کَمَآ اٰمَنَ النَّاسُ قَالُوْٓا اَنُؤْمِنُ کَمَآ
اٰمَنَ السُّفَھَآءُ ۔ اَلَآ اِنَّھُمْ ھُمُ السُّفَھَآءُ وَلٰکِنْ لَّا یَعْلَمُوْنَ ۔ وَاِذَا قِیْلَ لَھُمْ
لَا تُفْسِدُوْا فِی الْاَرْضِ ۔ قَالُوْٓا اِنَّمَا نَحْنُ مُصْلِحُوْنَ ۔ قُلْ جَآءَکُمْ نُوْرٌ مِّنَ اللّٰہِ
فَلَا تَکْفُرُوْٓا اِنْ کُنْتُمْ مُّؤْمِنِیْنَ ۔ اَمْ تَسْئَلُھُمْ مِّنْ خَرْجٍ فَھُمْ مِّنْ مَّغْرَمٍ
مُّثْقَلُوْنَ ۔ بَلْ اَتَیْنٰھُمْ بِالْحَقِّ فَھُمْ لِلْحَقِّ کَارِھُوْنَ ۔ تَلَطَّفْ بِالنَّاسِ
وَتَرَحَّمْ عَلَیْھِمْ ۔ اَنْتَ فِیْھِمْ بِمَنْزِلَۃِ مُوْسٰی ۔ وَاصْبِرْ عَلٰی مَا یَقُوْلُوْنَ
لَعَلَّکَ بَاخِعٌ نَّفْسَکَ اَلَّا یَکُوْنُوْا مُؤْمِنِیْنَ ۔ لَا تَقْفُ مَا لَیْسَ لَکَ بِہٖ عِلْمٌ ۔
وَلَا تُخَاطِبْنِیْ فِی الَّذِیْنَ ظَلَمُوْا ۔ اِنَّھُمْ مُّغْرَقُوْنَ ۔ وَاصْنَعِ الْفُلْکَ بِاَعْیُنِنَا
وَوَحْیِنَا ۔ اِنَّ الَّذِیْنَ یُبَایِعُوْنَکَ اِنَّمَا یُبَایِعُوْنَ اللّٰہَ ۔ یَدُ اللّٰہِ فَوْقَ اَیْدِیْھِمْ
وَاِذْ یَمْکُرُ بِکَ الَّذِیْ کَفَرَ ۔ اَوْقِدْ لِیْ یَا ھَامَانُ لَعَلِّیْٓ اَطَّلِعُ عَلٰٓی
اِلٰہِ مُوْسٰی ۔ وَاِنِّیْ لَاَظُنُّہٗ مِنَ الْکَاذِبِیْنَ ۔ تَبَّتْ یَدَآ اَبِیْ لَھَبٍ
وَّتَبَّ ۔ مَا کَانَ لَہٗٓ اَنْ یَّدْخُلَ فِیْھَآ اِلَّا خَآئِفًا ۔ وَمَآ اَصَابَکَ فَمِنَ اللّٰہِ ۔
اَلْفِتْنَۃُ ھٰھُنَا ۔ فَاصْبِرْ کَمَا صَبَرَ اُولُوا الْعَزْمِ ۔ اَلَآ اِنَّھَا فِتْنَۃٌ مِّنَ اللّٰہِ ۔
لِیُحِبَّ حُبًّا جَمًّا ۔ حُبًّا مِّنَ اللّٰہِ الْعَزِیْزِ الْاَکْرَمِ ۔ شَاتَانِ تُذْبَحَانِ ۔ وَکُلُّ مَنْ
عَلَیْھَا فَانٍ ۔ وَلَا تَھِنُوْا وَلَا تَحْزَنُوْا ۔ اَلَیْسَ اللّٰہُ بِکَافٍ عَبْدَہٗ ۔ اَلَمْ تَعْلَمْ
اَنَّ اللّٰہَ عَلٰی کُلِّ شَیْءٍ قَدِیْرٌ ۔ وَاِنْ یَّتَّخِذُوْنَکَ اِلَّا ھُزُوًا ۔ اَھٰذَا الَّذِیْ
بَعَثَ اللّٰہُ ۔ قُلْ اِنَّمَآ اَنَا بَشَرٌ مِّثْلُکُمْ یُوْحٰٓی اِلَیَّ اَنَّمَآ اِلٰھُکُمْ اِلٰہٌ وَّاحِدٌ
وَالْخَیْرُ کُلُّہٗ فِی الْقُرْاٰنِ ۔ لَا یَمَسُّہٗٓ اِلَّا الْمُطَھَّرُوْنَ ۔ قُلْ اِنَّ ھُدَی اللّٰہِ

هُوَالْهُدٰی ۔ وَقَالُوْا لَوْلَا نُزِّلَ عَلٰی رَجُلٍ مِّنَ قَرْیَتَیْنِ عَظِیْمٍ ۔
وَقَالُوْٓا اَنّٰی لَکَ هٰذَا ۔ اِنَّ هٰذَا لَمَکْرٌ مَّکَرْتُمُوْهُ فِی الْمَدِیْنَةِ ۔ یَنْظُرُوْنَ
اِلَیْکَ وَهُمْ لَا یُبْصِرُوْنَ ۔ قُلْ اِنْ کُنْتُمْ تُحِبُّوْنَ اللّٰهَ فَاتَّبِعُوْنِیْ یُحْبِبْکُمُ اللّٰهُ
عَسٰی رَبُّکُمْ اَنْ یَّرْحَمَکُمْ ۔ وَاِنْ عُدْتُّمْ عُدْنَا ۔ وَجَعَلْنَا جَهَنَّمَ لِلْکَافِرِیْنَ
حَصِیْرًا ۔ وَمَا اَرْسَلْنٰکَ اِلَّا رَحْمَةً لِّلْعَالَمِیْنَ ۔ قُلِ اعْمَلُوْا عَلٰی مَکَانَتِکُمْ
اِنِّیْ عَامِلٌ ۔ فَسَوْفَ تَعْلَمُوْنَ ۔ لَا یُقْبَلُ عَمَلٌ مِّثْقَالَ ذَرَّةٍ مِّنْ
غَیْرِ التَّقْوٰی ۔ اِنَّ اللّٰهَ مَعَ الَّذِیْنَ اتَّقَوْا وَّالَّذِیْنَ هُمْ مُّحْسِنُوْنَ ۔
قُلْ اِنِ افْتَرَیْتُهٗ فَعَلَیَّ اِجْرَامِیْ ۔ وَلَقَدْ لَبِثْتُ فِیْکُمْ عُمُرًا مِّنْ
قَبْلِهٖ اَفَلَا تَعْقِلُوْنَ ۔ اَلَیْسَ اللّٰهُ بِکَافٍ عَبْدَهٗ ۔ وَلِنَجْعَلَهٗٓ اٰیَةً
لِّلنَّاسِ وَرَحْمَةً مِّنَّا ۔ وَکَانَ اَمْرًا مَّقْضِیًّا ۔ قَوْلَ الْحَقِّ الَّذِیْ فِیْهِ
تَمْتَرُوْنَ ۔ سَلَامٌ عَلَیْکَ ۔ جُعِلْتَ مُبَارَکًا ۔ اَنْتَ مُبَارَکٌ فِی الدُّنْیَا وَالْاٰخِرَةِ ۔
اَمْرَاضُ النَّاسِ وَبَرَکَاتُهٗ ۔ بخرام کہ وقتِ تو نزدیک رسید و پائے محمدیاں
برمنارِ بلند تر محکم افتاد ۔ پاک محمد مصطفٰے نبیوں کا سردار ۔ خدا تیرے سب کام درست
کر دے گا اور تیری ساری مُرادیں تجھے دے گا ۔ ربّ الافواج اِس طرف توجّہ کریگا ۔ اِس
نشان کا مدّعا یہ ہے کہ قرآن شریف خدا کی کتاب اور میرے مُنہ کی باتیں ہیں ۔
یَاعِیْسٰی اِنِّیْ مُتَوَفِّیْکَ وَرَافِعُکَ اِلَیَّ ۔ وَجَاعِلُ الَّذِیْنَ اتَّبَعُوْکَ فَوْقَ الَّذِیْنَ
کَفَرُوْٓا اِلٰی یَوْمِ الْقِیٰمَةِ ۔ ثُلَّةٌ مِّنَ الْاَوَّلِیْنَ وَثُلَّةٌ مِّنَ الْاٰخِرِیْنَ ۔
مَیں اپنی چمکار دکھلاؤں گا ۔ اپنی قدرت نمائی سے تجھ کو اُٹھاؤں گا ۔ دُنیا میں ایک نذیر آیا
پر دُنیا نے اُس کو قبول نہ کیا لیکن خدا اُسے قبول کرے گا اور بڑے زور آور حملوں سے
اُس کی سچّائی ظاہر کر دے گا ۔ اَنْتَ مِنِّیْ بِمَنْزِلَةِ تَوْحِیْدِیْ وَتَفْرِیْدِیْ ۔ نَحَانَ
اَنْ تُعَانَ وَتُعْرَفَ بَیْنَ النَّاسِ ۔ اَنْتَ مِنِّیْ بِمَنْزِلَةِ عَرْشِیْ ۔ اَنْتَ
مِنِّیْ بِمَنْزِلَةِ وَلَدِیْ ۔ اَنْتَ مِنِّیْ بِمَنْزِلَةٍ لَّا یَعْلَمُهَا الْخَلْقُ ۔ نَحْنُ
اَوْلِیَآءُکُمْ فِی الْحَیٰوةِ الدُّنْیَا وَالْاٰخِرَةِ ۔ اِذَا غَضِبْتَ غَضِبْتُ ۔ وَکُلَّمَا اَحْبَبْتَ
اَحْبَبْتُ ۔ مَنْ عَادٰی وَلِیًّا لِّیْ فَقَدْ اٰذَنْتُهٗ لِلْحَرْبِ ۔ اِنِّیْ مَعَ الرَّسُوْلِ اُقَوِّمُ
وَاَلُوْمُ مَنْ یَّلُوْمُ ۔ وَاُعْطِیْکَ مَا یَدُوْمُ ۔ یَاْتِیْکَ الْفَرَجُ ۔ سَلَامٌ عَلٰی
اِبْرَاهِیْمَ ۔ صَافَیْنَاهُ وَنَجَّیْنَاهُ مِنَ الْغَمِّ ۔ تَفَرَّدْنَا بِذٰلِکَ ۔ فَاتَّخِذُوْا مِنْ
مَّقَامِ اِبْرَاهِیْمَ مُصَلًّی ۔ اِنَّآ اَنْزَلْنَاهُ قَرِیْبًا مِّنَ الْقَادِیَانِ ۔ وَبِالْحَقِّ
اَنْزَلْنَاهُ وَبِالْحَقِّ نَزَلَ ۔ صَدَقَ اللّٰهُ وَرَسُوْلُهٗ ۔ وَکَانَ اَمْرُ اللّٰهِ مَفْعُوْلًا ۔

اَلْحَمْدُ لِلّٰهِ الَّذِیْ جَعَلَكَ الْمَسِیْحَ ابْنَ مَرْیَمَ ۔ لَا یُسْئَلُ عَمَّا یَفْعَلُ وَ
هُمْ یُسْئَلُوْنَ ۔ اَشْرَكَ اللّٰهُ عَلٰی كُلِّ شَیْءٍ ۔ آسمان سے کئی تخت اُترے پر تیرا
تخت سب سے اُوپر بچھایا گیا۔ یُرِیْدُوْنَ اَنْ یُّطْفِئُوْا نُوْرَ اللّٰهِ ۔ اَلَآ اِنَّ حِزْبَ اللّٰهِ
هُمُ الْغٰلِبُوْنَ۔ لَا تَخَفْ اِنَّكَ اَنْتَ الْاَعْلٰی ۔ لَا تَخَفْ ۔ اِنِّیْ لَا یَخَافُ لَدَیَّ
الْمُرْسَلُوْنَ ۔ یُرِیْدُوْنَ اَنْ یُّطْفِئُوْا نُوْرَ اللّٰهِ بِاَفْوَاهِهِمْ وَاللّٰهُ مُتِمُّ نُوْرِهٖ
وَلَوْ كَرِهَ الْكَافِرُوْنَ ۔ نُنَزِّلُ عَلَیْكَ اَسْرَارًا مِّنَ السَّمَآءِ ۔ وَنُمَزِّقُ الْاَعْدَآءَ
كُلَّ مُمَزَّقٍ۔ وَنُرِیْ فِرْعَوْنَ وَهَامَانَ وَجُنُوْدَهُمَا مَا كَانُوْا یَحْذَرُوْنَ ۔ فَلَا
تَحْزَنْ عَلَی الَّذِیْ قَالُوْٓا اِنَّ رَبَّكَ لَبِالْمِرْصَادِ ۔ مَآ اُرْسِلَ نَبِیٌّ اِلَّآ اَخْزٰی
بِهٖ اللّٰهُ قَوْمًا لَّا یُؤْمِنُوْنَ ۔ سَنُنْجِیْكَ ۔ سَنُعْلِیْكَ ۔ سَاُكْرِمُكَ اِكْرَامًا عَجَبًا ۔
اُرِیْحُكَ وَلَا اُجِیْحُكَ وَاُخْرِجُ مِنْكَ قَوْمًا ۔ وَلَكَ نُرِیْ اٰیَاتٍ وَّ نَهْدِمُ مَا
یَعْمُرُوْنَ ۔ اَنْتَ الشَّیْخُ الْمَسِیْحُ الَّذِیْ لَا یُضَاعُ وَقْتُهٗ ۔ كَمِثْلِكَ دُرٌّ
لَّا یُضَاعُ۔ لَكَ دَرَجَةٌ فِی السَّمَآءِ وَفِی الَّذِیْنَ هُمْ یُبْصِرُوْنَ ۔ یُبْدِیْ لَكَ الرَّحْمٰنُ
شَیْئًا ۔ یَخِرُّوْنَ عَلَی الْمَسَاجِدِ ۔ یَخِرُّوْنَ عَلَی الْاَذْقَانِ رَبَّنَا اغْفِرْ لَنَا ذُنُوْبَنَآ
اِنَّا كُنَّا خَاطِئِیْنَ ۔ تَاللّٰهِ اٰثَرَكَ اللّٰهُ عَلَیْنَا وَاِنْ كُنَّا لَخَاطِئِیْنَ ۔ لَا تَثْرِیْبَ
عَلَیْكُمُ الْیَوْمَ ۔ یَغْفِرُ اللّٰهُ لَكُمْ وَهُوَ اَرْحَمُ الرَّاحِمِیْنَ ۔ یَعْصِمُكَ اللّٰهُ
مِنَ الْعِدَا وَیَسْطُوْ بِكُلِّ مَنْ سَطَا ۔ ذٰلِكَ بِمَا عَصَوْا وَّ كَانُوْا یَعْتَدُوْنَ ۔
اَلَیْسَ اللّٰهُ بِكَافٍ عَبْدَهٗ ۔ یَا جِبَالُ اَوِّبِیْ مَعَهٗ وَالطَّیْرَ ۔ سَلَامٌ قَوْلًا
مِّنْ رَّبٍّ رَّحِیْمٍ ۔ وَامْتَازُوا الْیَوْمَ اَیُّهَا الْمُجْرِمُوْنَ ۔ اِنِّیْ مَعَ الرُّوْحِ مَعَكَ
وَمَعَ اَهْلِكَ ۔ لَا تَخَفْ اِنِّیْ لَا یَخَافُ لَدَیَّ الْمُرْسَلُوْنَ ۔ اِنَّ وَعْدَ اللّٰهِ اٰتٍ۔
وَرَكَلَ وَرَكٰی فَطُوْبٰی لِمَنْ وَّجَدَ وَرَاٰی ۔ اُمَمٌ یَّسَّرْنَا لَهُمُ الْهُدٰی ۔
وَاُمَمٌ حَقَّ عَلَیْهِمُ الْعَذَابُ ۔ وَقَالُوْا لَسْتَ مُرْسَلًا ۔ قُلْ كَفٰی بِاللّٰهِ شَهِیْدًا
بَیْنِیْ وَبَیْنَكُمْ وَمَنْ عِنْدَهٗ عِلْمُ الْكِتٰبِ ۔ یَنْصُرُكُمُ اللّٰهُ فِیْ وَقْتٍ عَزِیْزٍ
حُكْمُ اللّٰهِ الرَّحْمٰنِ لِخَلِیْفَةِ اللّٰهِ السُّلْطَانِ۔ یُؤْتٰی لَهُ الْمُلْكُ الْعَظِیْمُ ۔ وَتُفْتَحُ
عَلٰی یَدِهِ الْخَزَآئِنُ ۔ ذٰلِكَ فَضْلُ اللّٰهِ وَفِیْ اَعْیُنِكُمْ عَجِیْبٌ ۔ قُلْ
یٰٓاَیُّهَا الْكُفَّارُ اِنِّیْ مِنَ الصّٰدِقِیْنَ ۔ فَانْتَظِرُوْٓا اِنِّیْ مَعَكُمْ مِّنَ الْمُنْتَظِرِیْنَ ۔ سَنُرِیْهِمْ
اٰیٰتِنَا فِی الْاٰفَاقِ وَفِیْٓ اَنْفُسِهِمْ ۔ حُجَّةٌ قَآئِمَةٌ وَّفَتْحٌ مُّبِیْنٌ ۔ اِنَّ اللّٰهَ
یَفْصِلُ بَیْنَكُمْ ۔ اِنَّ اللّٰهَ لَا یَهْدِیْ مَنْ هُوَ مُسْرِفٌ كَذَّابٌ ۔ وَ
وَضَعْنَا عَنْكَ وِزْرَكَ الَّذِیْٓ اَنْقَضَ ظَهْرَكَ ۔ وَقُطِعَ دَابِرُ الْقَوْمِ الَّذِیْنَ
لَا یُؤْمِنُوْنَ ۔ قُلِ اعْمَلُوْا عَلٰی مَكَانَتِكُمْ اِنِّیْ عَامِلٌ ۔ فَسَوْفَ تَعْلَمُوْنَ ۔

اِنَّ اللّٰهَ مَعَ الَّذِيْنَ اتَّقَوْا وَّالَّذِيْنَ هُمْ مُّحْسِنُوْنَ ۝ هَلْ اَتٰكَ حَدِيْثُ الزَّلْزَلَةِ ۚ اِذَا زُلْزِلَتِ الْاَرْضُ زِلْزَالَهَا ۙ وَاَخْرَجَتِ الْاَرْضُ اَثْقَالَهَا ۙ وَقَالَ الْاِنْسَانُ مَالَهَا ۚ يَوْمَئِذٍ تُحَدِّثُ اَخْبَارَهَا ۙ بِاَنَّ رَبَّكَ اَوْحٰى لَهَا ۝ اَحَسِبَ النَّاسُ اَنْ يُّتْرَكُوْا ۝ وَمَا يَاْتِيْهِمْ اِلَّا بَغْتَةً ۝ يَسْئَلُوْنَكَ اَحَقٌّ هُوَ ۝ قُلْ اِيْ وَرَبِّيْٓ اِنَّهٗ لَحَقٌّ ۝ وَلَا يُرَدُّ عَنْ قَوْمٍ يُّعْرِضُوْنَ ۝ اَلرَّحٰى يَدُوْرُ وَيَنْزِلُ الْقَضَآءُ ۝ لَمْ يَكُنِ الَّذِيْنَ كَفَرُوْا مِنْ اَهْلِ الْكِتٰبِ وَالْمُشْرِكِيْنَ مُنْفَكِّيْنَ حَتّٰى تَاْتِيَهُمُ الْبَيِّنَةُ ۝ اگر خدا ایسا نہ کرتا تو دُنیا میں اندھیر پڑ جاتا۔ اُرِيْكَ زَلْزَلَةَ السَّاعَةِ ۚ يُرِيْكُمُ اللّٰهُ زَلْزَلَةَ السَّاعَةِ ۚ لِمَنِ الْمُلْكُ الْيَوْمَ ۝ لِلّٰهِ الْوَاحِدِ الْقَهَّارِ ۚ چمک دکھلاؤں گا تم کو اِس نشان کی پنج بار۔ اگر چاہوں تو اس دن خاتمہ۔ اِنِّيْ اُحَافِظُ كُلَّ مَنْ فِي الدَّارِ ۚ اُرِيْكَ مَا يُرْضِيْكَ ۚ رفیقوں کو کہہ دو کہ عجائب در عجائب کام دکھلانے کا وقت آ گیا ہے۔ اِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِيْنًا لِّيَغْفِرَ لَكَ اللّٰهُ مَا تَقَدَّمَ مِنْ ذَنْۢبِكَ وَمَا تَاَخَّرَ۔ اِنِّيْٓ اَنَا التَّوَّابُ ۝ مَنْ جَآءَكَ جَآءَنِيْ۔ سَلَامٌ عَلَيْكُمْ طِبْتُمْ ۝ نَحْمَدُكَ وَنُصَلِّيْ ۚ صَلٰوةُ الْعَرْشِ اِلَى الْفَرْشِ ۝ نَزَلْتُ لَكَ وَلَكَ نُرِيْ اٰيَاتٍ۔ اَلْاَمْرَاضُ تُشَاعُ۔ وَالنُّفُوْسُ تُضَاعُ۔ وَمَا كَانَ اللّٰهُ لِيُغَيِّرَ مَا بِقَوْمٍ حَتّٰى يُغَيِّرُوْا مَا بِاَنْفُسِهِمْ۔ اِنَّهٗٓ اٰوَى الْقَرْيَةَ۔ لَوْلَا الْاِكْرَامُ لَهَلَكَ الْمُقَامُ ۚ اِنِّيْٓ اُحَافِظُ كُلَّ مَنْ فِي الدَّارِ ۚ مَا كَانَ اللّٰهُ لِيُعَذِّبَهُمْ وَاَنْتَ فِيْهِمْ ۚ امن است در مکانِ محبت سرائے ما۔ بھونچال آیا اور شدت سے آیا زمین تہ و بالا کر دی۔ يَوْمَ تَاْتِي السَّمَآءُ بِدُخَانٍ مُّبِيْنٍ ۚ وَتَرَى الْاَرْضَ يَوْمَئِذٍ خَامِدَةً مُّصْفَرَّةً ۚ اُكْرِمُكَ بَعْدَ تَوْهِيْنِكَ۔ يُرِيْدُوْنَ اَنْ لَّا يَتِمَّ اَمْرُكَ ۚ وَاللّٰهُ يَاْبٰى اِلَّآ اَنْ يُّتِمَّ اَمْرَكَ ۚ اِنِّيْٓ اَنَا الرَّحْمٰنُ ۝ سَاَجْعَلُ لَكَ سُهُوْلَةً فِيْ كُلِّ اَمْرٍ ۚ اُرِيْكَ بَرَكَاتٍ مِّنْ كُلِّ طَرَفٍ ۚ نَزَلَتِ الرَّحْمَةُ عَلٰى ثَلَاثٍ اَلْعَيْنِ وَعَلَى الْاُخْرَيَيْنِ ۚ تُرَدُّ اِلَيْكَ اَنْوَارُ الشَّبَابِ ۝ تَرٰى نَسْلًا بَعِيْدًا ۝ اِنَّا نُبَشِّرُكَ بِغُلَامٍ مَّظْهَرِ الْحَقِّ وَالْعُلٰى كَاَنَّ اللّٰهَ نَزَلَ مِنَ السَّمَآءِ ۚ اِنَّا نُبَشِّرُكَ بِغُلَامٍ نَّافِلَةً لَّكَ ۚ سُبْحَانَكَ اللّٰهُ وَرَافَاكَ ۚ وَعَلَّمَكَ مَا لَمْ تَعْلَمْ ۚ اِنَّهٗ كَرِيْمٌ تَمَشّٰى اَمَامَكَ وَعَادٰى لَكَ مَنْ عَادٰى ۚ وَقَالُوْٓا اِنْ هٰذَآ اِلَّا اخْتِلَاقٌ ۚ اَلَمْ تَعْلَمْ اَنَّ اللّٰهَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ۚ يُلْقِي الرُّوْحَ عَلٰى مَنْ يَّشَآءُ

مِنْ عِبَادِہٖ ۔ کُلُّ بَرَکَۃٍ مِّنْ مُّحَمَّدٍ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ فَتَبَارَکَ مَنْ عَلَّمَ وَ تَعَلَّمَ ۔ خدا کی فیلنگ اور خُدا کی مُہر نے کِتنا بڑا کام کیا۔ اِنِّیْ مَعَکَ وَمَعَ اَھْلِکَ وَمَعَ کُلِّ مَنْ اَحَبَّکَ ۔ تیرے لئے میرا نام چمکا۔ رُوحانی عالَم تیرے پر کھولا گیا۔ فَبَصَرُکَ الْیَوْمَ حَدِیْدٌ ۔ اَطَالَ اللّٰہُ بَقَآءَکَ ۔ اسی یا اس پر پانچ چار زیادہ یا پانچ چار کم۔ مَیں تجھے بہت برکت دوں گا یہاں تک کہ بادشاہ تیرے کپڑوں سے برکت ڈھونڈیں گے۔ تیرے لئے میرا نام چمکا۔ پچاس یا ساٹھ نشان اَور دکھاؤں گا۔ خدا کے مقبولوں میں قبولیت کے نمونے اور علامتیں ہوتی ہیں اور ان کی تعظیم ملوک اور ذوی الجبروت کرتے ہیں اور وہ سلامتی کے شہزادے کہلاتے ہیں۔ فرشتوں کی کھینچی ہوئی تلوار تیرے آگے ہے۔ پر تُو نے وقت کو نہ پہچانا نہ دیکھا نہ جانا۔ برہمن اوتار سے مقابلہ کرنا اچھا نہیں۔ رَبِّ فَرِّقْ بَیْنَ صَادِقٍ وَّ کَاذِبٍ ۔ اَنْتَ تَرٰی کُلَّ مُصْلِحٍ وَّصَادِقٍ۔ رَبِّ کُلُّ شَیْءٍ خَادِمُکَ ۔ رَبِّ فَاحْفَظْنِیْ۔ وَانْصُرْنِیْ وَارْحَمْنِیْ۔ خدا قاتل تو باد۔ و مرا از شر تو محفوظ دارد۔ زلزلہ آیا اُٹھو نمازیں پڑھیں اور قیامت کا نمونہ دیکھیں۔ یُظْھِرُکَ اللّٰہُ وَیُثْنِیْ عَلَیْکَ۔ لَوْلَاکَ لَمَا خَلَقْتُ الْاَفْلَاکَ ۔ اُدْعُوْنِیْٓ اَسْتَجِبْ لَکُمْ۔ دستِ تو دُعائے تو ترجمہ زخُدا۔ زلزلہ کا دھکّا۔ عَفَتِ الدِّیَارُ مَحَلُّھَا وَ مُقَامُھَا۔ تَتْبَعُھَا الرَّادِفَۃُ۔ پھر بہار آئی خدا کی بات پھر پوری ہوئی۔ پھر بہار آئی تو آئے ثلج کے آنے کے دن۔ رَبِّ اَخِّرْ وَقْتَ ھٰذَا۔ اَخَّرَہُ اللّٰہُ اِلٰی وَقْتٍ مُّسَمًّی ۔ تَرٰی نَصْرًا عَجِیْبًا ۔ وَیَخِرُّوْنَ عَلَی الْاَذْقَانِ۔ رَبَّنَا اغْفِرْلَنَا ذُنُوْبَنَآ اِنَّا کُنَّا خَاطِئِیْنَ۔ یَا نَبِیَّ اللّٰہِ کُنْتُ لَا اَعْرِفُکَ۔ لَا تَثْرِیْبَ عَلَیْکُمُ الْیَوْمَ یَغْفِرُ اللّٰہُ لَکُمْ وَھُوَ اَرْحَمُ الرَّاحِمِیْنَ۔ تَلَطَّفْ بِالنَّاسِ وَتَرَحَّمْ عَلَیْھِمْ ۔ اَنْتَ فِیْھِمْ بِمَنْزِلَۃِ مُوْسٰی۔ یَاْتِیْ عَلَیْکَ زَمَنٌ کَمِثْلِ زَمَنِ مُوْسٰی۔ اِنَّآ اَرْسَلْنَآ اِلَیْکُمْ رَسُوْلًا شَاھِدًا عَلَیْکُمْ کَمَآ اَرْسَلْنَآ اِلٰی فِرْعَوْنَ رَسُوْلًا۔ آسمان سے بہت دُودھ اُترا ہے محفوظ رکھو۔ اِنِّیْ اَنْزَلْتُکَ وَاخْتَرْتُکَ ۔ تیری خوش زندگی کا سامان ہو گیا ہے۔ وَاللّٰہُ خَیْرٌ مِّنْ کُلِّ شَیْءٍ ۔ عِنْدِیْ حَسَنَۃٌ ھِیَ خَیْرٌ مِّنْ جَبَلٍ ۔ بہت سے سلام میرے

تیرے پر ہوں۔ اِنَّآ اَعْطَيْنٰكَ الْكَوْثَرَ۔ اِنَّ اللّٰهَ مَعَ الَّذِيْنَ اهْتَدَوْا وَالَّذِيْنَ هُمْ صَادِقُوْنَ ۚ اِنَّ اللّٰهَ مَعَ الَّذِيْنَ اتَّقَوْا وَّالَّذِيْنَ هُمْ مُّحْسِنُوْنَ۔ اَرَادَ اللّٰهُ اَنْ يَّبْعَثَكَ مَقَامًا مَّحْمُوْدًا۔ دو نشان ظاہر ہوں گے۔ وَامْتَازُوا الْيَوْمَ اَيُّهَا الْمُجْرِمُوْنَ ۝ يَكَادُ الْبَرْقُ يَخْطَفُ اَبْصَارَهُمْ ۔ هٰذَا الَّذِيْ كُنْتُمْ بِهٖ تَسْتَعْجِلُوْنَ ۝ يَا اَحْمَدُ فَاضَتِ الرَّحْمَةُ عَلٰى شَفَتَيْكَ۔ كَلَامٌ اُفْصِحَتْ مِنْ لَّدُنْ رَبٍّ كَرِيْمٍ۔ در کلامِ تو چیزے ست کہ شعرا را دراں دخلے نیست۔ رَبِّ عَلِّمْنِيْ مَا هُوَ خَيْرٌ عِنْدَكَ۔ يَعْصِمُكَ اللّٰهُ مِنَ الْعِدَا وَيَسْطُوْ بِكُلِّ مَنْ سَطَا۔ بَرَّزَ مَا عِنْدَهُمْ مِنَ الرِّمَاحِ۔ اِنِّيْ سَاُخْبِرُهٗ فِيْ اٰخِرِ الْوَقْتِ اَنَّكَ لَسْتَ عَلَى الْحَقِّ ۚ اِنَّ اللّٰهَ رَءُوْفٌ رَّحِيْمٌ ۚ اِنَّآ اَنْذَرْنٰكَ الْحَدِيْدَ۔ اِنِّيْ مَعَ الْاَفْوَاجِ اٰتِيْكَ بَغْتَةً۔ اِنِّيْ مَعَ الرَّسُوْلِ اُجِيْبُ ۚ اُخْطِئُ وَاُصِيْبُ۔ وَقَالُوْٓا اَنّٰى لَكَ هٰذَا ۔ قُلْ هُوَ اللّٰهُ عَجِيْبٌ۔ جَآءَنِيْ اٰيِلٌ وَّاخْتَارَ ۚ وَآدَارَ اِصْبَعَهٗ وَاَشَارَ ۚ اِنَّ وَعْدَ اللّٰهِ اَتٰى۔ فَطُوْبٰى لِمَنْ وَّجَدَ وَرَاٰى۔ اَلْاَمْرَاضُ تُشَاعُ وَالنُّفُوْسُ تُضَاعُ۔ اِنِّيْ مَعَ الرَّسُوْلِ اَقُوْمُ وَاُفْطِرُ وَاَصُوْمُ ۔ وَلَنْ اَبْرَحَ الْاَرْضَ اِلَى الْوَقْتِ الْمَعْلُوْمِ۔ وَاَجْعَلُ لَكَ اَنْوَارَ الْقُدُوْمِ ۚ وَاَقْصِدُكَ وَاَرُوْمُ ۚ وَاُعْطِيْكَ مَا يَدُوْمُ۔ اِنَّا نَرِثُ الْاَرْضَ نَاْكُلُهَا مِنْ اَطْرَافِهَا ۔ ثُقِلُوْٓا اِلَى الْمَقَابِرِ۔ ظَفَرٌ مِّنَ اللّٰهِ وَفَتْحٌ مُّبِيْنٌ۔ اِنَّ رَبِّيْ قَوِيٌّ قَدِيْرٌ ۚ اِنَّهٗ قَوِيٌّ عَزِيْزٌ ۚ حَلَّ غَضَبُهٗ عَلَى الْاَرْضِ۔ اِنِّيْ صَادِقٌ اِنِّيْ صَادِقٌ وَّ يَشْهَدُ اللّٰهُ لِيْ۔ اے ازلی ابدی خدا بیڑیوں کو پکڑ کے آ۔ ضَاقَتِ الْاَرْضُ بِمَا رَحُبَتْ۔ رَبِّ اِنِّيْ مَغْلُوْبٌ فَانْتَصِرْ ۚ فَسَتَحِقُّهُمْ تَسْحِيْقًا ۔ زندگی کے فیشن سے دُور جا پڑے ہیں۔ اِنَّمَآ اَمْرُكَ اِذَآ اَرَدْتَّ شَيْئًا اَنْ تَقُوْلَ لَهٗ كُنْ فَيَكُوْنُ۔ تو در منزلِ ما چو بار بار آئی۔ خدا ابرِ رحمت ببارید بانے۔ اِنَّآ اَمَتْنَآ اَرْبَعَةً عَشَرَ وَابًّا ۚ ذٰلِكَ بِمَا عَصَوْا وَّكَانُوْا يَعْتَدُوْنَ ۔ سرانجامِ جاہل جہنم بود۔ کہ جاہل نکو عاقبت کم بود۔ میری فتح ہوئی میرا غلبہ ہوا۔ اِنِّيْ اُمِرْتُ مِنَ الرَّحْمٰنِ فَاْتُوْنِيْ۔ اِنِّيْ حِبِّي الرَّحْمٰنِ۔ اِنِّيْ لَاَجِدُ رِيْحَ يُوْسُفَ لَوْلَآ اَنْ تُفَنِّدُوْنَ۔ اَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِاَصْحٰبِ الْفِيْلِ ۔ اَلَمْ

يَجْعَلْ كَيْدَ هُمْ فِيْ تَضْلِيْلٍ ۔ وہ کام جو تم نے کیا خدا کی مرضی کے موافق نہیں ہوگا۔ اِنَّا عَفَوْنَا عَنْكَ۔ لَقَدْ نَصَرَكُمُ اللّٰهُ بِبَدْرٍ وَّ اَنْتُمْ اَذِلَّةٌ ۔ وَقَالُوْا اِنْ هٰذَآ اِلَّا اخْتِلَاقٌ۔ قُلْ لَّوْ كَانَ مِنْ عِنْدِ غَيْرِ اللّٰهِ لَوَجَدُوْا فِيْهِ اخْتِلَافًا كَثِيْرًا۔ قُلْ عِنْدِيْ شَهَادَةٌ مِّنَ اللّٰهِ فَهَلْ اَنْتُمْ مُّؤْمِنُوْنَ۔ يَاْتِيْ قَمَرُ الْاَنْبِيَآءِ۔ وَاَمْرُكَ يَتَاَتّٰى۔ وَامْتَازُوا الْيَوْمَ اَيُّهَا الْمُجْرِمُوْنَ ۔ بھونچال آیا اور بشدت آیا۔ زمین تہ و بالا کردی۔ هٰذَا الَّذِيْ كُنْتُمْ بِهٖ تَسْتَعْجِلُوْنَ۔ اِنِّيْ اُحَافِظُ كُلَّ مَنْ فِي الدَّارِ۔ سَفِيْنَةٌ وَّسَكِيْنَةٌ۔ اِنِّيْ مَعَكَ وَ مَعَ اَهْلِكَ ۔ اُرِيْدُ مَا تُرِيْدُوْنَ۔ پہلے بنگالہ کی نسبت جو کچھ حکم جاری کیا گیا تھا اب ان کی دلجوئی ہوگی۔ اَلْحَمْدُ لِلّٰهِ الَّذِيْ جَعَلَ لَكُمُ الصِّهْرَ وَالنَّسَبَ ۔ اَلْحَمْدُ لِلّٰهِ الَّذِيْ اَذْهَبَ عَنِّي الْحَزَنَ ۔ وَاِنْ مَّا نُرِيَنَّكَ بَعْضَ الَّذِيْ نَعِدُهُمْ اَوْ نَتَوَفَّيَنَّكَ فَاِلَيْنَا مَرْجِعُهُمْ ثُمَّ اللّٰهُ شَهِيْدٌ عَلٰى مَا يَفْعَلُوْنَ ۔ وَاِنْ مَّا نُرِيَنَّكَ بَعْضَ الَّذِيْ نَعِدُهُمْ اَوْ نَتَوَفَّيَنَّكَ فَاِلَيْنَا مَرْجِعُهُمْ ثُمَّ اللّٰهُ شَهِيْدٌ عَلٰى مَا يَفْعَلُوْنَ ۔ وَاَتَانِيْ مَا لَمْ يُؤْتَ اَحَدٌ مِّنَ الْعَالَمِيْنَ۔ يٰسٓ۔ اِنَّكَ لَمِنَ الْمُرْسَلِيْنَ ۔ عَلٰى صِرَاطٍ مُّسْتَقِيْمٍ ۔ تَنْزِيْلَ الْعَزِيْزِ الرَّحِيْمِ ۔ اَرَدْتُّ اَنْ اَسْتَخْلِفَ فَخَلَقْتُ اٰدَمَ۔ يُحْيِ الدِّيْنَ وَيُقِيْمُ الشَّرِيْعَةَ۔ چودھویں خسروی آغاز کردند۔ مسلماں را مسلماں باز کردند۔ اِنَّ السَّمٰوٰتِ وَالْاَرْضَ كَانَتَا رَتْقًا فَفَتَقْنٰهُمَا۔ قُرْبَ اَجَلُكَ الْمُقَدَّرُ ۔ اِنَّ ذَا الْعَرْشِ يَدُعُوْكَ ۔ وَلَا نُبْقِيْ لَكَ مِنَ الْمُخْزِيَاتِ ذِكْرًا ۔ قُلْ مِيْعَادُ رَبِّكَ ۔ وَلَا نُبْقِيْ لَكَ مِنَ الْمُخْزِيَاتِ شَيْئًا ۔ بہت تھوڑے دن رہ گئے ہیں۔ اُس دن خدا کی طرف سے سب پر اُداسی چھا جائے گی۔ یہ ہوگا۔ یہ ہوگا۔ یہ ہوگا۔ پھر تیرا واقعہ ہوگا۔ تمام عجائباتِ قدرت دکھلانے کے بعد تمہارا حادثہ آئے گا۔ جَآءَ وَقْتُكَ ۔ وَنُبْقِيْ لَكَ الْاٰيٰتِ بَاهِرَاتٍ ۔ جَآءَ وَقْتُكَ وَنُبْقِيْ لَكَ الْاٰيٰتِ بَيِّنَاتٍ ۔ رَبِّ تَوَفَّنِيْ مُسْلِمًا وَّ اَلْحِقْنِيْ بِالصّٰلِحِيْنَ۔ اٰمین ۔

[Arabic] O Aḥmad, Allah has placed blessing in you. Whatever you shot, it was not you who shot; but Allah shot. God has taught you the Qur'an that is disclosed its true meanings to you, so that you might warn a people whose ancestors had not been warned and so that the way of the guilty ones might become manifest, that is, be known who turns away from you. Say: I have been commissioned from God and I am the first of the believers. Say: The truth has

come and falsehood has vanished away, and falsehood was bound to vanish. Every blessing is from Muḥammad, peace and blessings of Allah be upon him. Then blessed is he who has taught and he who has been taught. They will say: 'This is not revelation; rather these are self-coined phrases.' Tell them: God is the One Who has revealed these phrases and then leave them occupied with their sport. Tell them: If these phrases have been invented by me and are not the Words of God, then I deserve the harshest punishment. And who is guilty of greater wrong than one who invents a lie and utters falsehood against Allah? God is He Who has sent His Messenger and Apostle with guidance and the religion of truth so that He might make it prevail over all types of religions. God's decrees are bound to be fulfilled; no one can change them. People will say: 'Whence have you obtained this status? All of this, being described as revelation, is man's word and has been manufactured with the help of other people. O people, will you then knowingly submit to magic? The promise that this man makes is impossible; moreover, it is a promise from one who is lowly and disrespected. He is either ignorant or mad whose speech is pointless'. Tell them: I have with me a proof from Allah, will you then accept it or not? Tell them again: I have with me a proof from Allah, will you then believe or not? And I have already spent a whole lifetime among you before this, will you not then understand? This status is of the mercy of your Lord, He will perfect His bounty upon you. Then convey the good tidings, and you are, by His grace, not a lunatic. You have a standing and status in heaven and among those who are able to see.

We shall show Signs for you and shall demolish the structures which they build.

All praise belongs to Allah Who has made you Masīḥ ibn-e-Maryam [Messiah son of Mary]. He is not accountable for that which He does and the people are accountable.[1068]

They ask: 'Do you place in it as vicegerent one who creates disorder upon earth?' He answered: I know about him that which you do not know.

I shall humiliate him, who designs to humiliate you. In My Presence, My Messengers are not afraid of any opponent. Allah has decreed: I and My Messengers shall

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[1068] The holy word of God which I set out at some places in my book the *Barāhīn-e-Aḥmadiyyah* [p. 497 footnote 3, p. 557 footnote 4, *Rūḥānī Khazā'in*, volume 1, pp. 590, 664] clearly states how God Almighty appointed me as 'Īsā ibn-e-Maryam, [Jesus, Son of Mary]. In that book God first named me Maryam [Mary] and then disclosed this Maryam was breathed the spirit by God Himself and then He said that after the breathing of this spirit my status as Maryam was converted into my status as 'Īsā, and thus 'Īsā having been born of Maryam was called ibn-e-Maryam. At another place in the same context God said:

فَاَجَآءَهُ الْمَخَاضُ اِلٰى جِذْعِ النَّخْلَةِ ۚ قَالَ يٰلَيْتَنِىْ مِتُّ قَبْلَ هٰذَا وَكُنْتُ نَسْيًا مَّنْسِيًّا۔

Here, God Almighty set forth a metaphor, that when the status of Mary in this commissioned one was about to give birth to the status of 'Īsā, and this commissioned one was thereby close to becoming ibn-e-Maryam, the need to propagate this phenomenon, which resembled the pain of childbirth, confronted him with the dried roots of the Muslim people which lacked the fresh fruit of understanding and righteousness. They were ready to condemn him as an impostor as soon as they heard the claim and to persecute him and to indulge in diverse ways of accusing him. Then he said in his heart: Would that I had died before this and had been utterly forgotten so that nobody had known my name.

[Ḥaqīqatul-Waḥī, p. 72 footnote, Rūḥānī Khazā'in, vol. 22, p. 75]

prevail.[1069] And after their defeat, they shall soon be victorious. Allah is with those who are righteous and who do good deeds. An earthquake resembling the Judgment Day is about to happen, which I shall show you. I shall safeguard every one who is in this house. Step aside today, O ye guilty ones. Truth has come and falsehood has vanished away. This is that which you tried to hasten. This is good news which was given to Prophets. You have appeared with clear Signs from your Lord. We are sufficient [as your Helper] against those who mock you. Shall I tell you on whom do the satans descend? They descend upon every sinful liar. Despair not of the mercy of Allah. Hearken, the mercy of Allah is near. Take note that the help of Allah is near. Such help will come to you by every distant track, and shall arrive through tracks that will deepen with excessive travel. People will come to you in such large numbers that their tracks will deepen with excessive travel. Allah will help you from Himself. People whom We shall direct by revelation from heaven will help you. There is no changing the words of Allah. Your Lord has said: He will cause to descend such a decree from heaven as will please you. We shall bestow

[1069] In this revelation God has named me *'rusul'* [Messengers], for as has been set out in *Barāhīn-e-Aḥmadiyyah*, God Almighty has made me a manifestation of all Prophets, and has given me their names. I am Ādam [Adam], I am Shīth [Seth], I am Nūḥ [Noah], I am Ibrāhīm [Abraham], I am Isḥāq [Isaac], I am Ismā'īl [Ishmael], I am Ya'qūb [Jacob], I am Yūsuf [Joseph], I am Mūsā [Moses], I am Dāwūd [David], I am 'Īsā [Jesus] and I am the perfect manifestation of the name of the Holy Prophet, on whom be the peace and blessings of Allah, that is to say I am **Muḥammad** and **Aḥmad** by way of reflection.

[Ḥaqīqatul-Waḥī, p. 72 footnote, Rūḥānī Khazā'in, vol. 22, p. 76 footnote]

upon you a clear victory. The victory of a friend of Allah is a great victory. We have bestowed upon him such nearness to Ourself that made him Our confidant. He is the bravest of people. Had faith ascended to the Pleiades, he would have gone there to take hold of it. Allah will illumine his reasoning. I was a hidden treasure and liked to be known. O moon, O sun, you appeared through Me and I was manifested through you. When the help of Allah arrives and the age turns towards us [*and the word of your Lord is fulfilled*],[1070] it will be said: Was not this commissioned one true? You should not be wroth when you meet Allah's creatures and do not be tired of meeting the large number of people. You must enlarge your houses, so that when people come in multitudes, there is enough accommodation for them. Give good news to those who have believed that they have a standing of truth with their Lord. Recite that which is revealed to you from your Lord to those who will join your Community.

The Company of the Lounge, how will you know what the Company of the Lounge is? You will see their eyes running with tears. They will call down blessings on you and will supplicate: Our Lord, we have heard a crier calling people to the faith, a summoner to Allah and a bright lamp.

O Aḥmad! Mercy has been made to flow from your lips. You are in My Sight. I have named you *Mutawakkil* [the one who trusts in God]. Allah will exalt your name and will perfect His bounty upon you in this world and

[1070] The translation of وَتَمَّتْ كَلِمَةُ رَبِّكَ is from the publishers. [Syed Abdul Hayee]

in the Hereafter. You have been blessed, O Aḥmad! And you alone deserved the blessing that Allah has bestowed upon you. You have a wonderful standing and your reward is near. The heaven and earth are with you as they are with Me. You have a high standing in My presence. I have chosen you for Myself. Holy is Allah, the Greatly Blessed, and the Most High. He will raise your rank. He will cut off the mention of your ancestors and the family tree will begin with you.[1071]

[1071] It should be remembered that the family of my humble self was very well-known one on account of its worldly rank and standing. Even in the period of its material status was in decline, my grandfather owned eighty two villages in this area. Prior to that, my ancestors carried on as ruling chiefs and were not subordinate to anyone. Then in God's wisdom and under His will, they lost almost everything as the result of some skirmishes during the Sikh times and were left with only six villages. Then two more villages were lost and only four were left and in this manner their worldly splendour, which never endures for anyone, went into decline. Thus, this family had been one of renown in this neighbourhood. But God Almighty desired that their position of honour should not be confined to its worldly aspect alone, for worldly honours betoken only vainglory, pride and arrogance, and, therefore, God in His holy revelation has promised and has addressed me saying that this family will take on another aspect which shall begin with me and that its previous history will be cut off. This revelation also indicates that I would have a large progeny. This family has been known as a Mogul family, but God, the Knower of the unseen, Who is aware of the reality, has repeatedly affirmed in His Holy revelation that my family is a Persian family and I have been addressed as a descendant of Persians. For instance, He says about me:

إِنَّ الَّذِيْنَ كَفَرُوْا وَصَدُّوْا عَنْ سَبِيْلِ اللّٰهِ رَدَّ عَلَيْهِمْ رَجُلٌ مِّنْ فَارِسَ شَكَرَ اللّٰهُ سَعْيَهٗ۔

That is [Arabic] Those who have disbelieved and have obstructed people from the way of Allah, have been refuted by a man of Persian origin. Allah appreciates his effort; and in another revelation He has addressed me and has said:

لَوْكَانَ الْاِيْمَانُ مُعَلَّقًا بِالثُّرَيَّا لَنَالَهٗ رَجُلٌ مِّنْ فَارِسَ۔

That is [Arabic] Had faith ascended to the Pleiades, a man of Persian origin would have brought it down thence. Again addressing me, He has said in another revelation:

خُذُوا التَّوْحِيْدَ التَّوْحِيْدَ يَا اَبْنَآءَ الْفَارِسِ۔

That is [Arabic] Hold fast to the Unity of God, hold fast to the Unity of God, O sons of Persia.

All these revelations show that my family is not Mogul but is of Persian origin. I do not know by what misunderstanding the family became known as Mogul. According to my information our family tree runs as follows. My father's name was Mirzā Ghulām Murtāḍā, his father was Mirzā 'Aṭā Muḥammad, whose father's name was Mirzā Gul Muḥammad, whose father was Mirzā Faiḍ Muḥammad, whose father was Mirzā Muḥammad Qā'im, whose father was Mirzā Muḥammad Aslam, whose father was Mirzā Dilāwar whose father was Mirzā Allāh-Dīn, whose father was Mirzā Ja'far Baig, whose father was Mirzā Muḥammad Baig, whose father was Mirzā 'Abdul-Bāqī, whose father was Mirzā Muḥammed Sulṭān, whose father was Mirzā Hādī Baig. It seems to me that Mirzā and Baig were titles bestowed upon the members of the family, as sometimes Khān is bestowed as a title. To sum up, what God has revealed is the truth. Man can be led into a mistake by a very slight cause; but God is free from unconscious or conscious mistake.*

[Ḥaqīqatul-Waḥī, pp. 76–77 footnote, Rūḥānī Khazā'in, vol. 22, pp. 79–81]

***Subfootnote: There is another prophecy concerning my family, which is that God has**

Allah would not leave you till He has clearly demonstrated the difference between the foul and the pure. When the help of Allah arrives and the victory and the promise of God is fulfilled, it will be said: This is what you desired to be hastened. I determined to appoint a vicegerent and therefore I created this Ādam [Adam]. He approached God and then turned towards people and between the two he became like one chord between two bows. He will revive the faith and will establish the law. O Adam, dwell you and your companions in the garden. O Maryam [Mary], dwell you and your companions in the garden. O Aḥmad, dwell you and your companions in the garden. You will be helped and the opponents will exclaim: 'No way of escape is left.' Those who have disbelieved and obstructed people from the way of Allah have been refuted by a man of Persian

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said about me: سَلْمَانُ مِنَّا اَهْلَ الْبَيْتِ [Arabic] Salmān, that is, my humble self, who lays the foundation of two types of peace is one of us, a member of the family.

This divine revelation confirms a well known fact that some of my grandmothers were Sayyeds. Two types of peace indicates that God has ordained that one peace will be brought about through me between the various sects of Islam, thus eliminating many of the differences that divide them, and a second peace will be brought about through me between Islam and its external enemies, many of whom will be given an understanding of the truth of Islam and will identify themselves with it. Then the end will come.

[Ḥaqīqatul-Waḥī, p. 78 subfootnote, Rūḥānī Khazā'in, vol. 22, p. 81 sub-footnote]

origin. Allah is appreciative of his effort. Do these people say: 'We are a host that will inflict devastating losses.' All of them will be scattered and they will turn their backs. You have today a high standing with Us and are trusted and My mercy is on you in matters of the world and of the faith and you are of those who are helped by Allah. Allah praises you and is walking towards you. Holy is the Lord Who took His servant on a night journey. He created this Ādam [Adam] and then bestowed honour upon him. He is the Messenger of Allah in the mantles of the all Prophets, that is, he possesses some characteristic of every Prophet.[1072]

Good news for you, O My Aḥmad! You are My purpose and are with Me. Your secret is My secret. I shall help you and I shall guard you. I shall make you a leader of men. You will be their guide and they will be your followers. Is this a matter of wonder for people? Tell them: Allah is Wonderful. He is not accountable for that which He does and they are accountable. These are days that We rotate between people.

They will say: 'This is only an imposture.' Say: If you love Allah, then follow me, so that Allah may also love you. When Allah helps a believer, He creates in the earth many of those who envy him. No one can turn away His grace. Hell is their promised place. Say: Allah has sent

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[1072] The meaning of this revelation is that I have been bestowed a portion of the special faculties or special qualities of all the Prophets from Adam downwards whether they appeared among Israel or outside Israel. There has not been one Prophet of whose qualities or special circumstances I have not been bestowed a portion. My nature partakes of the nature of every Prophet. This is what God has told me.

[Barāhīn-e-Aḥmadiyyah, part 5, p. 89, Rūḥānī Khazā'in, vol. 21, p. 116]

all of these words, and then leave them occupied with their sport. When it is said to them: Believe ye, as the people have believed; they retort: 'Shall we believe as the foolish ones have believed?' Take note: They indeed are the foolish ones; but they are not aware of their foolishness. When it is said to them: Create not disorder in the earth; they retort: 'We are actually the ones who promote peace'. Tell them: There has come to you light from Allah, then do not deny it if you are believers.

Do you demand any tribute from them which prevents them from bearing the burden of faith? On the contrary, We have brought them the truth and they dislike the truth. Deal kindly with people and be merciful to them. Your standing among them is like that of Mūsā [Moses]. Be steadfast against that which they allege. Will you destroy yourself out of grief that they do not believe? Do not follow that of which you have no knowledge. Do not address me on behalf of the wrongdoers, they will all be drowned. Build the ark under Our supervision and Our direction. Those who enter into a covenant with you, enter into a covenant with Allah. Allah's hand is above their hands. Call to mind when the one who declared you a disbeliever[1073] devised a plan against you and said: 'Light a fire, O Hāmān, so that I might learn about the God of Mūsā [Moses] and I suspect that he is a liar'. Perished are the two

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[1073] The reference is to Abū Sa'īd Muḥammad Ḥusain Batālvī, because he wrote the edict of apostasy and presented to Nadhir Ḥusain. The one who kindled the fire of apostasy in this country was Nadhīr Ḥusain. عَلَيْهِ مَا يَسْتَحِقُّهُ۔ [He received what he deserved].

[Ḥaqīqatul-Waḥī, p. 81 footnote, Rūḥānī Khazā'in, vol. 22, p. 83 footnote]

hands of Abū Lahab and perished is he himself.[1074] It did not behove him to intervene in this affair but in fear. Whatever pain shall be afflicted upon you is indeed from Allah. A trial will arise here, then be steadfast as were the Prophets of high resolve.

That trial will be from Allah so that He might love you with a great love; a love from Allah, the Mighty, the Most Noble.

Two goats will be slaughtered and everyone upon the earth will finally perish. Do not be sorrowful, nor grieve. Is not Allah sufficient for His servant? Know you not that Allah has the power to do all that He wills. They have made you a target of mockery and jokingly say: 'Is he the one whom Allah has raised?' Tell them: I am but a man. It has been revealed to me that your God is One God and that all goodness and virtue is contained in the Qur'an, and in no other book. No one penetrates to its deeper meanings except those whose hearts are pure. Say: The guidance of Allah is indeed the only true guidance. They will say: 'Why has not this revelation come down upon some well known person who is the resident of one of the two

[1074] Abū Lahab here refers to a Maulavī from Delhi, who has passed away. This prophecy was made twenty-five years ago and was published in *Barāhīn-e-Aḥmadiyyah*. It had already been published when these *maulavīs* issued their edits of apostasy against me. The perpetrator of the edict of apostasy was the Maulavī from Delhi, whom Allah the Almighty has called Abū Lahab and about whom He revealed the news published in *Barāhīn-e-Aḥmadiyyah*, before the edict was framed.

[Ḥaqīqatul-Waḥī, p. 81 footnote, Rūḥānī Khazā'in, vol. 22, p. 84 footnote]

towns?[1075] And they will ask you: 'Whence have you obtained this status; this is but a stratagem that you people have joined together to devised [in the city].[1076] These people look at you but do not see you. Tell them: If you love Allah, then follow me, so that Allah may also love you.

God has descended to have mercy upon you. If you again return to mischief We shall also return to your chastisement. And We have made hell a prison for the disbelievers. And We have sent you as a mercy for the universe. Tell them: Carry on, in your places in your way and I shall continue to carry on in my way. Then soon will you see whom God helps. Not the smallest particle of a deed can be accepted without righteousness. Allah is with those who are righteous and with those who are engaged in doing good deeds. Say: If I have invented it, my sin is on me. And I have already lived a whole lifetime among you before this, then do you not understand? Is Allah not sufficient for His servant. We shall make him a Sign for people and a sample of mercy and that is a matter already determined since eternity. This is the matter which you doubted.

Peace be on you, you have been blessed. You are blessed in this world and in the Hereafter.

[1075] That is, this claimant of being the Promised Rejuvenator belongs to a small village of Punjab. Why was not the Promised Rejuvenator raised in Mecca or Medina, the centres of Islam.

[Ḥaqīqatul-Waḥī, p. 82 footnote, Rūḥānī Khazā'in, vol. 22, p. 85]

[1076] The translation of this revelation in *Ḥaqīqatul-Waḥī*, (First Edition) does not include the word 'in the city'. [Syed Abdul Hayee]

Blessings will descend upon the sick people through you.[1077]

[Persian] Tread joyfully because your time has arrived and the feet of the Muslims have been planted on a high and firm tower.[1078]

[Urdu] Holy is Muḥammad, the chosen one, Chief of all the Prophets. God will set right all your affairs and will bestow upon you all that you desire. The Lord of hosts will direct His attention to this. The purpose of this Sign is to establish that the Holy Qur'an is the Book of God and the words of My mouth.

[Arabic] O 'Īsā [Jesus], I shall cause you to die and shall raise you towards Me and shall place those who follow you above those who disbelieve, till the Day of Judgment; a group from among the first and a group from among the last.

[Urdu] I shall demonstrate My flash and shall raise you through My Power. A Warner came

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[1077] The divine revelation that: 'People suffering from diseases will be blessed through you' includes both those suffering from spiritual disorders as well as those suffering from physical ones. As for spiritual disorders, I see that thousands of people who have entered into the covenant of *ba`iat* with me had been involved in different types of vices but after making the covenant they straightened their ways, repented of diverse vices, and became regular in their Prayers. I see hundreds of people in my Jamā'at whose hearts have been inspired with the eager desire to purify themselves of evil passions. As regards those suffering from physical disorders, it has been repeatedly observed that many with serious ailments have been healed through my supplications and spiritual attention.

[Ḥaqīqatul-Waḥī, pp. 83–84 footnote, Rūḥānī Khazā'in, vol. 22, pp. 86–87]

[1078] The translation of this Persian revelation is taken from *Arba'īn*, no. 2, p. 20, published in 1900, *Rūḥānī Khazā'in*, vol. 17, p. 367. [Munawar Ahmed Saeed]

to the world and the world did not accept him but God will accept him and will establish his truth with powerful assaults.

[Arabic] You are to Me like My Unity and My Uniqueness. Therefore, the time is approaching when you will be helped and will be made well-known in the world. You are to Me like My Throne. You are to Me like My son.[1079]

You are to Me like the ultimate nearness of which the people cannot have knowledge.

We are your Friend and Guardian in this world and in the Hereafter. When you are angry with someone, I am angry; and whomsoever you love, I love. He who is at enmity with a friend of Mine is challenged by Me to battle. I shall stand with My Messenger, and shall rebuke the one who rebukes him and shall bestow upon you that which shall last for ever. Prosperity will come to you. Peace be on this Ibrāhīm [Abraham]. We have made him a true friend and have delivered him from sorrow. We are unique in this. Then make the station of this Ibrāhīm your place of worship, that is, follow his example. We have sent him close to Qadian, and have sent him at the time of true need, and he has descended at the time of need. The prophecy made by Allah and His

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[1079] Allah the Almighty is Holy, without a son. This revelation is metaphorical. As in this age ignorant Christians have deified Jesus because of such expressions, Divine wisdom determined the use of even stronger expressions with regard to my humble self so that the Christians should pay attention and should realise that there is someone in this *ummah* [followers of the Holy Prophet[sa]] for whom stronger expressions have been used than the words on the basis of which they deify Jesus.

[Ḥaqīqatul-Waḥī, p. 86 footnote, Rūḥānī Khazā'in, vol. 22, p. 89 footnote]

Messenger has been proved right. And Allah's decree was bound to be fulfilled.

All praise to Allah, Who has made you Masīḥ ibn-e-Maryam [Messiah son of Mary]. He [Allah] is not accountable for that which He does, but people are accountable. Allah has preferred you over everything.

[Urdu] Many thrones have descended upon the earth but your throne has been placed above all others.

[Arabic] They will desire to put out the light of Allah. Take note, surely the party of Allah shall prevail ultimately. Be not afraid, surely you will be on top. Be not afraid, the Messengers are not afraid in My Presence. The opponents will desire to put out Allah's light with the breath of their mouths and Allah will perfect His light though the disbelievers might resent it. We shall send down to you many mysteries from heaven and shall crush the designs of your enemies into bits and shall show Pharaoh and Hāmān and their hosts that of which they are afraid.

Then grieve not over that which they say, because your Lord is watching them. No Prophet has been sent, except that Allah has humiliated on his account those who do not believe. We shall deliver you and will raise you high. I shall grant you such honour as will make people marvel. I shall comfort you and shall not wipe out your name and shall raise a great people from you. We shall show great Signs for you and shall demolish the structures that are being built. You are the revered Messiah whose time shall not be wasted. A jewel like you cannot be wasted. You have a high standing in heaven and among those who

possess sight. The Gracious God will demonstrate a wonderful Sign for you. The disbelievers will thereby fall down in prostration. They will fall upon their chins supplicating: 'Our Lord forgive us our sins, we were in error'. Then they will address you saying: 'We testify to Allah that He has given you preference over us and that we were in error in staying away'. They will be responded: Now that you have believed, no blame lies upon you. Allah has forgiven your sins and He is the Most Merciful of those who show mercy.

Allah will safeguard you against your enemies and will attack him who attacks you. This is because they transgressed and treaded upon the ways of disobedience. Is not Allah sufficient for his servant? O mountains and birds, remember Me with ecstasy and heartfelt pain along with him. Peace on all of you from God Who is Merciful. Step aside today, O guilty ones. I, along with the Spirit of Holiness, am with you and with the members of your family. Be not afraid, the Messengers are not afraid in My Presence. The promise of Allah has come. He has put down His foot and repaired the gap. Then blessed is he who has found and seen. There are people who accepted the guidance and there are people who have earned torment. They will say: 'He is not a Messenger of God'. Tell them: My truth is being testified by God Himself and also those who have knowledge of the Book. Allah will help you at a difficult time.

The commandment of Allah the Gracious, for the vicegerent of Allah, for whom is the

heavenly kingdom. He will be bestowed a vast kingdom: Treasures will be opened for him.[1080]

This is Allah's grace and is strange in your eyes.

Say: O ye who disbelieve, I am of the truthful ones. Then wait for my Signs for a while. We shall soon show them Our Signs around them and in their own selves. On that day the matter will be carried to its end and there will be a clear victory. Allah will decide between you that day. Allah does not guide an extravagant liar. We shall take away your burden which has well-nigh broken your back. We shall cut off roots of the people who do not believe in the veritable truth.[1081] Tell them: Continue on your side to strive for your success, I shall continue to strive on my side, then soon will you know whose efforts are deemed worthy of acceptance.

Allah will be with those who are righteous and those who are engaged in doing good deeds. Has not the news of the destined earthquake come to you? When the earth shall be shaken violently and shall bring forth its

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[1080] This revelation has reference to the future, as happened in the case of the Holy Prophet, on whom be the peace and blessings of Allah, who was, in a vision, given the keys of the treasuries of Caesar and Chosros, and this vision was fulfilled in the time of Ḥaḍrat 'Umar Fārūq[ra]. When God sets up a people He does not brook that they should all the time be trampled underfoot by the others. Finally, some kings join them and they are thus delivered from the hands of tyrants as happened in the case of the followers of Jesus.

[Ḥaqīqatul-Waḥī, p. 91 footnote Rūḥānī Khazā'in, vol. 22, p. 94 footnote]

[1081] This indicates that the time is coming when truth shall be clearly manifested and all controversies shall cease, and the verdict shall be through heavenly Signs. The earth has been corrupted; now the heavens will confront it.

[Ḥaqīqatul-Waḥī, p. 92 footnote, Rūḥānī Khazā'in, vol. 22, p. 95 footnote]

inner burdens and man will say: What is the matter with it, that such a calamity has overtaken it? On that day, the earth shall narrate the events that befell it. God shall reveal to His Messenger what happened to the earth. Do the people imagine that this earthquake will not occur? It will certainly come, and at a time that they will be completely unprepared and every one will be engaged in his own worldly pursuit when the earthquake shall seize them. They ask you: 'Is the prophecy about the earthquake true'? Tell them: Yes, by my Lord, this earthquake shall certainly occur and it will not be turned away from a people who turn away from God. That is, they will find no refuge, and even if they are standing at the door of their house, they will be unable to leave the house, except through good deeds. A mill will rotate and the decree will come down. Those who disbelieve from among the people of the Book and the idolaters would not have desisted except for this great Sign.

[Urdu] Were God not to do this, the world would be confounded.

[Arabic] I shall show you the earthquake of the Judgment Day. Allah will show you the earthquake of the Judgment Day. On that day, it will be asked: Whose is the kingdom this Day? Is it not of Allah the Supreme.

[Urdu] I shall demonstrate to you the flash of this earthquake five times.[1082] If I so wished that day would be the end of the world.

[1082] This revelation indicates that there will be five earthquakes. The first four of them will not be of any tremendous severity and people will take them lightly, but then the fifth earthquake will be an example

[Arabic] I shall safeguard all those who are in your house. I shall show you the marvel of divine decree that will please you.

[Urdu] Tell the companions that the time for showing wonders upon wonders has arrived. [Arabic] I shall bestow upon you a great victory, which will be very clear, so that your Lord may forgive your sins[1083] in the past and in the future. I am the Acceptor of repentance. He who comes to you comes to Me. Peace on you, you are the purified. We praise you and call down blessings on you. Blessings on you from the Throne down to the earth. I have come down for your sake and shall show My Signs for you. Diseases will spread in the land and many people will die. God is not such as to change His decree about a people till they carry out a change in their views. He will take this town Qadian under His protection after some

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of the Judgment Day which would drive people mad, so much so that they would wish that they had died before that day. Bear in mind that since the receipt of this revelation, up to today the July 22, 1906, there have been three earthquakes in this country; those of February 28, 1906, May 20, 1906, and July 21, 1906. But these are probably not included among the predicted earthquakes in the sight of Allah for they were very minor. It would appear that there would be four earthquakes like the one of April 4, 1905 and a fifth like the Judgment Day. وَاللّٰہُ اَعْلَمُ [Allah knows best].

[Ḥaqīqatul-Waḥī, p. 93 footnote, Rūḥānī Khazā'in, vol. 22, p. 96 footnote]

[1083] Unjust human beings often bring up thousands of unfair criticisms against the Prophets and Messengers of God and try to find all kinds of faults in them as if they were a bundle of all kinds of faults, wrongs, crimes, sins and injustices. How long can one respond to such insinuations which are mingled with the mischief of the lower self. Therefore, the way of Allah is that finally He takes the matter in His own hand and manifests such a glorious Sign as clearly demonstrates the innocence of the Prophet. This is the meaning of لِيَغْفِرَ لَكَ اللّٰهُ.

[Ḥaqīqatul-Waḥī, p. 94 footnote, Rūḥānī Khazā'in, vol. 22, p. 97 footnote]

tribulations.[1084] Were it not for the sake of honouring you, I would have destroyed the whole of this town. I shall safeguard all those who are within the four walls of this house—none of them shall die of plague or earthquake. God would not chastise those among whom you dwell.

[Persian] The house filled with our love is an abode of peace.

[Urdu] The earthquake will occur—and with great severity—and the earth will be turned upside down.

[Arabic] On the day the sky will produce a visible *pall* of smoke.[1085]

And on that day the earth will turn yellow, that is, there will be signs of severe famine. I shall bestow respect and honour upon you after the attempt of your enemies to humiliate you.[1086]

[1084] The word اٰوٰی is spoken in Arabic on occasions when protection is granted after some sufferings as Allah the Almighty says in the Holy Qur'an: اَلَمْ يَجِدْكَ يَتِيْمًا فَاٰوٰى [*]and as He says: اٰوَيْنٰهُمَآ اِلٰى رَبْوَةٍ ذَاتِ قَرَارٍ وَّمَعِيْنٍ [**]

[Ḥaqīqatul-Waḥī, p. 94 footnote, Rūḥānī Khazā'in, vol. 22, p. 97 footnote]

* Did He not find you an orphan and give *you* shelter? [Publishers]

** We rescued them *and helped them reach* an elevated land, a restful place with springs of running water. [Publishers]

[1085] This indicates that these are the signs of the earthquake which will be an example of the Judgment Day. There will be a famine a short while before it and the earth will remain barren. Either immediately after it, or shortly thereafter, the earthquake will strike.

[Ḥaqīqatul-Waḥī, p. 94 footnote, Rūḥānī Khazā'in. vol. 22, p. 98 footnote]

[1086] This indicates that before the major Signs appear, it is imperative that they be mocked at, diverse types of adverse talk take place, and allegations be made. Thereafter, the fearsome Signs will appear from

They will desire that your affair should remain incomplete, but Allah does not intend to leave you till the completion of all of your affairs. I am the Gracious One, I shall create ease for you in every matter. I shall show you My blessings from every direction. My mercy has descended upon three of your organs, the eyes and two other organs, that is, they will be protected. The glow of youth will be restored to you. You shall witness your distant progeny.[1087] We give you good news of a son, who will be a manifestation of the True, as if Allah had descended from heaven. We give you good news of a boy who will be your grandson. Allah has purified you of every shortcoming and has agreed with you and has taught you the verities that you did not know. He is the Noble One, He walks in front of you and is the enemy of your enemies. They will say: 'This is but an imposture'. O critic, know you not that Allah has power to do all that He wills? He sends down His spirit on whomsoever He wills from among His servants, that is grants the station of prophethood. All of this blessing is from Muḥammad, on whom be the peace and blessings of Allah. So greatly blessed is he who taught this servant of God, and greatly blessed is he who was taught.

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heavens. This is the way of Allah; first the disbelievers get some respite, and then God seizes them.

[Ḥaqīqatul-Waḥī, p. 95 footnote, Rūḥānī Khazā'in, vol. 22, p. 98 footnote]

1087 This divine revelation تَرٰی نَسْلًا بَعِیْدًا **[Arabic] [*You shall witness a distant progeny.*]** was first received about thirty years ago.

[Ḥaqīqatul-Waḥī, p. 95 footnote, Rūḥānī Khazā'in, vol. 22, p. 98 footnote]

[Urdu] God's feeling[1088] and His seal have accomplished such a high design, that is, God felt the need of the time, and His feeling, and the Seal of prophethood which carries great grace, have accomplished a great task. In other words, there are two objectives of your being commissioned: (1) Feeling by God of the need of the time and (2) The grace bestowed by the Seal of the Holy Prophet[sa].

[Arabic] I am with you and with the members of your family, and with all those who love you.

[1088] This revelation خدا کی فیلنگ اور خدا کی مُہر نے کتنا بڑا کام کیا means that God felt that in this age the world had been so corrupted that it is in need of a great reformer and God's Seal achieved this purpose that a follower of the Holy Prophet, on whom be the peace and blessings of Allah, has been raised to a rank whereby he is a follower in one respect and a Prophet in another respect because Allah the Glorious, made the Holy Prophet on whom be the peace and blessings of Allah, the owner of the Seal [of the Prophets]. That is to say, He invested him with a seal for the purpose of perfecting the spiritual evolution of his followers with which no other Prophet had been invested, therefore, he was named the Seal of the Prophets. This means that perfect obedience to him would make a person worthy of achieving the qualities of Prophethood and his spiritual attention would raise a person to Prophethood. No other Prophet has been invested with this spiritual faculty. The same is the import of the *ḥadīth* عُلَمَاءُ اُمَّتِیْ کَاَنْبِیَاءِ بَنِیْ اِسْرَآءِیْلَ, that is, the *ulema* of my *ummah* will be like the Prophets of Banī Isrā'īl. Many Prophets did appear in Banī Isrā'īl, but their Prophethood was not a consequence of following Mūsā [Moses]; instead they were bestowed directly by God. They had nothing to do with being the followers of Ḥaḍrat Mūsā[as],. That is why they were not granted the titles of both a Prophet and a follower like me. Rather, they were called Prophet in their own right and were bestowed Prophethood directly. Leaving them aside, when we look at the rest of Banī Isrā'īl, we find that they partook very little of goodness, and righteousness. Moreover, the followers of Ḥaḍrat Mūsā and Ḥaḍrat 'Īsā [Jesus] were generally deprived of *auliyā'ullāh* (the saints)—a rare occurrence of someone like that does not count.

[Ḥaqīqatul-Waḥī, pp. 96–97 footnote,
Rūḥānī Khazā'in, vol. 22, pp. 99–101 footnote]

[Urdu] My name demonstrated its flash for your sake. The spiritual universe has been opened for you.

[Arabic] Therefore, your sight is sharp today. Allah will lengthen your days.

[Urdu] Eighty years—four or five more, or four or five less. I shall bless you greatly, so much so that kings will seek blessings from your garments. My name has demonstrated its flash for your sake. I shall show fifty or sixty more Signs. Those who are accepted of God exhibit Signs and evidence of such acceptance. They are revered by kings and mighty ones and are called princes of peace. The drawn sword of angels is in front of you;[1089] but you have not recognized or seen or known the time. It is not good to oppose the Brahman Avatar.

[Arabic] O God! Demonstrate the distinction between the true and the false. You recognise every reformer and truthful one. Lord, everything is in Your service. Then Lord, guard me from the mischief of the wicked and help me and have mercy on me.

[Persian] O enemy bent upon destroying me, May Allah ruin you and safeguard me against your mischief.

[Urdu] The earthquake that has been prophesied is about to strike. Servants of God

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[1089] This prophecy relates to someone who denied me after accepting me, and became arrogant, abusive, and exceedingly hostile. Allah the Almighty is telling him: Why do you exceed the limits of transgression; see you not the swords of the angels?

[Ḥaqīqatul-Waḥī, p. 97 footnote, Rūḥānī Khazā'in, vol. 22, p. 101 footnote]

shall get up and observe Prayer upon witnessing an example of the Judgment Day.

[Arabic] Allah will make you prevail and will spread your praise among people. Had I not created you, I would not have created the heavens.[1090] Ask of Me, I shall grant you.

[Persian] Your hand and Your supplication and mercy from Allah.

[Urdu] Shock of earthquake that will demolish a part of the structure.

[Arabic] Permanent and temporary residences will all be wiped out. It will be followed by another earthquake.

[Urdu] When the spring comes round again, there will be another earthquake. When the spring has come round for the third time the days of the satisfaction of the mind will arrive, and by that time Allah the Almighty would have demonstrated many Signs.

[Arabic] Lord, postpone the time of the major earthquake. Allah will postpone the earthquake that will be an example of the Judgment Day till an appointed time.[1091] Then you will see

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[1090] On the appearance of every great spiritual reformer a new spiritual heaven and a new spiritual earth is created. That is to say, angels are appointed to help in the achievement of the purposes of the reformer and people with eager temperaments are guided towards him. This revelation refers to the same phenomenon.

[Ḥaqīqatul-Waḥī, p. 99 footnote, Rūḥānī Khazā'in, vol. 22, p. 102 footnote]

[1091] Earlier, I had received the divine revelation that the earthquake that will be an example of the Judgment Day was imminent. The Sign appointed for it was that Muḥammadī Begum, the wife of Pīr Manẓūr Muḥammad Ludhiānavī will give birth to a son. Since that boy would be a Sign for the appearance of the earthquake, he would be named Bashīrud-Daulah, indicating that he would be a good augury for our

wonderful help and your opponents will fall down upon their chins supplicating: 'Lord forgive us and pardon our sins, we were in error'. The earth will say: 'O Prophet of Allah, I did not recognise you'. O defaulters, no blame shall lie upon you this day; may Allah forgive you and He is the most Merciful of those who show mercy. Be kind to people and have mercy on them. You are

prosperity. Similarly, he would be named 'Ālam Kabāb, indicating that if the people do not repent the world would be overtaken by great calamities. Similarly, he would be named Kalimatullāh and Kalimatul 'Azīz because he would be the Word of God that will appear at its due time. He will also bear other names.

Thereafter, I prayed that the appearance of this severe earthquake may be delayed somewhat. The revelation from Allah the Almighty mentions that supplication and then provides the response to it. As He has said:

رَبِّ اَخِّرْ وَقْتَ هٰذَا۔ اَخَّرَہُ اللّٰہُ اِلٰی وَقْتٍ مُّسَمًّی۔

That is, Allah has accepted this supplication and has postponed the earthquake to another time. This revelation was published in *Badr* and *al-Ḥakam* about four months ago. Since the earthquake—the example of Judgment Day—has been delayed, it was also necessary that the birth of the boy be also delayed. Accordingly, a daughter was born to Pīr Manẓūr Muḥammad on Tuesday, July 17, 1906. This is a Sign of the acceptance of the supplication and the truthfulness of the divine revelation that had been published four months before the daughter was born. However, earthquakes of a smaller magnitude must continue to occur, but it is imperative that the earthquake of the example of the Judgment Day be postponed till that boy is born. Bear in mind that it is a Sign of the mercy of Allah that by creating a daughter, He comforted us regarding the predicted affliction, that is, the earthquake of the example of the Judgment Day. It has been postponed in accordance with اَخَّرَہُ اللّٰہُ اِلٰی وَقْتٍ مُّسَمًّی.

If the boy had been born, there would have been great apprehension and fear at the occurrence of every earthquake in fear that the appointed time has come and the postponement would have not been believed. But now the postponement has been tied to the fulfilment of a condition.

[Ḥaqīqatul-Waḥī, p. 100 footnote, Rūḥānī Khazā'in vol. 22 p. 103 footnote]

in the position of Mūsā [Moses] in My estimation. A time will come upon you like the time of Mūsā. We have sent a Messenger to you similar to the Messenger that We sent to Pharaoh.

[Urdu] Much milk—that is the milk of insights and verities—has descended from Heaven, [guard it].

[Arabic] I have illumined you and chosen you.

[Urdu] Provision has been made for your happy life.

[Arabic] Allah is better than everything. With Me is a good which is better than a mountain.

[Urdu] Many salutations of peace upon you from Me.

[Arabic] We have bestowed upon you in abundance. Allah is with those who follow the guidance and those who are truthful. Allah is with those who are righteous and those who do good deeds. Allah intends to raise you to a praiseworthy station.

[Urdu] Two Signs will appear.

[Arabic] Step aside today, o ye guilty ones. The lightning of the Signs of God would well-nigh strike them blind. This is what you desired to be hastened. O Aḥmad, mercy flows from your lips. Your discourse has been made eloquent by the Noble Lord.

[Persian] There is something in that which you say, to which the poets have no access.

[Arabic] Lord teach me that which is good in Your estimation. Allah will safeguard you against your enemies and will attack all those who attack you. They have disclosed all their weapons. I shall inform him (Muḥammad

Ḥusain of Batala) at the last moment that he was not in the right. Allah is Gentle and Merciful. We have made the iron soft for you. I shall come to you suddenly with My hosts. I shall respond along with the Messenger and will postpone or cancel My decree at certain times and will fulfil it at other times.[1092] They will ask: 'Whence have you obtained this status'? Tell them: Allah is Wonderful. Āyel[1093] came to me and chose me and rotated his fingers and signified that the promise of Allah had arrived. Then blessed is he who finds it and sees it. Various kinds of diseases will spread and many lives will be lost in different calamities. I shall stand with My Messenger and shall break the fast and also observe it.[1094] I

[1092] The words of this divine revelation literally means that: At times, I will fault and at times be right; meaning that sometimes I will do as I wish and at other times I will not. And sometimes my intent would be achieved, and other times not. Such words do occur in the Word of God Almighty. As a *ḥadīth* narrates [that Allah the Almighty says]: 'At times, I hesitate to take the soul of a believer;' whereas Allah is free from hesitation. This revelation that 'Sometimes My intent is achieved and others not' has a similar import. It means that sometimes I cancel My intent and decree, and others it is fulfilled as I desire.

[Ḥaqīqatul-Waḥī, p. 103 footnote, Rūḥānī Khazā'in, vol. 22, p. 106 footnote]

[1093] Here Allah the Almighty has named Gabriel as Āyel, because he visits often.

[Ḥaqīqatul-Waḥī, p. 103 footnote, Rūḥānī Khazā'in vol. 22, p. 106 footnote]

[1094] It is obvious that Allah the Almighty is free from keeping fast and breaking it. Therefore, these words cannot be attributed to Him in their literal sense. Hence it is only a figure of speech. The import is that 'Sometimes I shall send My chastisement and sometimes I shall grant a respite like a person who sometimes eats and at other times keeps fast and stays away from eating'. Such figures of speech abound in the Word of God, as there is a *ḥadīth* that Allah will say on the Day of Judgment: 'I was sick, I was hungry, I was naked…

[Ḥaqīqatul-Waḥī, p. 104 footnote, Rūḥānī Khazā'in vol. 22, p. 107 footnote]

shall not depart from this land till a determined time. I shall bestow upon you the lights of My coming and I shall proceed towards you and shall bestow upon you that which shall stay with you forever. We shall inherit the earth and will eat into it from its boundaries. Many will be transferred to their graves. Manifest victory will be from Allah that day. My Lord is Strong and Powerful and He is Strong and Mighty. His wrath will descend upon the earth. I am truthful, I am truthful and Allah will bear witness for me.

[Urdu] O Eternal and Everlasting God, come to my help.

[Arabic] The earth has become strait for me despite its expanse. O my Lord I am overcome, so take my revenge from the opponents and crush them into bits,

[Urdu] because they have drawn far away from the fashion of life.

[Arabic] When You determine a matter, it happens immediately with Your command.

[Persian] O My servant, you come repeatedly in My mansion then see for yourself whether the shower of mercy descended upon you or not?

[Arabic]; We destroyed fourteen beasts;[1095] this was because they exceeded the limits in disobedience.

[1095] Bābū Ilāhī Bakhsh died of the plague after the death of eleven beasts as was indicated in the revealed couplet:

برمقام فلک شدہ یارب پاگر اُمید سے دہم مدار عجب

After eleven.

[Persian] The end of the ignorant one is hell; an ignorant one seldom comes to a good end.

[Urdu] I have obtained victory, I have triumphed.

[Arabic] I have been commissioned as a Vicegerent by the Gracious One, so come to me. I am the pasture of the Gracious One and I perceive the fragrance of the long lost Yūsuf [Joseph] even if you were to call me a dotard. Have you not seen how your Lord dealt with the People of the Elephant? Did He not revert their plan to work against them?

[Urdu] That which you have done will not turn out to be in accord with God's pleasure.[1096]

[Arabic] We have forgiven you. Allah helped you at the time of Badr, that is, in this fourteenth century, when you were weak. They will say: 'This is imposture'. Tell them: Had this enterprise been from anyone other than Allah you would have found much contradiction in it. Tell them: I have with me proof from Allah, then will you believe or not. The moon of the Prophets will come and your affair will be completed. Step aside today, O ye guilty ones.

[Urdu] Earthquake will strike with great severity and the earth will be turned upside

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This shows that Bābū [Ilāhī Bakhsh] was number twelve and that there are two more after him so that the number fourteen might be completed.

[Tatimmah Ḥaqīqatul-Waḥī, p. 151 footnote, Rūḥānī Khazā'in vol. 22, p. 589 footnote]

[1096] Specific application of this revelation has not been revealed. واللہ اعلم [Allah knows best.]

[Ḥaqīqatul-Waḥī, p. 105 footnote Rūḥānī Khazā'in vol. 22 p. 108, footnote]

down.[1097] [Arabic] This is the promise that you wished to be hastened.

I shall safeguard from the earthquake all those who are in this house. There is an ark and comfort. I am with you and with the members of your family. I shall desire what you desire.

[Urdu] Concerning the order that was issued relating to Bengal—namely the pain suffered by the people of Bengal due to the partition of Bengal—God Almighty says that they will be consoled in some other way in the future.

[Arabic] All praise belongs to Allah who has favoured you by providing you with good relations through marriage and a good

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1097 In this respect Allah the Almighty has revealed to me that as happened during the time of Prophet Isaiah, that in accordance with the prophecy of that prophet, a woman named Alma bore a son. Afterwards the king Hezekiah gained victory over Pekah**. Similarly, before the earthquake, the wife of Pīr Manẓūr Muḥammad Ludhiānavī whose name is Muḥammadī Begum, will bear a son. That boy will be a precursor of the major earthquake which will be an example of the Day of Judgment. It is necessary that prior to that, minor earthquakes should take place. The boy will have the names as detailed below:

Bashīrud-Daulah—because he will be Sign of our victory; **Kalimatullāh Khān**—that is, the Word of the Almighty Allah; **'Alam Kabāb**; **Word; Shādī Khān**; **Kalimatul-'Azīz**—because he would be the Word of God that will bring victory for the truth.

All creation is the words of God. Therefore, naming someone Kalimatullāh is not something unusual. That boy has not been born this time because Allah the Almighty has said:

اَخَّرَهُ اللّٰهُ اِلٰی وَقْتٍ مُّسَمًّی

That is: The earthquake that will be an example of Judgment Day has been postponed.

[Ḥaqīqatul-Waḥī, p. 106 footnote, Rūḥānī Khazā'in vol. 22, p. 109]

**In Isaiah 7 the word is given as Pekah, which is the name of a king. [Sayyed 'Abdul Ḥayee]

descent.[1098] All praise belongs to Allah, who has removed my grief and has bestowed upon me that which He has not bestowed upon any other of my contemporaries. O Perfect Leader! You are indeed the Messenger of God, pursuing the right path, sent down by the Mighty, the Ever Merciful. I decided to appoint a vicegerent in this age and therefore I created this Ādam [Adam]. He shall revive the faith and establish the law.

[Persian] When the age of the imperial Messiah[1099] began, Muslims who were Muslim only in name, were newly reconverted to Islam.

[Arabic] The heavens and the earth were closed like a bundle and then We opened them up—that is, the earth as well as the heavens brought out their full power. The time appointed for your death has approached. The Lord of the Throne calls you. We shall not let survive you any trace of things that might be a source of humiliation for you. Only a short time is left out of the term appointed by your Lord, and We shall not let survive you anything that might be a source of humiliation for you.

[Urdu] Very few days of life are left. On that day the whole Jamā'at will be disheartened and

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[1098] That is, God has favoured you by causing your birth to take place in an honourable, noble, and renowned family and secondly, He favoured you with a wife from a respected Sayyed family of Delhi.

[Ḥaqīqatul-Waḥī, p. 107, Rūḥānī Khazā'in, vol. 22, p. 110 footnote]

[1099] In Divine books the Messiah of the latter days has been called the king. This means that his kingdom will be of heaven, that is, he would be a sovereign of the future line of succession and powerful people will be among his followers.

[Ḥaqīqatul-Waḥī, p. 107 footnote. Rūḥānī Khazā'in vol. 22, p. 110 footnote]

saddened by Allah. This will happen, this will happen, this will happen and then will happen your event. Many wonders of divine power will manifested first and then your event will happen.

[Arabic] Your time has come and We shall cause bright Signs to survive you. Your time has arrived and We shall cause clear Signs to survive you.

Lord, cause me to die a Muslim and join me to the righteous, Āmīn.

[Ḥaqīqatul-Waḥī, pp. 70–108, Rūḥānī Khazā'in, vol. 22, pp. 73–111]

July 30, 1906

The Promised Messiah[as] said: I received a revelation today of which I do not remember all the words, but what I do remember is certain. I do not know whom it might relate to but it portends great danger.[1100] The words I remember are:

ایک دَم میں دَم رخصت ہؤا

[Urdu] His breath stopped in a moment.

The revelation is in a rhythmically balanced sentence, but I have forgotten one of its words.

[Badr, vol. 2, no. 31, August 2, 1906, p. 2 *and* al-Ḥakam, vol. 10, no. 27, July 31, 1906, p. 1]

August 1, 1906

I saw [in my dream] that there was an earthquake and then I received the revelation:

[1100] On its fulfilment the Promised Messiah[as] was granted the knowledge that the revelation referred to Miyāṅ Ṣāḥib Nūr immigrant from Afghanistan. See *Tatimmah Ḥaqīqatul-Waḥī*, page 4, *Rūḥānī Khazā'in*, volume 22, page 435. [Jalal-ud-Din Shams]

(۱) اِنِّیْ اُحَافِظُ کُلَّ مَنْ فِی الدَّارِ۔ (۲) اَرَدْتُّ اَنْ اَسْتَخْلِفَ فَخَلَقْتُ اٰدَمَ۔

Translation: (1) [Arabic] I shall safeguard all who are in this house. (2) [Arabic] I determined to appoint a vicegerent, so I created this Ādam [Adam].

[Badr, vol. 2, no. 32, August 9, 1906, p. 2 *and* al-Ḥakam, vol. 10, no. 28, August 10, 1906, p. 1]

August 5, 1906

On one occasion, the lower half of my body became numb so that I could not move one step…. I apprehended that these were symptoms of paralysis. I was in great pain and was restless. I could not even turn over in bed. During the night when I was in great pain, I was fearful—for the sake of faith, and for no other motive—that my opponents would gloat over it and I supplicated before the Almighty…. Thereupon, in a light slumber the revelation came to me:

اِنَّ اللّٰہَ عَلٰی کُلِّ شَیْءٍ قَدِیْرٌ۔ اِنَّ اللّٰہَ لَا یُخْزِی الْمُؤْمِنِیْنَ۔

That is [Arabic] Allah has power to do all that He wills, Allah does not humiliate the believers.

I call to witness God, the Benevolent, in Whose hand is my life and Who is also observing at this moment whether I am lying against Him or telling the truth, that within perhaps half an hour of this revelation I went to sleep and when I woke up suddenly, I found that no trace of my trouble was left. All were asleep and I got up and began to walk about to test my recovery and was satisfied that I was perfectly well.

[Ḥaqīqatul-Waḥī, p. 234, Rūḥānī Khazā'in, vol. 22, pp. 245–246][1101]

[1101] Note by Maulānā Abdul Latif Bahawalpuri: See also *Badr*, volume 2, number 32, August 9, 1906, page 2; *al-Ḥakam*, volume 10, number 28, August 10, 1906, page 1.

August 1906

(۱) دیکھ میں آسمان سے تیرے لئے برساؤں گا اور زمین سے نکالوں گا پر وہ جو تیرے مخالف ہیں پکڑے جائیں گے۔ 1102

(1) [Urdu] Look, I shall cause [the rain] to descend from heaven for you and shall produce from the earth. But those who are opposed to you will be seized.

(۲) صحن میں ندیاں چلیں گی اور سخت زلزلے آئیں گے۔

(2) [Urdu] Streams shall flow through the courtyard and severe earthquakes[1103] shall occur.

[Badr, vol. 2, no. 39, September 27, 1906, p. 12]

[1102] In *al-Istiftā'* page 76 footnote, Appendix *Ḥaqīqatul-Waḥī*, *Rūḥānī Khazā'in*, volume 22, page 702 footnote, the Promised Messiah[as] has given July 10, 1906 as the date of this revelation. It seems that the revelation was revealed again. وَاللّٰہُ اَعْلَم [Allah knows best.] [Jalal-ud-Din Shams]

[1103] (A) God has told me that there will be earthquakes and other afflictions, not only in the Punjab for I have not been raised only for the Punjab. I have been commissioned for the whole population of the earth. So I tell you truly that these earthquakes and afflictions will not be confined to the Punjab, but that the whole world will partake of them. As there has been great destruction in America, the same will happen some day in Europe and then these terrible days have been determined for the Punjab and India and all parts of Asia. He who lives will see.

[Ḥaqīqatul-Waḥī, p. 192 footnote, Rūḥānī Khazā'in, vol. 22, p. 200 footnote]

(B). Bear in mind that God has informed me generally of the coming of earthquakes. Then be sure that as according to this prophecy there have been earthquakes in America and in Europe, so will there be and in different parts of Asia. Some of them will be an example of the Judgment Day. There will be death on such a large scale that streams of blood will run.. Even animals and birds will not escape this death. Such destruction will overtake the earth as has not happened since man was born. Many places will be turned upside down as if they had never been

(۳) وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ۔

(3) [Arabic] [*Woe to every backbiter, slanderer.*]

(۴) سَأُكْرِمُكَ إِكْرَامًا عَجَبًا۔ وَأُلْقِيْ بِهِ الرُّعْبَ الْعَظِيْمَ۔

(4) [Arabic] [*I shall honour you in a wonderful manner and shall thereby create great awe of you.*]

(۵) يَأْتُوْنَ مِنْ كُلِّ فَجٍّ عَمِيْقٍ۔ يَأْتِيْكَ مِنْ كُلِّ فَجٍّ عَمِيْقٍ

(5) [Arabic] People will come to you by every distant track. Presents will come to you by every distant track.

**[Badr, vol. 2, no. 33, August 16, 1906, p. 2 *and*
al-Ḥakam, vol. 10, no. 29, August 17, 1906, p. 1]**

August 21, 1906

(1) Last night I saw in my dream that there were such vast numbers of wasps (meaning low enemies) that the whole

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inhabited. There will also be other afflictions of a terrible type in the earth and the heavens, so much so that every person with understanding will view them as most extraordinary and no mention or trace of them will be found in the books of astronomy or of philosophy. Then people's minds would be filled with anxiety over what might be apprehended. Many will be delivered but many will be destroyed. The days are near, indeed they are at the door, when the world will witness scenes of the Judgment Day and not only earthquakes but awe-striking calamities will appear, some from heaven and some from the earth. This will happen because the human beings have given up the worship of God and have succumbed with all their thoughts and their designs and their resolves towards the world. Had I not appeared these calamities might have been delayed for a while, but with my coming the secret designs of God's wrath, which had long been hidden, have been manifested…. Do not imagine that while America etc. has been severely shaken, your country is secure. What I see is that you might experience greater misfortunes. O Europe, you are not secure; and O Asia, you are not protected. O ye that dwell in the islands, no artificial god will help you. I see cities falling and find the habitations in ruin.

[Ḥaqīqatul-Waḥī, pp. 256–257, Rūḥānī Khazā'in, vol. 22, pp. 268–269]

earth was covered with them and they were greater in number than a locust swarm—so numerous that they virtually covered the ground. Some of them were flying as if they would sting but they did not succeed. I said to my sons, Sharīf and Bashīr: Recite this verse of the Qur'an and then blow over your bodies, you will not be harmed. The verse (*sūrah as-Shu'arā'*, 26:131) is:

وَاِذَا بَطَشْتُمْ بَطَشْتُمْ جَبَّارِيْنَ[1104]

Then I woke up.

(2) I received the revelation:

نُصِرْتَ بِالرُّعْبِ۔ وَقَالُوْا لَاتَ حِيْنَ مَنَاصٍ

[Arabic] You have been helped with prestige and they said: There is no way of escape left.

(3) After midnight, I received the revelation:

صبر کر، خدا تیرے دشمن کو ہلاک کرے گا

[Urdu] Have patience. God will destroy your enemy.

[Badr, vol. 2, no. 34, August 23, 1906, p. 2 *and* al-Ḥakam, vol. 10, no. 30, August 24, 1906, p. 1]

August 23, 1906

آجکل کوئی نشان ظاہر ہوگا۔

That is [Urdu] Some Sign will soon appear.[1105]

[Badr, vol. 2, no. 35, August 30, 1906, p. 2 *and* al-Ḥakam, vol. 10, no. 31, September 10, 1906, p. 1]

[1104] **[Arabic] And when you lay hands** [**upon anyone**]**, you lay hands as tyrants.** [Publishers]

[1105] The Sign appeared on September 6, 1906. See the dream of September 5, 1906 and its footnote. [Mirza Bashir Ahmad]

August 25, 1906

شَفِيْعُ اللّٰهِ[1106]

The Promised Messiah[as] said: God has given me this name by revelation and it means an intercessor appointed by God for people.

**[Badr, vol. 2, no. 35, August 30, 1906, p. 2 *and*
al-Ḥakam, vol. 10, no. 31, September 10, 1906, p. 1]**

September 4, 1906

اِنِّیْ مَعَ الرَّوْحِ اٰتِیْكَ بَغْتَةً

Translation: [Arabic] I shall come to you suddenly with the Spirit.

**[Badr, vol. 2, no. 36, September 6, 1906, p. 3 *and*
al-Ḥakam, vol. 10, no. 31, September 10, 1906, p. 1]**

September 4, 1906

The Promised Messiah[as] said: Last night I saw in my dream that a robe which had a good deal of gold work on it had been granted to me from the Unseen. A thief ran away with it but someone ran after him and caught him and took away the robe from him. Thereafter the robe changed into a book of the name of *Tafsīr-e-Kabīr* and I was given to understand that the thief had run with it in order to destroy the *Tafsīr*.

The Promised Messiah[as] said: The interpretation is that by thief is meant Satan, who desires to remove my sayings from the notice of people, but that he will not succeed. The *Tafsīr-e-Kabīr* [the large commentary] being shown in the form of a robe means that it will be a source of honour and ornament for me واللّٰہ اعلم [Allah knows best].

[Badr, vol. 2, no. 36, Sept 6, 1906, p. 3 *and* al-Ḥakam, vol. 10, no. 31, Sept 10, 1906, p. 1]

[1106] **[Arabic] Shafi‘ Ullah** [Publishers]

September 5, 1906

I saw in my dream that Dr. ‘Abdul-Ḥakīm Khān[1107] (an apostate and enemy) was standing near our house and the mother of Muḥammad Isḥāq (wife of Mīr Nāṣir Navvāb) asked him to come in, but I stopped his coming and I said:

مَیں نہیں آنے دیتا۔ اِس میں ہماری بے عزّتی ہے

[Urdu] I would not let him come in as this would be a disgrace for us.

The entry of an enemy into the house in a dream means some affliction or death. He was not able to come in, which meant that God had averted the affliction. Then I received the revelation:

اِنِّیْ اُحَافِظُ کُلَّ مَنْ فِی الدَّارِ

Translation: [Arabic] I shall safeguard all those who dwell in this house.

Moreover, I was shown a piece of meat in my dream which indicated some sorrow and I also saw that I was holding an

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[1107] The Promised Messiah[as] said:

I am collecting notes about the Signs for the book *Ḥaqīqatul-Waḥī*. It occurred to me that, along with the Signs that were shown in the past, there should be some fresh Sign. Allah the Almighty granted that wish...

Since ‘Abdul-Ḥakīm is an opponent, so he has been shown. The entry of an opponent in the dream is interpreted as an affliction or death. I said in the dream that I would not permit his entry, that is, my prayer caused the affliction to be averted...

The revelation that ‘I shall safeguard…’ that accompanied this dream shows that some episode of plague is about to take place.

[Badr, vol. 2, no. 37 September 13, 1906 p. 3]

egg in my hand which had been cracked.[1108] This also means someone's death. But all that one sees in a dream is conditional and is subject to being averted through prayer and supplication. It is not final.

[Badr, vol. 2, no. 37, September 13, 1906, p. 3 *and* al-Ḥakam, vol. 10, no. 32, September 17, 1906, p. 1]

September 8, 1906

(۱) لوگ آئے اور دعوٰی کر بیٹھے۔ شیرِ خدا نے ان کو پکڑا اور شیرِ خدا نے فتح پائی۔

(1) [Urdu] People came and made all sorts of claims. The Lion of God seized them and the Lion of God became victorious.

(۲) امین الملک جے سنگھ بہادر۔

(2) [Urdu] *Amīn-ul-Mulk Jai Singh Bahadur* [Trustee of the Kingdom, Victorious and Brave]

[1108] After these dreams the Promised Messiah[as] stopped Mīr Nāṣir Navvāb[ra] and his family from proceeding to Lahore as they had intended. He told him that he feared that some calamity was about to befall his family; if it happened during the journey, the enemies would have an excuse to ridicule. Respected Mīr [Nāṣir Navvāb[ra]] and family bear witnesses to this. Next morning Mīr Muḥammad Isḥāq became ill with high fever and developed swelling of two nodes in the groin which was a symptom of the plague. It caused great fear and everyone in the house was terror-stricken. Ḥaḍrat Maulavī Ḥakīm Nūr-ud-Dīn[ra] was the attending physician; but even he was terrified upon seeing the swelling of the nodes in both groins. The Promised Messiah[as] occupied himself with earnest supplications, and prayed with great concentration and pathos. By the grace of God, as a consequence of the prayer, within two or three hours the fever subsided. The swellings and all signs of plague disappeared. Miyāṅ Muḥammad Isḥāq[ra] has now been restored to full health. فَالْحَمْدُ لِلّٰهِ عَلٰى ذٰلِكَ [Allah be praised for all this]

[Badr, vol. 2, no. 37, September 13, 1906, p. 3; also see Ḥaqīqatul-Waḥī, p. 327, Rūḥānī Khazā'in, vol. 22, pp. 340–342, Nishān no. 143]

(۳) رَبِّ لَا تُبْقِ لِیْ مِنَ الْمُخْزِیَاتِ ذِکْرًا۔

(3) [Arabic] [*Lord, do not let anything survive me that might be a source of humiliation for me.*]

**[Badr, vol. 2, no. 37, September 13, 1906, p. 3 *and*
al-Ḥakam, vol. 10, no. 31, September 10, 1906, p. 1 *and*
al-Ḥakam, vol. 10, no. 32, September 17, 1906, p. 1]**

(4) (A)

پیٹ پھٹ گیا۔

[Urdu] His belly burst.[1109]

(There is no indication whom this may refer to.)

**[Badr, vol. 2, no. 37, September 13, 1906, p. 2 *and*
al-Ḥakam, vol. 10, no. 32, September 10, 1906, p. 1]**

(B) On July 30, 1906 and onwards, I was informed on several dates that a member of my Community would die suddenly[1110] by the bursting of his belly and that he would die in the month of Sha‘bān.

[Tatimmah Ḥaqīqatul-Waḥī, p. 4, Rūḥānī Khazā’in. vol. 22. p. 435]

[1109] Note by Ḥaḍrat Mirza Bashir Ahmad[ra]: The Promised Messiah[as] writes:

> According to this prophecy, Miyāṅ Ṣāḥib Nūr immigrant [from Afghanistan], who was from Sāḥibzādah ‘Abdul-Latīf’s Jamā‘at, died suddenly due to bursting of his belly in Sha‘bān 1324 AH. It was discovered that there had been a tumour in his belly for some time but he did not feel anything. He was young, strong and healthy. All of a sudden, he had a stomach ache. His last words, repeated three times, were میرا پیٹ پھٹ گیا۔ [My belly burst] and he died thereafter.
>
> **[Tatimmah Ḥaqīqatul-Waḥī, p. 4, Rūḥānī Khazā’in. vol. 22. p. 435]**

[1110] Note by Ḥaḍrat Maulānā Jalal-ud-Din Shams[ra]: This was revealed on July 30, 1906. [*See* page 908.]

September 8, 1906

[Dream] The Promised Messiah[as] saw in a dream that Ḥaḍrat Maulavī Nūr-ud-Dīn had sent him a paper which appeared to be a proof of something. The boy who brought it said: 'There is some writing in the margin which you should also read.' In the margin on the left side it was written:

دشمن نہایت اضطراب میں ہے

[Urdu] The enemy is greatly perturbed.

**[Badr, vol. 2, no. 37, September 13, 1906, p. 2 *and*
al-Ḥakam, vol. 10, no. 32, September 17, 1906, p. 1]**

September 15, 1906

The Promised Messiah[as] said: 'In one of my rooms there is a framed piece of paper with the writing: رَبِّ کُلُّ شَیْءٍ خَادِمُکَ.[1111] Today in a vision I noticed that those words had been effaced and in their place was the word:

خیر۔

[Urdu] Good'

**[Badr, vol. 2, no. 38, September 20, 1906, p. 3 *and*
al-Ḥakam, vol. 10, no. 37, September 24, 1906, p. 1]**

September 17, 1906

(۱) قَالَ رَبُّكَ اِنَّهٗ نَازِلٌ مِّنَ السَّمَآءِ مَا یُرْضِیْكَ وَمَا نَتَنَزَّلُ اِلَّا بِاَمْرِ رَبِّكَ۔

(1) [Arabic] [*Your Lord has said, 'the thing which will please you is about to descend from the heaven' and we do not descend without the command of your Lord.*]

[1111] **[Arabic] Lord, all things are in Your service.** [Publishers]

(۲) قَدْ سَمِعَ اللّٰهُ لِاُجِيْبَتْ دَّعْوَتُكَ۔ اِنَّ اللّٰهَ مَعَ الَّذِيْنَ اتَّقَوْا وَّالَّذِيْنَ هُمْ مُّحْسِنُوْنَ۔

(2) [Arabic] Allah has heard your prayer. Your prayer has been accepted. Allah is with those who are righteous and with those who do good deeds.

(۳) بَارَكَ اللّٰهُ فِيْ اِلْهَامِكَ وَوَحْيِكَ وَرُؤْيَاكَ۔

(3) [Arabic] Allah has placed blessings in your inspiration, your revelation, and your dreams.

(۴) كَتَبْتُ لِلَّذِيْنَ اٰمَنُوْا رَحْمَةً وَّكَتَبْتُ لَكَ رَحْمَةً فِي الدُّنْيَا وَالْاٰخِرَةِ۔

(4) [Arabic] I have decreed mercy for those who believe in you and I have decreed mercy for you in this world and in the Hereafter.

(۵) نَزِيْدُ فِيْ رَحْمَتِكَ وَصِدْقِكَ وَوَفَآءِكَ۔

(5) [Arabic] We shall cause an increase upon you in mercy, righteousness and devotion. Meaning that there would be an increase of Our bounties upon you.

(The meaning that ‘There would be an increase of Our bounties’ is not revealed from God but an understanding in my own words.)

(۶) كُلُّ مُكَذِّبٍ جَآءَ۔ يَآ اَيُّهَا الْعَزِيْزُ مَسَّنَا وَاَهْلَنَا الضُّرُّ وَجِئْنَا بِبِضَاعَةٍ مُّزْجَاةٍ فَاَوْفِ لَنَا الْكَيْلَ وَتَصَدَّقْ عَلَيْنَا۔ اِنَّ اللّٰهَ يَجْزِي الْمُتَصَدِّقِيْنَ۔

(6) [Arabic] All those who had denied came [and pleaded] ‘O exalted one, we and our families are sorely afflicted by want and we have brought only a paltry sum of money so give us the full measure, and give us more out of charity. Allah rewards the charitable.’

(۷) مَآ اَنَا اِلَّا كَالْقُرْاٰنِ وَسَيَظْهَرُ عَلٰى يَدَيَّ مَا ظَهَرَ مِنَ الْفُرْقَانِ۔

(7) [Arabic] I am just like the Qur‘an and soon there will appear through me that which had appeared through the *Furqān*.

(8)

Dream: I saw that, I was wearing an ample, beautiful and bright robe. I was walking toward a certain direction in the company of some people. The robe reached down to my ankles and gave forth shining rays.

(۹) خدا اُس کو پنج بار ہلاکت سے بچائے گا۔

(9) [Urdu] God will deliver him five times from destruction.

(I do not know to whom this revelation refers).

(10)

Dream: I saw that an earthquake came. It appeared quite fearsome and we walked out from under the roof. Mub**ā**rak was with me and there was a slight drizzle with very attractive droplets.

**[Badr, vol. 2, no. 38, September 20, 1906, p. 3 *and*
al-Ḥakam, vol. 10, no. 33, September 24, 1906, p. 1]**

September 24, 1906

(A)

موت، تیراں ماہ حال کو

[Urdu] Death on the 13th of this month.

Probably by the 13th of this month is meant the 13th of Sha‘bān. واللہ اعلم [Allah knows best]. I do not know whether this means the 13th of the current month of Sha‘bān or the 13th of some subsequent Sha‘bān. And I do not know for certain to whom the revelation refers and therefore am feeling sad. May Allah have mercy. Āmīn.

**[Badr, vol. 2, no. 39, September 27, 1906, p. 3 *and*
al-Ḥakam, vol. 10, no. 33, September 24, 1906, p. 1]**

(B) Later, the Promised Messiah[as] said: Owing to the speed of the revelation, sometimes one is not able to remember the exact words. It might have been the 13th or the 23rd or the 30th.[1112]

[Badr, vol. 2, no. 43, October 25, 1906, p. 4]

September 26, 1906

اے مظفر تجھ پر سلام ہو کہ خدا نے تیری بات سُن لی۔ خدا تیرے لئے لڑکا دے گا۔[1113]

[Urdu] Peace on you, O Victorious One because God has heard your supplication. God will bestow a son for your sake.

[Badr, vol. 2, no. 39, September 27, 1906, p. 3]

September 27, 1906

بَلَجَتْ اٰیَاتِیْ۔ وَبَشِّرِ الَّذِیْنَ اٰمَنُوْٓا اَنَّ لَھُمُ الْفَتْحَ ۔[1114][1115]

[Badr, vol. 2, no. 40, October 4, 1906, p. 3 *and* al-Ḥakam, vol. 10, no. 34, September 30, 1906, p. 1 *and* al-Istiftā', p. 76, Appendix Ḥaqīqatul-Waḥī, Rūḥānī Khazā'in, vol. 22, p. 702]

[1112] If the number was 30, it might refer to Miyāń Ṣāḥib Nūr [immigrant from Afghanistan] who died on Sha'bān 30, 1324, October 19, 1906. (See *Badr* quoted above) [Jalal-ud-Din Shams]

[1113] In *al-Istiftā'* page 76 the date of this revelation is cited as September 27, and the Promised Messiah[as] has given the following Arabic translation: اَلسَّلَامُ عَلَیْکَ اَیُّھَا الْمُظَفَّرُ سُمِعَ دُعَاءُکَ۔ [Jalal-ud-Din Shams]

[1114] **[Arabic] My Signs have been manifested and give good tidings to those who have believed that there certainly is victory for them.** [Publishers]

[1115] اَنَّ لَھُمُ الْفَتْحَ is recorded on page 76 of *al-Istiftā'* as بِاَنَّ لَھُمُ الْفَتْحَ. [Publishers]

October 2, 1906

لَنَبْلُوَنَّكُمْ[1116]

**[Badr, vol. 2, no. 40, October 4, 1906, p. 3 *and*
al-Ḥakam, vol. 10, no. 34, September 30, 1906, p. 1]**

October 2, 1906

I saw a book (in my dream) and it seemed that I had been written it. It was named Nahjul-Musallī,[1117] and then I received the revelation:

فَوْقٌ حَمِیْدٌ کاذب کا خدا دشمن ہے وہ اس کو جہنّم میں پہنچائے گا۔

[Arabic] [*Praiseworthy triumph*] [Urdu] God is the enemy of the liar and would convey him to hell.

**[Badr, vol. 2, no. 40, October 4, 1906, p. 3 *and*
al-Ḥakam, vol. 10, no. 34, September 30, 1906, p. 1]**[1118]

October 9, 1906

Last night I saw in my dream that my brother, Mirzā Ghulām Qādir (deceased) was riding a strong horse and I thought that he was an angel, who had appeared in that form on account of the affinity to the word 'Qādir' (Powerful). I ran in front of him so fast that his horse was left behind. Then we entered the town and the angel who had appeared in the form of my brother dismounted holding

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[1116] **[Arabic] We shall certainly try you.** [Publishers]

[1117] The path of the Worshipper. [Publishers]

[1118] It should not be a surprise that why the revelation of October 2 was published in *al-Ḥakam* of September 30. The fact is that *al-Ḥakam* was published late, but the date on which it was due was printed on it. Accordingly a note to this effect was given in *al-Ḥakam*, volume 10, number 34, dated September 30, 1906, page 1. [Jalal-ud-Din Shams]

a whip in his hand. He was like a well built strong soldier and we proceeded in a certain direction in the town as if the angel had been commissioned to perform some task or service. Thereafter, I received the revelation:

اَے عبدالحکیم! خدا تعالیٰ تجھے ہر ایک ضرر سے بچاوے۔ اندھا ہونے اور مفلوج ہونے اور مجذوم ہونے سے۔

[Urdu] O ‘Abdul-Ḥakīm! May God Almighty safeguard you against all harm, against blindness, paralysis, and leprosy.

It was conveyed to me that I had been named ‘Abdul-Ḥakīm.

The import, in brief, is that the wisdom of God Almighty would not brook that I should be afflicted with any of these disorders for that would give my enemies an opportunity to mock me.

**[Badr, vol. 2, no. 41, October 11, 1906, p. 1 *and*
al-Ḥakam, vol. 10, no. 35, October 10, 1906, p. 1]**

October 15, 1906

I saw in my dream that I was writing something and in the course of the writing, I saw the following writing:

عِلْمُ الدَّرْمَان ۲۲۳ [1119]

[1119] Note by Ḥaḍrat Mirza Bashir Ahmad[ra]: Ḥaḍrat Khalīfatul Masīḥ II[aba] states:

> *‘Ilm* is an Arabic word meaning ‘knowledge’ and darmān is a Persian word meaning ‘treatment’. The import is that the knowledge of the treatment would be known after 223 days. Now we need to see what is the 223rd day after October 15—it is 25 May 1907. The Promised Messiah[as] passed away on May 26 in accordance with this revelation.
>
> Another matter for reflection—which the opponents may deny for lack of understanding—is that the revelation was

[Arabic] ‘Ilmud-Darmān 223

The Promised Messiah[as] said: ‘Ilm is an Arabic word and Darmān is Persian. What follows is the number 223. I do not know what this might mean.

**[Badr, vol. 2, no. 42, October 18, 1906, p. 3 *and*
al-Ḥakam, vol. 10, no. 36, October 17, 1906, p. 1]**

October 16, 1906

I saw (a vision) that someone’s death was near, though I was not informed specifically whose death was meant. I supplicated in the course of my vision and received the revelation:

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received in 1906, but the Promised Messiah[as] passed away in 1908. That makes it one year and 223 days.

Bear in mind that there are two reasons for it. One, that there is another revelation which followed closely: اِنَّ الْمَنَايَا لَا تَطِيْشُ سِهَامُهَا [The Arrows of death do not miss], which also proves that the revelation containing 223 is about death. Then another revelation was received: اِنَّا نُرِيْنَّكَ بَعْضَ الَّذِيْ نَعِدُهُمْ نَزِيْدُ عُمُرَكَ** (See *Review of Religions*, November 20, 1906, page 2) meaning that your death was destined in 1907 but We have increased your appointed life and thus the calculation started after one year.

The second reason is that the date appointed for his death was May 26. If he had died in 1907, some of his opponents would have raised the clamour that he died within the period given in their prophecies. Moreover, in that case his death would have been on the 27th. Therefore it was necessary that he should pass away in a leap year (which would have 29 days in February) so that he would pass away exactly after 223 days on May 26. Thus his death would definitely be in 1908 which is a leap year, not in 1907 which has 28 days in February and the 223 days are completed not on 26 May, but on 27 May.

[Tash-ḥīdh-ul-Adh-hān, vol. 3, no. 6–7 June–July 1908, p. 216]

** Note by Maulānā Abdul Latif Bahawalpuri: In *Tash-ḥīdh-ul Adh-hān*, volume 2, number 5, May 10, 1907, on page 23, is written *Immā* instead of *Innā* due to scribe’s error.

اِنَّ الْمَنَایَا لَا تَطِیْشُ سِھَامُھَا

That is [Arabic] The arrows of deaths do not miss.

Thereupon I supplicated again during the state of vision: 'Lord, You have power over all things'; and received the revelation:

اِنَّ الْمَنَایَا قَدْ تَطِیْشُ سِھَامُھَا [1120]

Thereafter, I also received the revelation;

رسیدہ بود بلائے ولے بخیر گذشت [1121]

I do not know to whom from among us this refers واللہ اعلم بالصواب [Allah knows best].

**[Badr, vol. 2, no. 42, October 18, 1906, p. 3 *and*
al-Ḥakam, vol. 10, no. 36, October 17, 1906, p. 1]**

October 20, 1906

اَللّٰہُ عَدُوُّ الْکَاذِبِ وَاِنَّہٗ یُوْصِلُہٗ اِلٰی جَھَنَّمَ اُغْرِقَتْ سَفِیْنَۃُ الْاَذَلِّ۔ اِنَّ بَطْشَ رَبِّکَ لَشَدِیْدٌ۔[1122]

[al-Istiftā', p. 76, Ḍamīmah Ḥaqīqatul-Waḥī, Rūḥānī Khazā'in, vol. 22, p. 702]

[1120] **[Arabic] The arrows of deaths do miss.** [Publishers]

[1121] **[Persian] An affliction had arrived but has peaceably passed away.** [Publishers]

[1122] **[Arabic] Allah is the enemy of the liar and will convey him to hell. The vessel of degraded person has been drowned.* Surely the vengeance of your Lord is severe.** [Publishers]

***** Note by Ḥaḍrat Maulānā Jalal-ud-Din Shams[ra]: The Promised Messiah[as] records these revelations in *al-Istiftā', Appendix Ḥaqīqatul-Waḥī*, page 76, *Rūḥānī Khazā'in*, volume 22, page 702. The Urdu words of the first revelation which was also received on October 2 are the following: کاذب کا خدا دشمن ہے۔ وہ اس کو جہنم میں پہنچائے گا۔ The second revelation was also repeated on November 15, and has the following words in Urdu: کمترین کا بیڑا غرق ہوگیا۔

October 23, 1906

اِنَّا نُرِيَنَّكَ بَعْضَ الَّذِیْ نَعِدُ هُمْ۔ نَزِیْدُ عُمُرَكَ ۔

Translation: [Arabic] We shall show you part of that which We have promised them. We shall lengthen your days.

**[Badr, vol. 2, no. 43, October 25, 1906, p. 3 *and*
al-Ḥakam, vol. 10, no. 37, October 24, 1906, p. 1]**

October 30, 1906

I was thinking of the heavy expenses that have been incurred and are likely to be incurred in the publication and preparation of the book *Ḥaqīqatul-Waḥī*, when I received the revelation:

یَاْتِیْكَ مِنْ كُلِّ فَجٍّ عَمِیْقٍ۔ یَاْتُوْنَ مِنْ كُلِّ فَجٍّ عَمِیْقٍ۔ یَاْتِیْكَ رِجَالٌ نُّوْحِیْٓ اِلَیْهِمْ مِّنَ السَّمَآءِ۔

Translation: [Arabic] People will come to you from every distant track. They will bring you presents by every distant track. Such men will bring you presents, whom We shall direct by revelation from heaven.

**[Badr, vol. 2, no. 44, November 1, 1906, p. 3 *and*
al-Ḥakam, vol. 10, no. 37, October 24, 1906, p. 1]**[1123]

October 31, 1906

یَنْصُرُكُمُ اللّٰهُ فِیْ دِیْنِهٖ۔

Translation: [Arabic] Allah will help you in the matter of His faith.

**[Badr, vol. 2, no. 45, November 8, 1906, p. 3 *and*
al-Ḥakam, vol. 10, no. 38, November 10, 1906, p. 1]**

[1123] Note by Ḥaḍrat Maulānā Jalal-ud-Din Shams[ra]:: The Editor of *al-Ḥakam* writes: The paper was published late; therefore it contains some events that took place after October 24.

November 2, 1906

I saw (in my dream) that I was sitting somewhere at night and another person was with me. I looked at the sky and saw that many stars were clustered at one place. I looked towards those stars and, pointing to them, said:

آسمانی بادشاہت

[Urdu] The kingdom of heaven

Then I perceived that there was someone at the door knocking at it. When I opened the door I found that it was a lunatic whose name was Mīrāń Bakhsh. He shook hands with me and came in. There was another person with him but he neither shook hands with me nor did he come in.

I interpreted this to mean that the kingdom of heaven stood for the chosen people from among the members of my Community whom God will spread in the earth and the lunatic is someone proud, arrogant, wealthy, or bigoted person whom God will enable to take the pledge of allegiance (*bai'at*). Then I received the revelation as if I was trying to comfort someone:

لَا تَخَفْ اِنَّ اللّٰہَ مَعَنَا

[Arabic] Be not afraid, Allah is with us.

**[Badr, vol. 2, no. 45, November 8, 1906, p. 3 *and*
al-Ḥakam, vol. 10, no. 38, November 10, 1906, p. 1]**

November 7, 1906

Last night, about midnight, I was talking to my wife that: 'The monthly expenses of the public kitchen have now exceeded 1, 500 rupees; should we take a loan?' Then I thought a loan would not help much for even if I borrowed 2,000 rupees that would be spent within a month. Then I

went to sleep. In the morning, I received the revelation after Prayers:

اَتَقْنَطُ مِنْ رَّحْمَةِ اللّٰهِ الَّذِیْ یُرَبِّیْکُمْ فِی الْاَرْحَامِ-1124

**[Badr, vol. 2, no. 45, November 8, 1906, p. 3 *and*
al-Ḥakam, vol. 10, no. 38, November 10, 1906, p. 1]**

November 1906

Dream: I saw that I was riding a horse and was proceeding in one direction and being confronted with complete darkness, I turned back. There were some women in my company. On the way back, the dust again caused darkness, and feeling the rein of the horse, I held on to it. After a few paces it became light and, seeing a large terrace, I dismounted. There were some boys who cried out that Maulavī ‘Abdul-Karīm had arrived. Then I saw Maulavī ‘Abdul-Karīm (deceased) coming and I shook hands with him and said: *assalāmo ‘alaikum* [may peace be upon you]. Maulavī Ṣāḥib took out something and presented it to me and said: The Bishop, who is the chief of the Christian priests, also works with this. This article was like a brown rabbit from which a tube was protruding and at the end of the tube was a pen. The tube gets filled with air which makes the manipulation of the pen easy. I said: ‘I had not sent for this pen’. Maulavī [‘Abdul-Karīm] answered: Perhaps Maulavī Muḥammad ‘Alī did; on which I said: ‘Very good, I shall give it to Maulavī [Muḥammad ‘Alī]’. Then I woke up.

Interpretation: Women can mean weak persons. And in the Holy Qur’an righteous Muslims of this Ummah have

1124 **[Arabic] Do you despair of the mercy of Allah, Who nurtures you in the wombs?** [Publishers]

also been likened to the wife of Pharaoh and Maryam [Mary]. The pen might mean that Allah the Almighty might bestow upon Maulavī Muḥammad ‘Alī the ability to write good articles in refutation of our opponents. واللہ اعلم بالصواب [Allah knows best].

[Badr, vol. 2, no. 46, November 15, 1906, p. 3 *and* al-Ḥakam, vol. 10, no. 39, November 17, 1906, p. 1]

November 1906

رَبِّ لَا تَذَرْ عَلَى الْاَرْضِ مِنَ الْكٰفِرِيْنَ دَيَّارًا۔[1125]

[Badr, vol. 2, no. 46, November 15, 1906, p. 3 *and* al-Ḥakam, vol. 10, no. 39, November 17, 1906, p. 1]

November 13, 1906

مَا نَنْسَخْ مِنْ اٰيَةٍ اَوْ نُنْسِهَا نَاْتِ بِخَيْرٍ مِّنْهَا اَوْ مِثْلِهَا۔ اَلَمْ تَعْلَمْ اَنَّ اللّٰهَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ۔[1126]

Then it seemed that I said to someone:

لَا تَخَفْ اِنَّ اللّٰهَ مَعَنَا۔[1127]

[Badr, vol. 2, no. 46, November 15, 1906, p. 3 *and* al-Ḥakam, vol. 10, no. 39, November 17, 1906, p. 1]

1906

Navvāb Muḥammad ‘Alī Khān Chief of Malerkotla was, along with his brothers, confronted with great difficulties, among these they were declared to be in the position of the

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[1125] **[Arabic] Lord, leave not in the earth a single dweller from among the disbelievers.** [Publishers]

[1126] **[Arabic] Whatever Sign We abrogate, or cause to be forgotten, We bring one better than that or the like thereof. Do you not know that Allah has the power to do all that He wills?** [Publishers]

[1127] **[Arabic] Be not afraid, Allah is with us.** [Publishers]

common citizens of the State *vis-a-vis* the heir apparent of the Ruler. They had made every effort with respect to the problems with which they were confronted but had not succeeded. The only recourse now left to them was to submit a memorial to the Governor General and seek justice at his hands, but they had not much hope of success as the authorities below the Governor General had decided definitely against them. In his distress Navvāb Muḥammad ‘Alī Khān not only requested me to supplicate on their behalf, but also promised that if God, by His grace, would deliver him from his distress, he would immediately donate three thousand rupees for the public kitchen. After repeated supplications on their behalf, I received the revelation:

اے سَیف اپنا رُخ اِس طرف پھیر لے[1128]

[Urdu] O sword, turn your face the other way.

I informed Navvāb Muḥammad ‘Alī Khān of this divine revelation and thereafter God Almighty had mercy on him.

[Chashma-e-Ma‘rifat, pp. 323–324, Rūḥānī Khazā’in, vol. 23, p. 339]

November 15, 1906

Last night was the twenty-seventh of the blessed month of Ramaḍān and it is generally held that this might be the *lailatul qadr*. I thought to myself: ‘There is no guarantee of life; I do not know whether I would have another opportunity to be blessed with this night’ I got up and

[1128] This revelation is also recorded in *Badr*, volume 2, number 46, November 15, 1906, page 3; also in *al-Ḥakam*, volume 10, number 39, November 17, 1906, page 1. [Syed Abdul Hayee]

occupied myself with supplication after *ṣalāt*[1129]. After the prayer, I received the following revelations:

(۱) قادر ہے وہ بارگاہ جو ٹوٹا کام بناوے
بنا بنایا توڑ دے کوئی اس کا بھید نہ پاوے

(1) [Urdu] Powerful is He Who sets right a broken affair; And breaks up a running concern. No one can fathom His mysteries.

(۲) کمترین کا بیڑہ غرق ہوگیا

(2) [Urdu] The degraded person[1130] has been ruined.

(The reference is to someone who said this about himself.) The degraded person might also have reference to some bitter enemy.

(۳) تیری دعا قبول کی گئی۔

(3) [Urdu] Your prayer has been accepted.

Basically, all three of these revelations are prophecies, whether they might relate to one person or to three separate persons.

[Badr, vol. 2, no. 47, November 22, 1906, p. 3 *and* al-Ḥakam, vol. 10, no. 39, November 17, 1906, p. 2]

November 18, 1906

(1) Dream: I saw that (several) people were planting something in our garden. Then I heard a voice from the unseen:

[1129] i.e. Offered the *ṣalāt* for supplication and I supplicated in it. [Jalal-ud-Din Shams]

[1130] According to *al-Istiftā'* appendix *Ḥaqīqatul-Waḥī*, page 76, *Rūḥānī Khazā'in*, volume 22, page 702, Promised Messiah[as] also received this revelation on October 20, 1906. [Jalal-ud-Din Shams]

مبارک

[Urdu] Blessed

(2) Then a scene passed before my eyes and thereafter the revelation came:

مَا وَقَفْتَ مَوْقِفًا اَغْيَظَ مِنْ هٰذَا۔ اِنَّ بَطْشَ رَبِّكَ لَشَدِيْدٌ۔[1131]

**[Badr, vol. 2, no. 47, November 22, 1906, p. 3 *and*
al-Ḥakam, vol. 10, no. 40, November 24, 1906, p. 1]**

November 22, 1906

رَبِّ احْفَظْنِیْ فَاِنَّ الْقَوْمَ يَتَّخِذُوْنَنِیْ سُخْرَةً۔

Translation: [Arabic] Lord, safeguard me, for my people have taken me as an object of mocking.

**[Badr, vol. 2, no. 48, November 29, 1906, p. 3 *and*
al-Ḥakam, vol. 10, no. 40, 1906, p. 1, November 24, 1906, p. 1]**

November 23, 1906

(۱) اِنَّ اللّٰهَ مَنَّ عَلَيْكُمْ وَاُعْطِيْكَ مَا اُعْطِيْكَ ۔ (۲) اِنَّ الَّذِيْنَ لَا يَلْتَفِتُوْنَ اِلَيْكَ لَا يَلْتَفِتُوْنَ اِلَى اللّٰهِ۔ (۳) اَولیاء اللہ سے مخالفت رکھنا، اس کا نتیجہ اچھا نہیں۔

(1) [Arabic] [*Allah has been Benevolent towards you and I shall bestow upon you that which I shall bestow.*] (2) [Arabic] Those who do not pay attention to you do not pay any attention to Allah. (3) [Urdu] To be opposed to Allah's saints; it does not result in any good.

**[Badr, vol. 2, no. 48, November 29, 1906, p. 3 *and*
al-Ḥakam, vol. 10, no. 40, November 24, 1906, p. 1]**

[1131] **[Arabic] You have never taken a stand more furiously provoking (your enemies) than this one. The vengeance of your Lord is severe.** [Publishers]

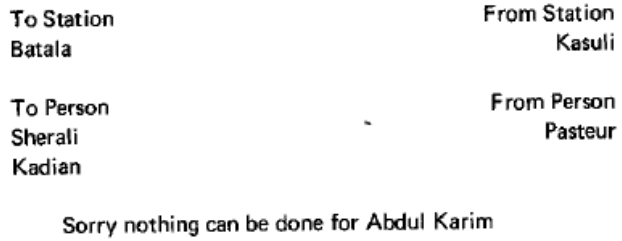
1906

Abdul-Karīm,[1132] son of ‘Abdur-Raḥmān of Hyderabad Deccan, is a student in our school. The decree of Allah so ordained that he was bitten by a mad dog and we sent him for treatment to [the Pasteur Institute at] Kasauli, where he went through the treatment for a few days and then returned to Qadian. A few days later, he exhibited the usual symptoms of rabies which include agitation and hydrophobia—fear of water—which are normal results of being bitten by a mad dog. An alarming situation was created. I was deeply moved by pity for that helpless visitor and felt a strong urge towards supplication on his behalf. Everyone thought that the poor man would expire within a matter of hours. Finally, he was segregated in a house separated from the boarding facility with all due care and a telegram was sent to the Doctors of [the Pasteur Institute at] Kasauli, describing his symptoms and asking for instructions for treatment. A reply was received that nothing could be done for him. But I was moved in an extraordinary manner to continue my fervent supplications for the helpless visitor. My friends also begged me to pray for him, for every body sympathised with him because of his being helpless and away from home. There was also an apprehension that if he passed away our opponents would mock us viciously. My heart was filled with great agony and restlessness for him and a supernormal concentration—which is a pure bounty of Allah and cannot be achieved by human efforts alone, and if it is achieved, it shows an impact through Allah’s grace that may well-nigh revive the

[1132] Miyāń ‘Abdul-Karīm was a resident of Yadgir, District Gulbargah, Hyderabad Deccan. He lived for 28 years after this incident and passed away in December 1934. [Jalal-ud-Din Shams]

dead—was achieved. When that condition of attendance in the presence of God reached its ultimate point, and agony saturated my heart to its brim, then that sick man—who really was dead—started demonstrating the Signs of responding to my attention towards God. Instead of fearing from water and running away from light, his health suddenly took a turn for the better and indicated that he was no longer afraid of water. He was given water, and he drank it without any fear. He also performed his ablutions with water and joined in the service. That night, he slept in comfort throughout and all the wildness left him. Within a few days he was back to complete health. **It was conveyed to me immediately that the symptoms of agitation had not appeared in him as a presage of death but for the purpose of the demonstration of a Divine Sign.** Those who are experts in these matters affirm that it has never happened that after someone has been bitten by a mad dog and the symptoms of rabies have appeared, the person might be saved. This is fully confirmed by the fact that the specialists at Kasauli appointed by the Government to treat the dog-bitten patients had replied to our telegram that nothing could now be done[1133] [for ʻAbdul-Karīm].

[1133] Publishers' Note: Image of Telegram as given in *Tatimmah Ḥaqīqatul-Waḥī*, pages 46–47, *Rūḥānī Khazā'in*, volume 22, pages 480–481:


To Station
Batala

From Station
Kasuli

To Person
Sherali
Kadian

From Person
Pasteur

Sorry nothing can be done for Abdul Karim

I forgot to mention above that in answer to my supplications, **Allah the Almighty conveyed to me that a particular medicine should be administered**. I administered that medication to him a few times, and he recovered. You can also say that the dead man was revived.

[Tatimmah Ḥaqīqatul-Waḥī, pp. 46–47, Rūḥānī Khazā'in, vol. 22, pp. 480–481]

November 1906

(A) A particular matter needed some further consideration with reference to which I received a revelation:

لَوْ اَقْسَمَ عَلَى اللّٰهِ لَاَبَرَّهٗ۔[1134]

[al-Ḥakam, vol. 10, no. 41, November 30, 1906, p. 1 *and* Badr, vol. 2, no. 49, December 6, 1906, p. 3]

(B) The result of the persecution of several persecutors was that God Almighty demonstrated Signs in connection with them. I have made mention of some of these people in *Ḥaqīqatul-Waḥī*, for the enlightenment of seekers after truth. One recent event of this nature is of a person who died in the month of Dhul-Qa'dah 1324 A. H. He used to revile and curse me persistently. His name was Sa'adullāh. His abuse was hurtful like a dagger. When such persecution reached its limit and he exceeded all others, God Almighty informed me of his early ruin, of his disgraceful end, and cutting off of his progeny and said:

اِنَّ شَانِئَكَ هُوَ الْاَبْتَرُ۔[1135]

I announced this revelation of Allah the Great publicly and thereafter, God Almighty fulfilled my revelation. Then I

[1134] **[Arabic] If he were to take an oath in the name of Allah, Allah would certainly fulfil that which he avers.** [Publishers]

[1135] **[Arabic] Surely, it is your enemy who is without issue.** [Publishers]

intended to write it in detail and convey publicly how Allah dealt with this mischief maker and enemy of the servants of the Gracious God. A lawyer who is a member of my Jamā‘at tried to stop me from publishing this prophecy, and expressed his fear of the consequences of my intended publication. He said that this matter would certainly be reported to the authorities which would result in my conviction and punishment from which there would be no way of escaping. An unending chain of calamities would ensue and the ultimate result after the troublesome prosecution is also obvious; the government would definitely impose a punishment. He urged me, therefore, that this revelation should be given no publicity. I told him that divine revelation must be duly honoured, and that my failure to announce it publicly would be sinful and an act of lowly character. I also told him that no one except God Almighty had the power to hurt me, or to cause me any damage and that I was not afraid of the result of any prosecution that might be launched against me. I tried to reassure him that I would naturally pray to Allah, Who is the source of all grace and benevolence, to safeguard me against every misfortune and mischief, but that if He desired that I should undergo some misfortune, I would accept cheerfully the humiliation involved therein. I affirmed with an oath in the name of Allah that He would not let that evil man prevail against me and would safeguard me against his mischief by afflicting him with some calamity. When my unique and sincere [friend] Maulavī Ḥakīm Nūr-ud-Dīn who is a scholar and is well-versed in spiritual matters, heard this affirmation of mine, he immediately recalled a saying of the Holy Prophet[sa] رُبَّ اَشْعَثَ اَغْبَرَ. My affirmation and the citation of this *ḥadīth* by Maulavī [Nūr-ud-Dīn] Ṣāḥib served to reassure those

present. They realized that our lawyer friend was mistaken and his fears had no substance. Thereafter, I continued to supplicate during three days for Sa‘adullāh’s ruin and begged Allah to cause his death. Thereafter, Allah the Almighty revealed to me: رُبَّ اَشْعَثَ اَغْبَرَ لَوْ اَقْسَمَ عَلَى اللّٰهِ لَاَبَرَّهٗ. Meaning that there are some people who, in the eyes of the common people, have tousled hair and are covered with dust, but they have such a status in the eyes of Allah the Almighty that if they were to take an oath in the name of Allah about something, Allah the Almighty would certainly fulfil their oath. From this it was meant that Allah the Almighty will safeguard me against the mischief of that person. I swear by Allah the Almighty, that only a few days had passed that news of his death arrived. So Allah be praised for having made that enemy the target of His whip.[1136]

[1136] Note by Ḥaḍrat Mirza Bashir Ahmad[ra]:: The lawyer was Khwājah Kamāl-ud-Dīn. In *al-Ḥakam*, volume 38, number 7, February 28, 1935, pages 3–4, narrating the eye-witness accounts of Maulavī Muḥammad Ibrāhīm Baqāpuri[ra], includes this event. The following is a summary of his statement:

> When the Promised Messiah[as] stated in *Ḥaqīqatul-Waḥī* footnote page 364 (*Rūḥānī Khazā’in*, volume 22, page 378) that the son of Sa‘adullāh Ludhiānavī was impotent, Khwājah [Kamāl-ud-Dīn], being a lawyer was afraid that if Sa‘adullāh brought up a suit, it would be impossible to prove that his son was impotent. He begged the Promised Messiah[as] to delete that footnote. The Promised Messiah[as] said: ‘**I have written according to the will of God; I will not delete it.**’ Khwājah [Kamāl-ud-Dīn] said again: ‘I will remain worried about it.’ The Promised Messiah[as] said: ‘**If Sa‘adullāh brings up a suit, I affirm that I will not take you as my attorney.**’ He kept quiet and went to Lahore, from where he wrote a letter to Maulavī Muḥammad ‘Alī that he could not sleep all night. If Sa‘adullāh were to bring up a suit, it would be difficult for us to prove the point. Only

[Istiftā', pp. 35–36, Appendix Ḥaqīqatul-Waḥī, Rūḥānī Khazā'in, vol, 22, pp. 656–658]

December 4, 1906

(۱) یُکْرِمُکَ اللّٰہُ اِکْرَامًا عَجِیْبًا۔

Translation: (1) [Arabic] Allah will demonstrate your honour in a wonderful manner.

Then in a vision I was given a seal inscribed with:

اَلَیْسَ اللّٰہُ بِکَافٍ عَبْدَہٗ

Then I received the revelation:

(۲) اَلَیْسَ اللّٰہُ بِکَافٍ عَبْدَہٗ۔

Translation: (2) [Arabic] Is not Allah sufficient for His servant?

Then the revelation came:

مُبارک باد۔

[Urdu] Congratulations

**[Badr, vol. 2, no. 49, December 6, 1906, p. 3 *and*
al-Ḥakam, vol. 10, no. 42, December 10, 1906, p. 1]**

December 16, 1906

بَشِّرْھُمْ بِاَیَّامِ اللّٰہِ وَذَکِّرْھُمْ تَذْکِیْرًا۔[1137]

[Badr, vol. 2, no. 51, December 20, 1906, p. 3 *and*

two options can resolve this matter: either the Promised Messiah[as] should delete the footnote, or Sa'adullāh should die. When the Promised Messiah[as] was informed, he said: 'It would be no surprise if Sa'adullāh were to die soon.' Thereafter he received the revelation: رُبَّ اَشْعَثَ اَغْبَرَ الخ After a few days, a telegram conveying the news of Sa'adullāh was received, and the Promised Messiah[as] recorded these events in *Ḥaqīqatul-Waḥī*.

[1137] **[Arabic] Give them good news of the days of Allah and keep reminding them well.** [Publishers]

al-Ḥakam, vol. 10, no. 43, December 17, 1906, p. 1]

1906[1138]

برتر گمان و وہم سے احمدؐ کی شان ہے
جس کا غلام دیکھو مسیح الزّمان ہے

[Urdu] Beyond fancy and imagination is the glory of Aḥmad;

Whose servant, you can see, is the Messiah of the age.

[Ḥaqīqatul-Waḥī, p. 274 footnote, Rūḥānī Khazā'in, vol. 22, p. 286 footnote]

1906

I have suffered for a long time from two ailments. One of these is migraine, which has caused me a great deal of suffering and resulted in many alarming side-effects. I had suffered from it for nearly twenty-five years and then it was accompanied by dizziness. Physicians have opined that these disorders may lead to epilepsy. I continued my supplications that Allah the Almighty might safeguard me against this contingency. On one occasion[1139] I perceived in a vision that I was about to be attacked by an affliction in the form of a black animal of the size of a sheep having long hair and big claws. It was conveyed to me that this was epilepsy. I struck it with my right hand on its breast with great force and said: Avaunt, you have no part or lot in me. Thereafter God knows that all those dangerous

[1138] The definite date of this revelation could not be determined. [Mirza Bashir Ahmad]

[1139] The definite time of this vision and the revelations could not be determined. In view of the time they were recorded, they have been placed in the time-period of *Ḥaqīqatul-Waḥī*. [Mirza Bashir Ahmad]

symptoms disappeared along with the migraine, except that occasionally I suffer from dizziness, so that the prophecy relating to two yellow sheets should continue to be fulfilled.

The second disorder from which I have suffered for nearly twenty years is diabetes.… Even now I need to pass water about twenty times a day and sugar has been detected in the tests of urine. One day it passed through my mind that according to the physicians, diabetes brings about epiphora in the eye or erupts in the form of carbuncle, a cancerous growth, which proves fatal, whereupon I received the revelation about epiphora:

نَزَلَتِ الرَّحْمَةُ عَلٰى ثَلَاثٍ اَلْعَيْنِ وَعَلَى الْاُخْرَيَيْنِ

That is [Arabic] Mercy has descended upon three, the eye and two other limbs;

and when the thought of carbuncle passed through my mind, it was revealed [to me]:

اَلسَّلَامُ عَلَيْكُمْ[1140]

Thus Allah has, for a long time, safeguarded me against these calamities. فالحمدللہ [All praise belongs to Allah].

[Ḥaqīqatul-Waḥī, pp. 363–364, Rūḥānī Khazā'in, vol. 22, pp. 376–377]

[1140] **[Arabic] Peace be on you.** [Publishers]

1907

January 3, 1907

The Promised Messiah[as] narrated the revelations and a dream received in the last few days:

(1)

(۱) سَأُكْرِمُكَ إِكْرَامًا عَجِيبًا۔ وَكَانَ اللّٰهُ عَلٰى كُلِّ شَيْءٍ مُّقْتَدِرًا۔

Translation: [Arabic] Soon I shall honour you in a wonderful manner and Allah has power over everything.

(2)

Dream: In my dream I saw Sharīf Aḥmad, who was wearing a turban and there were two men standing near him. One of them pointing to Sharīf Aḥmad said:

وہ بادشاہ آیا

[Urdu] Here comes the King.

The other one said:

ابھی تو اِس نے قاضی بننا ہے۔

[Urdu] He has yet to be Qāḍī.

The Promised Messiah[as] said: One meaning of *Qādī* is an arbitrator. *Qādī* is he who supports the truth and refutes falsehood.

[Badr, vol. 6, no. 1, 2, January 10, 1907, p. 3 *and* al-Ḥakam, vol. 11, no. 1, January 10, 1, 907, p. 1]

January 22, 1907

إِنَّمَا يُرِيْدُ اللّٰهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمْ تَطْهِيْرًا۔

Translation: [Arabic] Allah desires to remove from you all uncleanness, O members of the household, and to purify you completely.

After this revelation, I loudly called out to someone as following:

فتح فتح

[Urdu] Victory, victory

as if his name was Fatḥ.

[Badr, vol. 6, no. 4, January 24, 1907, p. 3 *and* al-Ḥakam, vol. 11, no. 3, January 24, 1907, p. 1]

January 23, 1907

اِنِّیْ اَنَا الرَّحْمٰنُ۔ اَصْرِفُ عَنْكَ سُوْٓءَ الْاَقْدَارِ۔

Translation: [Arabic] Verily, I am the Gracious One, I shall avert from you evil decrees.

This means that some of the tribulation which have been decreed would not take place

[Badr, vol. 6, no. 4, January 24, 1907, p. 3]

February 1, 1907

(۱) روشن نشان

(1) [Urdu] Bright Sign.

(۲) ہماری فتح ہوئی۔[1141]

(2) [Urdu] We have been victorious.

[Badr, vol. 6, no. 6, February 7, 1907, p. 2 *and* al-Ḥakam, vol. 11, no. 5, February 10, 1907, p. 1]

[1141] Note by Ḥaḍrat Maulānā Jalal-ud-Din Shams[ra]: When this revelation was reprinted in *Badr*, vol. 6, no. 14, April 04, 1907, p. 3 the words were: روشن نشان اور ہماری فتح [**Urdu: Bright Signs and our victory**]. This may be a second version of the revelation, واللہ اعلم [Allah knows best].

The translation that the Promised Messiah[as] has given in Arabic for this revelation supports this version. The Arabic translation is: اَلْاٰیَۃُ الْمُبِیْرَۃُ وَفَتْحُنَا۔ [**Bright Signs and our victory**]. (*al-Istiftā'*, p. 76, *Appendix Ḥaqīqatul-Waḥī, Rūḥānī Khazā'in*, vol. 22, p. 702)

February 3, 1907

(۱) اِنَّمَا یُرِیْدُ اللّٰہُ لَکُمُ الْیُسْرَ (۲) اُلْحِقَ بِشِیْعَۃِ مُوْسٰی۔ وَرَضِیَ اللّٰہُ بِہٖ قَوْلًا
(۳) اِنَّمَا یُرِیْدُ اللّٰہُ لِیُذْھِبَ عَنْکُمُ الرِّجْسَ اَھْلَ الْبَیْتِ وَیُطَھِّرَکُمْ تَطْھِیْرًا۔

Translation: (1) [Arabic] Allah has desired ease and comfort for you. (2) [Arabic] This man, or these people, have been included in the special party of Moses, that is, my humble self, and Allah has been pleased with him according to His word [or because of what he has said]. (3) [Arabic] O members of the household, Allah the Almighty has determined to remove all your uncleanliness and to purify you completely.

**[Badr, vol. 6, no. 6, February 7, 1907, p. 3 *and*
al-Ḥakam, vol. 11, no. 5, February 10, 1907, p. 1]**

February 9, 1907

(۱) خدا نے تیرے پر رحم کیا ہے۔ (۲) رَحِمَکَ اللّٰہُ۔ (۳) اِنَّکَ اَنْتَ الْاَعْلٰی۔
(۴) اُمّید بھاری۔ (۵) ہر ایک مکان سے خیر دُعا ہے۔ (۶) اِنَّ اللّٰہَ مَعَ الْاَبْرَارِ۔
(۷) اَنْتَ مِنَ الْاَبْرَارِ۔ تمام دُنیا کے لئے ایک۔

Translation: (1) [Urdu] God has been Merciful to you. (2) [Arabic] Allah has been Merciful to you. (3) [Arabic] Surely you are on top. (4) [Urdu] Great hope. (5) [Urdu] There is prayer for good from all sides. (6) [Arabic] Verily, Allah is with the virtuous (7) [Arabic] You are of the virtuous. [Urdu] One for the whole world.[1142]

[1142] Note by Ḥaḍrat Maulānā Jalal-ud-Din Shams[ra]: These are the words in the reference from *al-Ḥakam* cited in the text. *Badr* of April 4, 1907, page 3, also has the same words as does the image of the Promised Messiah[as]'s handwriting published in *al-Faḍl*, volume 3, number 35, September 12, 1915, namely: تمام دُنیا کے لئے ایک **[Urdu: One for**

The Promised Messiah[as] said: This phrase indicates great grace, benevolence and mercy bestowed by God Almighty. There is a similar phrase in the Torah, relating to Prophet Mūsā[as] [Moses].

[Badr, vol. 6, no. 7, February 14, 1907, p. 3 *and* al-Ḥakam, vol. 11, no. 5, February 10, 1907, p. 1]

February 9, 1907

(1) And I saw in my dream that there was a pit about the size of a grave and I was given to understand that there was a snake in it. Then it passed through my mind that the snake had emerged from the pit and had slithered away in some direction. After this thought of mine, Mubārak Aḥmad put his foot into the pit and as he lowered his foot I felt that the snake was still inside and it immediately began to move and emerge from the pit. As it started to flee, it appeared that it was a python with two legs; one was comparatively thin and the other was fat like that of a buffalo or an elephant. Mubārak Aḥmad's mother ran towards the python and cut off its thin leg with a knife. Then the python moved to the other side of the house and I went towards it. I had a knife in my hand and I cut off its bigger leg with it. It was easily cut, as if it were a radish or a carrot, but a great deal of poisonous liquid remained sticking to the knife. I threw the knife into a fire which was burning close by and it gave out a very evil smell. I was apprehensive lest the poisonous smell should do me some harm. However, I suffered no harm, but the python was destroyed. Then as the three of us emerged from the house,

the whole world]. However *Badr* of February 14, 1907 contains this revelation in the following words: تمام دُنیا میں سے ایک **[Urdu: One out of the whole world]**. This may be a scribe's error, or a different version of the revelation. واللہ اعلم بالصّواب [Allah knows best].

I noticed Dr. ‘Abdullāh coming towards us. When he arrived near us, he smiled and said to me: A telegram has been received that: دُو پُل ٹوٹ گئے [Urdu] **Two bridges have fallen down**. I asked him: Which bridges, and at what places, have fallen down? He said he did not know and all that was known was that the fallen bridges were in the Punjab. Thereafter I received the revelation:

(۲) اَلْعِیْدُ الْاٰخَرُ تَنَالُ مِنْہُ فَتْحًا عَظِیْمًا۔

Translation: (2) [Arabic] There is another *‘Īd* [festival] during which you will achieve a great victory.[1143]

(۳) زندگی باآرام ہوجانا پہلی زندگی سے۔

[Translation] (3) [Urdu] Attainment of comfort in life compared with the previous life.

[Badr, vol. 6, no. 7, February 14, 1907, p. 3 *and* al-Ḥakam, vol. 11, no. 6, February 17, 1907, p. 1]

[1143] Note by Ḥaḍrat Mirza Bashir Ahmad[ra]: The Promised Messiah[as] writes:

> On February 9, 1907, I received the revelation: اِنَّکَ اَنْتَ الْاَعْلٰی. That is surely you are on top. And then on the same date I received a revelation: اَلْعِیْدُ الْاٰخَرُ تَنَالُ مِنْہُ فَتْحًا عَظِیْمًا That is you will be granted another sign of happiness through which you will achieve a great victory. I was made to understand that in the eastern countries Sa‘dullāh Ludhiānvī died in the first week of January in accordance with my prophecy and after entering into a *mubāhalah* [prayer duel]. This was the first sign. The second sign would be much greater which will bear a great victory. So that is the death of Dowie which took place in the western countries. See *Badr*, February 14, 1907. Thus was fulfilled the divine revelation میں دو نشان دکھاؤں گا [I shall show two signs].
>
> **[Tatimmah Ḥaqīqatul-Waḥī, p. 74 footnote, Rūḥānī Khazā’in, vol. 22, p. 510]**

The revelation mentioned above by the Promised Messiah[as] was received on June 7, 1906 in the following words: دو نشان ظاہر ہوں گے **[Urdu] Two Signs will be shown.** (See page 863 above, revelation of June 7, 1906)

February 10, 1907

Revelation:

(۱) دَعْنِیْ اَقْتُلْ مَنْ اٰذَاکَ۔ اِنَّ الْعَذَابَ مُرَبِّعٌ وَّ مُدَمِّرٌ۔

Translation: (1) [Arabic] Leave Me so that I might kill him who hurts you. The chastisement is destined for the enemies from all four sides and is encircling them.

(۲) وَضَعْنَا عَنْکَ وِزْرَکَ الَّذِیْ اَنْقَضَ ظَهْرَکَ۔ لَکَ رَحْمَةٌ۔

(2) [Arabic] We have lightened the burden which had well-nigh broken your back.[1144] There is mercy for you.

[Badr, vol. 6, no. 7, February 14, 1907, p. 3 *and* al-Ḥakam, vol. 11, no. 6, February 17, 1907, p. 1]

February 12, 1907

(۱) ایک اَور خوشخبری

(1) [Urdu] Another piece of good news.

(۲) نُثْنِیْ عَلَیْکَ الْخَیْرَ وَالْبَرَکَةَ

(2) [Arabic] [*We praise you with good and with blessing.*]

(۳) آسمان ٹوٹ پڑا سارا۔ کچھ معلوم نہیں کہ کیا ہونے والا ہے۔

(3) [Urdu] The heaven has fallen down completely, it is not known what is about to happen.

[1144] In *Badr* volume 6, number 14, dated April 4 1907, page 3 this revelation was reprinted with the following additional words before the last two words: وَرَفَعْنَا لَکَ ذِکْرَکَ **[And We have exalted your name.]** [Jalal-ud-Din Shams]

(These are words attributed to man, as if Allah the Almighty says on behalf of human beings that they do not know what is about to happen)

The Promised Messiah[as] said: It seems that some terrible calamity would descend from heaven. In Arabic idiom, heaven can also mean calamity but I cannot emphasize any specific aspect of its import in this context.

(۴) اُولٰٓئِكَ قَوْمٌ لَّا يَشْقٰى جَلِيْسُهُمْ۔

Translation: (4) [Arabic] They are a people whose associate cannot remain deprived of God's mercy.

**[Badr, vol. 6, no. 7, February 14, 1907, p. 3 *and*
al-Ḥakam, vol. 11, no. 6, February 17, 1907, p. 1]**

February 15, 1907

(۱) مَنْ ذَا الَّذِیْ هُوَ اَسْعَدُ مِنْكَ۔ (۲) ایک ہفتہ تک ایک بھی باقی نہیں رہے گا۔

Translation: (1) [Arabic] Who is it who is more fortunate than you are? (2) [Urdu] Not even one will remain by the end of the week.[1145]

[1145] Note by Ḥaḍrat Maulānā Jalal-ud-Din Shams[ra]: The Promised Messiah[as] said:

> No explanation of this has been revealed. Allah knows best what length of time is meant by one week.
>
> **[al-Ḥakam, vol. 11, no. 6, February 17, 1907, p. 1]**

It was being discussed that the plague was increasing day by day. The Promised Messiah[as] said:

> It is possible that my revelation: ایک ہفتہ تک ایک بھی باقی نہ رہے گا [Not even one will remain by the end of the week] might refer to some specific people and the revelation might be manifested in that way. Yesterday a letter was received from Delhi that Maulavī 'Abdul-Majīd Dehlavī, who was a staunch opponent, died suddenly.

Similarly, the talk surrounded the death of another staunch opponent.

[al-Ḥakam, vol. 11, no. 8, March 10, 1907, p. 15]

**[Badr, vol. 6, no. 8, February 21, 1907, p. 3 *and*
al-Ḥakam, vol. 11, no. 7, February 24, 1907, p. 1]**

February 15, 1907

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ۔

Translation: [Arabic] Woe to every backbiter, slanderer.

**[Badr, vol. 6, no. 8, February 21, 1907, p. 3 *and*
al-Ḥakam, vol. 11, no. 7, February 24, 1907, p. 1]**

February 18, 1907

(۱) كُلُّ الْفَتْحِ بَعْدَهٗ (۲) مَظْهَرُ الْحَقِّ وَالْعَلَآءِ كَاَنَّ اللّٰهَ نَزَلَ مِنَ السَّمَآءِ۔

Translation: (1) [Arabic] All victory will be thereafter. (2) [Arabic] A manifestation of the True and the High[1146] as if Allah had descended from heaven.

[1146] Note by Ḥaḍrat Maulānā Jalal-ud-Din Shams[ra]: In explaining this revelation, Ḥaḍrat Amīrul-Mu'minīn Khalīfatul Masīḥ II[aba] said:

> The revelation received on February 18 مَظْهَرُ الْحَقِّ وَالْعَلَآءِ had been received earlier with reference to the Promised Son. When I read it, it occurred to me that the prophecy has been revealed again and I noticed that both times it was revealed in February. This shows that when the demise of the Promised Messiah[as] was near, about fifteen months before he passed away, the prophecy was repeated by Allah the Almighty, so that, due to the lapse of time, people may not think that the prophecy had been abrogated. Along with it He said: كُلُّ الْفَتْحِ بَعْدَهٗ, meaning that the real victories will be achieved after this Sign. This is followed by another revelation in the same context اِنِّیْ مَعَ الرَّسُوْلِ اُقَوِّمُ وَاُقَوِّمُ مَنْ یُّقَوِّمُ in which it has been conveyed that the enemy will attack from all sides when the prophecy is fulfilled. As soon as the import of the prophecy was made clear to me, the Ahl-e-Paighām raised a storm of opposition in full force and started using all kinds of allegations, fabrications, and falsehood. However, Allah the Almighty had also revealed پسپاشُدہ ہجوم , which has the same

Meaning that a Sign will be manifested which would comprise all victories in it. At that time, truth will be manifested and will be victorious as if Allah Himself would descend from Heaven.

**[Badr, vol. 6, no. 8, February 21, 1907, p. 3 *and*
al-Ḥakam, vol. 11, no. 7, February 24, 1907, p. 1]**

February 20, 1907

(۱) اِنِّیْ مَعَ الرَّسُوْلِ اَقُوْمُ وَ اَلُوْمُ مَنْ یَّلُوْمُ۔
(۲) پسپا شدہ ہجوم۔ (۳) افسوسناک خبر آئی ہے۔

Translation: (1) [Arabic] I shall stand with My Messenger and shall rebuke the one who rebukes him. (2) [Urdu] A scattered host. (3) [Urdu] A sorrowful news has been received.

The Promised Messiah[as] said: It passed through my mind, after I woke up, that this last revelation might relate to some of our friends in Lahore. The revelation might possibly have the same import.

(۴) بہتر ہوگا کہ اَور شادی کرلیں۔

(4) [Urdu] It would be better if he marries again.

The Promised Messiah[as] said: I do not know to whom this might refer.

**[Badr, vol. 6, no. 8, February 21, 1907, p. 3 *and*
al-Ḥakam, vol. 11, no. 7, February 24, 1906, p. 1]**

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import as the verse of the Holy Qur'an: سَيُهْزَمُ الْجَمْعُ وَيُوَلُّوْنَ الدُّبُرَ (*sūrah al-Qamar*, 54:46). That is, all enemies will join forces to attack, but Allah the Almighty would disgrace and humiliate them and they would be put to route. This revelation is very similar to the other revelation about the Promised Son: جَآءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ اِنَّ الْبَاطِلَ كَانَ زَهُوْقًا Meaning when the Promised Son appears, truth will appear and the falsehood would flee. Falsehood is only capable of fleeing.

[al-Faḍl, vol. 32, no. 178, August 1, 1944, p. 3–4]

February 20, 1907

Allah the Almighty says:

مَیں ایک تازہ نشان ظاہر کروں گا جس میں فتحِ عظیم ہوگی۔ وہ عام دُنیا کے لئے ایک نشان ہوگا اور خدا کے ہاتھوں سے اور آسمان سے ہوگا۔

[Urdu] I shall manifest a fresh Sign which will bring great victory.[1147] This Sign will be for the whole world and will be wrought by God's hands and from heaven.

Let every eye wait for it, for God will manifest it soon as His testimony that this humble one, who is being reviled by all peoples, is from Him. Blessed are those who would take advantage of it.

[Announcement February 20, 1907. Inner title page of the pamphlet: Qadian kei Ārya aur Hamm, p. 2 Rūḥānī Khazā'in, vol. 20, p. 418, Majmū'a-e-Ishtihārāt, vol. 3, p. 567]

[1147] (A) Alexander Dowie died so soon after this prophecy that within a fortnight of the publication he met his demise. Thus it is a sure proof for a seeker of truth that it related to him, because, first, the prophecy specified that the predicted great Sign would be for the whole world and second, that it would be manifested soon. How sooner could it be, that the unfortunate Dowie could not complete even twenty days of his life after the prophecy, and was reduced to dust. The Christian missionaries, who had raised such an outcry in the case of Ātham, must now pay attention to the death of Dowie.

[Tatimmah Ḥaqīqatul-Waḥī, p. 75 footnote, Rūḥānī Khazā'in, vol. 22, p. 511 footnote]

(B) Obviously, what could be a greater miracle than this? My principal function is the breaking of the cross. By Dowie's death, a great part of the cross has been broken for, of the whole world, he was the foremost champion of the cross. He claimed to be a prophet and had announced that through his prayer, all Muslims would be destroyed, Islam would disappear and the Ka'bah will be deserted. Now, God has destroyed him at my hand…. I can declare it on oath that he was indeed the swine, concerning whom the Holy Prophet, on whom be the peace and blessings of Allah, had said that he would be slain by the Promised Messiah.

[Tatimmah Ḥaqīqatul-Waḥī, p. 77, Rūḥānī Khazā'in, vol. 22, p. 513]

February 23, 1907

(۱) وَاِنْ يَّرَوْا اٰيَةً يُّعْرِضُوْا وَيَقُوْلُوْا سِحْرٌ مُّسْتَمِرٌّ (۲) سَيُهْزَمُ الْجَمْعُ وَيُوَلُّوْنَ الدُّبُرَ۔

Translation: (1) [Arabic] When they see a Sign, they turn away and say: For sure this is magic. (2) [Arabic] The host will be scattered and they will turn their backs.

This indicates that the time is approaching when it would not be possible to deny God's Signs. The Sign will be manifested in an irrefutable way.

(3) In my dream it seemed that I said or someone else said:

(۳) اَب جنازہ جاکر پڑھیں گے

[Urdu] We shall now take part in the funeral service when we arrive there

It seems that someone's funeral services will be offered.

(۴) لَا تَحْزَنْ اِنَّ اللّٰهَ مَعَنَا۔

Translation: (4) [Arabic] Be not afraid, God is with us.

Some friend has been comforted in this revelation, as if I would reassure some friend.

[Badr, vol. 6, no. 9, February 28, 1907, p. 3]

February 25, 1907

(۱) مِنَ النَّاسِ وَالْعَامَّةِ۔[1148]

The Promised Messiah[as] said: this means مِنْ خَوَاصِّ النَّاسِ وَالْعَامَّةِ. The reference is to plague. It means that in the present epidemic some of the special people who

[1148] This revelation was repeated on March 7, 1907. See *Badr*, volume 6, number 11, March 14, 1907, page 3. [Jalal-ud-Din Shams]

are honoured and well-to-do and also several common people will die of the plague.

(۲) لَوْلَا الْاِکْرَامُ لَھَلَکَ الْمُقَامُ۔

Translation: (2) [Arabic] Were it not for honouring you, the whole of Qadian would have been destroyed.

This revelation indicates that some people will die of the plague in Qadian also. This would not be contrary to the revelation اِنَّہٗ اٰوَی الْقَرْیَۃَ [God will shelter the town] for the Arabic word in the revelation اٰوٰی [which has been translated as sheltering] connotes that ultimately the inhabitants of Qadian will be rescued from plague, but it would not be totally eliminated.

[Badr, vol. 6, no. 9, February 28, 1907, p. 3]

February 26, 1907

تُحفۃُ الملوک

[Urdu] A present to kings.

The import of this has not been conveyed to me as yet. In any case, it has some reference to kings.

[Badr, vol. 6, no. 9, February 28, 1907, p. 3]

February 28, 1907

سخت زلزلہ آیا اور آج بارش بھی ہوگی۔ [1149]

[Urdu] A severe earthquake came and it will also rain today.

[Badr, vol. 6, no. 10, March 7, 1907, p. 1 *and* al-Ḥakam, vol. 11, no. 8, March 10, 1907, p. 1]

[1149] Note by Ḥaḍrat Mirza Bashir Ahmad[ra]: Accordingly it rained that day. An earthquake occurred on the night after March 2. (Reported in the above cited *Badr* and *al-Ḥakam*).

February 28, 1907

خوش آمدی۔نیک آمدی۔ [1150]

[Badr, vol. 6, no. 11, March 14, 1907, p. 3 *and* al-Ḥakam, vol. 11, no. 8, March 10, 1907, p. 1]

March 2, 1907

(۱) اِنَّمَا یُرِیْدُ اللّٰہُ لِیُذْھِبَ عَنْکُمُ الرِّجْسَ اَھْلَ الْبَیْتِ وَیُطَھِّرَکُمْ تَطْھِیْرًا۔ [1151]

I understood this to mean that: O members of the household, God intends to try you so as to make it manifest whether you have full faith in whatever He might determine and so that He might purify you completely.

Then with reference to my wife, I received the revelation:

(۲) ہے تو بھاری مگر خدائی امتحان کو قبول کر۔

(2) [Urdu] It is heavy, but accept the trial from God.

and this was followed by the revelation:

(۳) یٰٓاَیُّھَا النَّاسُ اعْبُدُوْا رَبَّکُمُ الَّذِیْ خَلَقَکُمْ۔

(3) [Arabic] O ye people, worship your Lord, Who created you.

Its meaning conveyed to me was: O members of the household, do not rely upon anyone else. God Who created you will suffice you and will provide for you. This was followed by the revelation:

[1150] **[Persian] Your arrival is a source of joy; your arrival is a source of blessings.** [Publishers]

Normally it is said to welcome someone. [Munawar Ahmed Saeed]

[1151] **(1) [Arabic] God desires to remove from you all uncleanness, O members of the household, and to purify you completely.** [Publishers]

(۴) یٰۤاَیُّهَا النَّاسُ اتَّقُوْا رَبَّكُمُ اللّٰهَ خَلَقَكُمْ۔

(4) The translation is: [Arabic] O Members of the household! fear God and do and say nothing contrary to His will and pleasure. He is the Lord Who created you.

Then I received a revelation as if I am saying to others:

Revelation:

(۵) اے میرے اہلِ بیت! خدا تمہیں شر سے محفوظ رکھے۔

(5) [Urdu] O members of my household! May God safeguard you against ill.

Then I received a revelation addressing me:

(۶) اَنْتَ مِنِّیْ وَاَنَا مِنْكَ۔ اَنْتَ الَّذِیْ طَارَ اِلَیَّ رُوْحُهٗ۔

(6) That is [Arabic] You have been raised by Me and I have been manifested through you. You are the one whose soul has flown up to Me.

[Badr, vol. 6, no. 10, March 7, 1907, p. 1 *and* al-Ḥakam, vol. 11, no. 8, March 10, 1907, p. 1]

March 7, 1907

(۱) رَبَّنَا افْتَحْ بَیْنَنَا وَبَیْنَ قَوْمِنَا۔

(1) [Arabic] Our Lord! Judge between us and our people.

(۲) اَعَجِبْتُمْ اَنْ تَمُوْتُوْا۔

(2) [Arabic] Do you wonder that you might die?

(۳) ان کی لاش کفن میں لپیٹ کر لائے ہیں۔

(3) [Urdu] His body has been brought wrapped in a shroud.

I do not know to whom, or to which people, this might refer.[1152]

[Badr, vol. 6, no. 11, March 14, 1907, p. 3 *and* al-Ḥakam, vol. 11, no. 9, March 17, 1907, p. 1]

March 7, 1907

(ا) پچیس دن (یا یہ کہ پچیس دن تک)

(A) [Urdu] Twenty-five days; (or, till twenty-five days).

The revelation concerning twenty five days means that some event will take place, either on the termination of twenty-five days or within the period of twenty-five days counting from the date of the revelation, March 7, 1907. And it is destined that the divine determination would withhold that event till twenty five days have elapsed starting from March 7, 1907 or that it would take place within twenty five days. If it is interpreted as twenty-five days then it is imperative that this event may be expected to occur on April 1, because in the revelation the seventh is included in the twenty-five days, thus completing the twenty-five days on March 31. That would make April as the month of the fulfilment of the prophecy. But the question is: what is the event that has been prophesied? I am unable to answer that at this time except that it would be something either frightful or wonderful. When it does take place, it will be recognised as the fulfilment of the

[1152] Note by Ḥaḍrat Maulānā Jalal-ud-Din Shams[ra]: The events that unfolded later proved that the reference here was to the demise of the Promised Messiah[as]. When he passed away in Lahore, a coffin was prepared and he was brought up to Batala in it. Then it was carried on a cot to Qadian, wrapped in a shroud.

prophecy. I cannot even say whether it relates to me, or to any friend, or to my enemies. That which God has not disclosed, it is not possible for me to unravel.

**[Badr, vol. 6, no. 11, March 14, 1907, p. 3 *and*
al-Ḥakam, vol. 11, no. 9, March 17, p. 1]**

(B) Thereafter, the manner in which this prophecy was fulfilled is the following. Exactly on March 31, 1907—the completion of twenty-five days from March 7—a huge fiery flame appeared in the sky and, with a frightening flash, was observed over a distance of more than seven hundred miles (according to present observation; it might have been more) to be falling upon the earth. Thousands of people watched this phenomenon and some of them fell down senseless by its impact and had to be administered water to revive. Most of those who observed it have described it as a fiery ball that appeared to fall upon the earth and then to rise towards the sky in the form of smoke

**[Tatimmah Ḥaqīqatul-Waḥī, p. 82,
Rūḥānī Khazā'in, vol. 22, p. 518]**

March 7, 1907

مِنَ النَّاسِ وَالْعَآمَّةِ (اَیْ مِنْ خَوَآصِّ النَّاسِ وَالْعَآمَّةِ)

This means [Arabic] that the eminent people as well as the common people will be afflicted with the plague.

**[Badr, vol. 6, no. 11, dated March 14, 1907, p. 3 *and*
al-Ḥakam, vol. 11, no. 9, dated March 17, 1907, p. 1]**

March 7, 1907

(A)

(الف) نَعَیْتُ۔ اِنَّ اللّٰہَ مَعَ الصَّادِقِیْنَ۔[1153]

[Istiftā', p. 76 *and* Appendix Ḥaqīqatul-Waḥī, Rūḥānī Khazā'in, vol. 22, p. 702]

(ب) مَیں تجھے ایک کاذب کی موت کی خبر دیتا ہوں۔ خدا سچوں کے ساتھ ہے۔

(B) [Urdu] I convey to you the news of a liar's death. Allah is with the truthful.

[Badr, vol. 6, no. 14, April 4, 1907, p. 3]

March 1907

قہری تجلّی ہوگی۔

[Urdu] There will an awe-striking manifestation.

[Badr, vol. 6, no. 14, dated April 4, 1907, p. 3]

March 1907

وقت کو پالے۔ قہرِ الٰہی کی تجلّی ہے۔ دشمن ہلاک ہوگیا۔ آج مبارک دن ہے۔

[Urdu] Recognise the time. This is a manifestation of divine terror. The enemy has been destroyed. This is a blessed day.

[Badr, vol. 6, no. 14, April 4, 1907, p. 3]

March 1907

ذلیل انسان کا بیڑا غرق ہوگیا۔ تیری دُعا قبول کی گئی۔ جو لوگ تیری طرف توجّہ نہیں کرتے وہ خدا کی طرف بھی توجّہ نہیں کرتے۔

[1153] **(A) [Arabic] I convey to you the news of a liar's death. Allah is with the truthful.** [Publishers]

Note by Ḥaḍrat Maulānā Jalal-ud-Din Shams[ra]:

This prophecy that was fulfilled was regarding Dowie.

[Tash-ḥīdh-ul-Adh-hān, vol. 2, no. 2, March 3, 1907, no. $^{4}/_{140}$]

[Urdu] The degraded one has been ruined.[1154] **Your prayer has been accepted. Those who do not heed you, do not heed God either.**

[Badr, vol. 6, no. 14, April 4, 1907, p. 3]

March 1907

خدا تجھے ایک غیر معمولی عزّت دے گا اور ہر ایک نعمت کے دروازے تیرے پر کھولے
جاویں گے۔ خدا کا یہ ارادہ نہیں کہ تجھے مشکلات میں ڈالے بلکہ وہ ہر ایک بات میں تیرے لئے سہولت پیدا کرے گا۔

[Urdu] God will bestow an extraordinary honour upon you and the doors of every bounty will be opened for you. It is not God's will to involve you in difficulties. Rather, He will make everything easy for you.

[Badr, vol. 2, no. 14, April 4, 1907, p. 3]

March 9, 1907

ہزاروں آدمی تیرے پَروں کے نیچے ہیں۔

[Urdu] Thousands of people are under your wings.

**[Badr, vol. 6, no. 11, March 14, 1907, p. 3 *and*
al-Ḥakam, vol. 11, no. 9, March 17, 1907, p. 1]**

The Promised Messiah[as] said: When a Messenger of God Almighty appears, he becomes a means of the spiritual nourishment of people. Divine grace first descends upon him and then others partake of it through him.

[Badr, vol. 6, no. 11, March 14, 1907, pp. 4]

[1154] The Promised Messiah, peace and blessings be on him, has clarified that this revelation points to the demise of Reverend John Alexander Dowie. (See the Arabic book *al-Istiftā'*, *Rūḥānī Khazā'in*, vol. 22, p. 702) [Publishers]

March 12, 1907

(۱) یٰعِیْسٰٓی اِنِّیْ مُتَوَفِّیْكَ وَرَافِعُكَ اِلَیَّ۔ (۲) اَنْتَ مِنِّیْ وَاَنَا مِنْكَ۔ (۳) ظُهُوْرُكَ ظُهُوْرِیْ۔ (۴) اَنْتَ الَّذِیْ طَارَ اِلَیَّ رُوْحُهٗ۔ (۵) اِنِّیْٓ اَنَا اللّٰهُ ذُوالْجُوْدِ وَالْعَطَآءِ۔ (۶) اُنْزِلُ الرَّحْمَةَ عَلٰی مَنْ اَشَآءُ۔

(1) [Arabic] O ʻĪsā, I shall cause you to die a natural death and shall raise you towards Me. (2) [Arabic] You are from Me and I am from you. (3) [Arabic] Your appearance is My appearance. (4) [Arabic] You are the one whose soul has flown up to Me. (5) [Arabic] I am Allah, Lord of favours and bounties (6) [Arabic] I send down mercy upon whomsoever I will.

[Badr, vol. 6, no. 11, March 14, 1907, p. 3 *and* al-Ḥakam, vol. 11, no. 9, March 17, 1907, p. 1]

March 13, 1907

(۱) لاہور میں ایک بے شرم ہے۔

[Translation] (1) [Urdu] There is a shameless one in Lahore.

(۲) وَیْلٌ لَّكَ وَلِاِفْكِكَ۔

Translation: (2) [Arabic] O my opponent! Woe to you and to your lies.

(۳) اِنِّیْ نَعَیْتُ۔

Translation: (3) [Arabic] I have given news of the death of a person.

(۴) اِنَّنِیْٓ اَنَا اللّٰهُ لَآ اِلٰهَ اِلَّآ اَنَا۔

[Translation] (4) [Arabic] I am Allah, there is none worthy of worship except Me.

(۵) اِنَّ اللّٰہَ مَعَ الصَّادِقِیْنَ۔

[Translation] (5) [Arabic] Verily, Allah is with the truthful.

This revelation has been fulfilled today. The Civil [and Military Gazette] has announced the death of Dowie, concerning whose chastisement I had made a prophecy. He is the one whom I had invited to a prayer duel.

(۶) ایک امتحان ہے بعض اس میں پکڑے جائیں گے اور بعض چھوڑ دیئے جائیں گے۔

Translation: (6) [Urdu] There is a trial, in consequence of which some will be seized and some will be left alone.

(۷) اِنَّمَا یُرِیْدُ اللّٰہُ لِیُذْھِبَ عَنْکُمُ الرِّجْسَ اَھْلَ الْبَیْتِ وَیُطَھِّرَکُمْ تَطْھِیْرًا۔

Translation: (7) [Arabic] God has willed to remove all uncleanness from you, O members of the household, and to purify you completely.

This is the third time that I have received this revelation. واللہ اعلم بالصواب [Allah knows best].

(۸) اَعْجَبَنِیْ مَوْتُکُمْ۔

Translation: (8) [Arabic] Your death has astonished me.

(۹) یورپ اور دوسرے عیسائی ملکوں میں ایک قسم کی طاعون پھیلے گی جو بہت ہی سخت ہوگی۔

[Translation] (9) [Urdu] A type of plague will spread in Europe and other Christian countries which will be very severe.

(۱۰) ریاست کابل میں قریب پچاسی ہزار کے آدمی مریں گے۔

[Translation] (10) [Urdu] About 85,000 people will die in the State of Kabul.

(۱۱) وَاسْتَوَتْ عَلَی الْجُوْدِیِّ۔

Translation: (11) [Arabic] It came to rest on Mount Jūdī.

This has reference to the verse: وَغِيْضَ الْمَآءُ وَقُضِيَ الْاَمْرُ وَاسْتَوَتْ عَلَى الْجُوْدِيِّ. [And the water was made to subside and the matter was ended. And *the Ark* came to rest on al-Jūdī.] (*sūrah Hūd*, 11:45).

[Badr, vol. 6, no. 11, March 14, 1907, p. 3 *and* al-Ḥakam, vol. 11, no. 9, March 17, 1907, p. 1]

March 18, 1907

(A)

(۱) قدرت کے دروازے کھُلے ہیں۔

(1) [Urdu] The doors of Divine determination are open.

(۲) نیکی یہی ہے کہ خُدا کے احکام کو پُورا کرنا۔

(2) [Urdu] Virtue is to fully carry out God's commandments.

(۳) تیری عاجزانہ راہیں اُس کو پسند آئیں۔

(3) [Urdu] He is pleased with your humble ways.

(۴) اِنِّیْ اَنَرْتُكَ وَاَثَرْتُكَ۔

(4) [Arabic] I have illumined you and chosen you.

(۵) جو دعائیں آج قبول ہوئیں ان میں قوت اور شوکتِ اسلام بھی ہے۔

(5) [Urdu] The prayers that have been accepted today include your supplication for the strength and glory of Islam.[1155]

(۶) تیرے لئے ایک خزانہ مخفی تھا۔

(6) [Urdu] A treasure had been hidden for you.

(۷) كُلٌّ لَّكَ وَلِاَمْرِكَ۔

(7) [Arabic] Everything is for you and your affair.

(۸) یا اللہ! اب شہر کی بلائیں بھی ٹال دے۔

(8) [Urdu] O Allah! Avert now the afflictions of the town also.[1156]

[1155] A friend of mine, Sayyed Nāṣir Shāh, Overseer in the State of Jammu and Kashmir, was much perturbed at having received orders of transfer to Gilgit which would involve him in great hardship during the journey and his stay there, to which he did not find himself equal. He took leave and came to me and asked me to pray that he should be posted in Jammu and should not have to travel to Gilgit. One night I supplicated for him and in respect of several matters including the glory of Islam. Then I received the revelation: **[Urdu] All prayers have been accepted, including the one for the strength and glory of Islam.** In this manner, I was informed that Sayyed Nāṣir Shāh's transfer had been postponed. It gave me great pleasure that God had accepted my supplication on his behalf.... I informed him immediately that my prayer about him has been accepted. Thereafter, on about the 3rd or 4th day, he received a letter from some official of the State that his transfer had been postponed.

[Tatimmah Ḥaqīqatul-Waḥī, pp. 157–158, Rūḥānī Khazā'in, vol. 22, p. 596]

[1156] Note by Maulānā Abdul Latif Bahawalpuri: Though this may have some other meaning also, but one of its meanings is that these reviling Āryas, Som Rāj and Ichhar, who used to publish weekly newspapers always full of vile abuse, were the afflictions of this town. Allah the Almighty removed them and sent them to hell.

[Badr, vol. 6, no. 17, April 25, 1907, p. 7]

(۹) ایک موسیٰ ہے میں اس کو ظاہر کروں گا اور لوگوں کے سامنے اس کو عزت دوں گا۔

(9) [Urdu] There is a Mūsā [Moses][1157] whom I shall make manifest and upon whom I shall bestow honour in the eyes of people.

(۱۰) اَجُرُّ الَّذِیْمَ وَاُرِیْہِ الْجَحِیْمَ۔

(10) Translation as understood by me: [Arabic] I shall drag him who has sinned against Me and shall show him hell.

(۱۱) بَلَجَتْ اٰیَاتِیْ۔

(11) [Arabic] My Signs will be manifested.

(۱۲) قُلِ اللّٰہُ ثُمَّ ذَرْھُمْ فِیْ خَوْضِھِمْ یَلْعَبُوْنَ۔

(12) [Arabic] Say: There is Allah and then leave them occupied with their sport.

[Badr, vol. 6, no. 12, March 21, 1907, p. 3 *and* al-Ḥakam, vol. 11, no. 10, March 24, 1907, p. 1]

Note by Ḥaḍrat Maulānā Jalal-ud-Din Shams[ra]: The Promised Messiah[as] said: Ever since I received this revelation...Qadian has remained safe. This also is a fresh Sign.

[Badr, vol. 6, no. 13, March 28, 1907, p. 4]

[1157] Note by Ḥaḍrat Mirza Bashir Ahmad[ra]: *Alḥamdulillāh,* this prophecy was fulfilled on the seventeenth day after its publication. The Promised Messiah[as] was named Moses by Allah the Almighty. In opposition to him, Bābū Ilāhī Bakhsh, Accountant, also claimed to be Moses. Allah the Almighty revealed to the Promised Messiah[as] that he alone is Moses and no one else. The prophecy was first published on March 21, 1907 in *Badr* and then on March 24 in *al-Ḥakam*. The seventeenth day from March 21 is April 6, 1907. As noted in footnote 2 on page 602 of *Tadhkirah* Edition 4, that is the date of his death. His disgrace becomes more evident because of the publication of revelation number 10 prior to the event. واللہ اعلم بالصواب۔ [Allah knows best]. (See *Badr* vol. 6, no. 15, April 11, 1907, p. 5)

(B)

(ب) بَلَجَتْ اٰیَاتِیْ۔ تِلْکَ اٰیَاتٌ ظَھَرَتْ بَعْضُھَا خَلْفَ بَعْضٍ۔ اَجُرُّ الْاَثِیْمَ وَاُرِیْہِ الْجَحِیْمَ۔ اِنِّیْ اٰثَرْتُکَ وَاخْتَرْتُکَ۔
تیری عاجزانہ راہیں مجھے پسند آئیں۔ میرا دشمن ہلاک ہوگیا۔ انّ اللہ مع الصادقین

Translation: [Arabic] My Signs will be manifested. Some Signs will be manifested after others so that the Honour of Moses be established. But he who has sinned against Me, I shall drag him and will show him hell. I have preferred you and chosen you. [Urdu] I have been pleased with your humble ways. My enemy has been destroyed. [Arabic] Verily, Allah is with the truthful.

[Tatimmah Ḥaqīqatul-Waḥī, p. 84 footnote, Rūḥānī Khazā'in, vol. 22, p. 520 footnote]

March 19, 1907

(1) I saw in my dream that my wife said to me:

مَیں نے خدا کی مرضی کے لئے اپنی مرضی چھوڑ دی ہے۔

[Urdu] I have given up my pleasure for the pleasure of God;

and I said to her in reply

اسی سے تو تم پر حُسن چڑھا ہے

[Urdu] That is why you are glowing with beauty.

This observation of mine is of the same type as the sentence in the Psalms: You are far above mankind in your beauty.

(۲) اَرَدْتُّ زَمَانَ الزَّلْزَلَۃِ۔

Translation: (2) [Arabic] I have decided that the time of the earthquake should arrive.

This does not appear to refer to an ordinary earthquake. It shows that out of the severer earthquakes intended by God Almighty, the time of one has drawn near.[1158]

**[Badr, vol. 6, no. 12, March 21, 1907, p. 3 *and*
Badr, vol. 6, no. 13, March 28, 1907, p. 3 *and*
al-Ḥakam, vol. 11, no. 10, March 24, 1907, p. 1]**

March 24, 1907

(۱) لاکھوں انسانوں کو تہ و بالا کر دوں گا۔[1159]

[Translation] (1) [Urdu] I shall turn hundreds of people upside down.

(۲) اِنِّیْ مَعَ الرَّسُوْلِ اَقُوْمُ۔

Translation: (2) [Arabic] I shall stand with My Messenger, that is I shall grant him victory and security.

**[Badr, vol. 6, no. 13, April 28, 1907, p. 3 *and*
al-Ḥakam, vol. 11, no. 11, March 31, 1907, p. 1]**

March 25, 1907

(۱) وَالضُّحٰی وَالَّیْلِ اِذَا سَجٰی مَا وَدَّعَکَ رَبُّکَ وَمَا قَلٰی
وَلَلْاٰخِرَۃُ خَیْرٌ لَّکَ مِنَ الْاُوْلٰی۔

Translation: (1) [Arabic] By the growing brightness of the forenoon, and by the night

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[1158] Note by Ḥaḍrat Maulānā Jalal-ud-Din Shams[ra]: So accordingly:

> On April 12 around midnight, earthquake hit various parts of Punjab.... [and] On April 14, 1907 a severe earthquake came in Mexico. Cities of Chilpancingo and Jalapa were ruined.
>
> **[al-Ḥakam, vol. 11, no. 14, April 24, 1907, p. 6]**

[1159] Note by Ḥaḍrat Maulānā Jalal-ud-Din Shams[ra]: When this revelation was republished in *Badr*, April 4, 1907, p. 3 it had the following words: لاکھوں آدمی تہ و بالا کر دوں گا [Urdu: I shall turn hundreds of thousands of people upside down].

when it covers up everything, your Lord has not forsaken you, nor is He displeased with you. However, the abode of the hereafter is much better for you than this world.

(۲) وَاللّٰہِ لَوْلَا الْاِکْرَامُ لَھَلَکَ الْمُقَامُ۔

(2) [Arabic] By Allah, had it not been for your honour, this place would have been destroyed.

(۳) اِکْرَامٌ تُسْمِعُ بِہِ الْمَوْتٰی۔

(3) [Arabic] I will so honour you that you will thereby make the dead hear.

(۴) عِلْمُہٗ عِنْدَ رَبِّیْ۔ لَا یَضِلُّ رَبِّیْ وَلَا یَنْسٰی۔

(4) [Arabic] The knowledge thereof is with my Lord. My Lord neither errs nor forgets.

(۵) لَا تَطَأُ قَدَمُ الْعَآمَّۃِ قَدَمَ النَّبِیِّ۔

(5) [Arabic] The footprint of the Prophet is not wiped out by the footprints of the common people.

(۶) بَلَغْتُ قَدَمَ الرَّسُوْلِ۔

(6) [Arabic] I have arrived at the footprint of the Messenger.

(۷) اِنِّیْ عَلٰی کُلِّ شَیْءٍ قَدِیْرٌ۔

(7) [Arabic] I have the power to do all that I will.

[Badr, vol. 6, no. 13, March 28, 1907, p. 3 *and* al-Ḥakam, vol. 11, no. 11, March 31, 1907, p. 1]

March 27, 1907

(۱) كُلٌّ وَاحِدٍ مِّنْهُمْ ثَلَجَ (۲) اِنْقَلَبَ عَلٰى عَقِبَيْهِ
(۳) لَقَدْ اٰثَرَكَ اللّٰهُ عَلَيْنَا۔ [1160]

[Badr, vol. 6, no. 13, March 28, 1907, p. 3 *and* al-Ḥakam, vol. 11, no. 11, March 31, 1907, p. 1]

March 28, 1907

(۱) میرا دشمن ہلاک ہوگیا۔ ہُن اُسدا لیکھا خدا نال جا پیا اے۔

(1) [Urdu] My enemy has been ruined. [Punjabi] He is now accountable to God. Meaning that my enemy will soon be ruined and then he will be answerable to God.

(۲) میرے دشمن ہلاک ہو گئے۔

(2) [Urdu] My enemies have been ruined, meaning that they will soon be ruined.

(۳) اِنَّ اللّٰهَ مَعَ الْاَبْرَارِ۔

(3) [Arabic] Allah is with the virtuous.

(۴) کوئی درباری میرے حلقۂ اطاعت سے گزرنے نہ پاوے۔ کوئی درباری اس جُرم پر سزا سے محفوظ نہیں رہے گا۔

(4) [Urdu] Let no courtier step outside the limits of obedience. Any courtier guilty of this crime will not escape chastisement.

This means that anyone who claims to be in relationship with God cannot maintain such relationship unless he accepts me. He who neglects this commandment will not escape divine chastisement.

[1160] **(1) [Arabic] Everyone of them has been satisfied. (2) [Arabic] He has turned back on his heels. (3) [Arabic] Allah has indeed exalted you above us.** [Publishers]

(۵) سلطان عبدالقادر

(5) [Arabic] Sulṭān ‘Abdul-Qādir

In this revelation, God has named me Sulṭān ‘Abdul-Qādir, meaning that as a Sulṭān rules over others, in the same way I have been invested with authority over all those who seek spiritual communion with the Divine. Such communion cannot be maintained unless they obey me and consider obedience to me as incumbent upon them. This revelation resembles an observation of Sayyed ‘Abdul-Qādir Gīlānī (may Allah be pleased with him):- قَدَمِیْ هٰذِهٖ عَلٰی رَقَبَةِ کُلِّ وَلِیِّ اللّٰهِ which means: I have my foot on the neck of every saint.

(۶) اُحِلَّ لَهُ الطَّیِّبَاتُ۔ قُلْ مَا فَعَلْتُ اِلَّا مَآ اَمَرَنِیَ اللّٰهُ۔

(6) (Explanation) [Arabic] All good things have been made lawful for this Sulṭān ‘Abdul-Qādir. Tell them: I have done nothing against the commandment of God, but have done only that which Allah has commanded me.

(7) I was then shown in a vision the graveyard which God has named: Bahishtī Maqbarah [Heavenly Graveyard]; and I received the revelation:

کُلُّ مَقَابِرِ الْاَرْضِ لَا تُقَابِلُ هٰذِهِ الْاَرْضَ

That is [Arabic] None of the graveyards in India can compare with this land; meaning that the blessings bestowed upon the land of this graveyard have not been bestowed upon any other graveyard in the Punjab and India.

(8) Then I saw that I was following a path and was accompanied by my son Mubārak Aḥmad and his mother and I had a feeling that Mirzā Ghulām Qādir (my brother) was also with me. I saw that the way was covered with wasps as if they were a swarm of locusts. One of them came and sat inside my navel and then flew away without

doing me any harm. Then we entered a mosque which was also filled with millions of wasps but we suffered no damage from them

**[Badr, vol. 6, no. 14, April 4, 1907, p. 3 *and*
al-Ḥakam, vol. 11, no. 11, March 31, 1907, p. 2]**

March 29, 1907

(۱) اے ازلی ابدی خدا! مجھے زندگی کا شربت پلا۔

[Translation] (1) [Urdu] O Eternal and Everlasting God! Give me to drink of the sweet water of life.

(۲) اَحَقَّ اللّٰہُ اَمْرِیْ وَلَا تَنْفَکَّا مِنْ ھٰذِہِ الْمَزْحَلَۃِ۔

Translation: (2) [Arabic] Allah has fulfilled my prediction and you two will not tide over this crisis.[1161]

(۳) دولتِ اعلام بذریعہ الہام بہشتی کمرہ میں نزول ہوگا۔

[Translation] (3) [Urdu] The blessing of the announcement will descend by revelation in the heavenly chamber.

(۴) ھَلْ نَرٰی جَزَآءَ الْاِحْسَانِ اِلَّا الْاِحْسَانَ۔

Translation: (4) [Arabic] We do not see the reward of goodness anything but goodness.

**[Badr, vol. 6, no. 14, April 4, 1907 p. 3 *and*
al-Ḥakam, vol. 11, no. 12, April 10, 1907, p. 1]**

[1161] Note by Ḥaḍrat Mirza Bashir Ahmad[ra]: All praise belong to Allah that this prophecy was fulfilled by the deaths, caused by plague, of Achhar Chand, the manager of the newspaper *Shubh Chantak*, and Som Rāj, the editor. Both these men, in their indecent talk and abusive language, were leaders of the Āryas of Qadian. While staying in Qadian, they used to speak and write against the righteous Community with utter impurity. واللہ اعلم بالصواب [Allah knows best]. (see *Badr*, April 11, 1907, p. 5)

March 29, 1907

لَوْلَا الْاِکْرَامُ لَھَلَکَ الْمُقَامُ۔

Translation: [Arabic] Were it not for your honour, this place would have been destroyed.[1162]

There were some preliminary words of the revelation but they have escaped my memory. Their purport was the same as that of the revelation

**[Badr, vol. 6, no. 14, April 4, 1907, p. 3 *and*
al-Ḥakam, vol. 11, no. 12, April 10, 1907, p. 1]**

April 2, 1907

اِنِّیْ مَعَ الرَّسُوْلِ اَقُوْمُ وَاَلُوْمُ مَنْ یَّلُوْمُ۔ وَاُعْطِیْکَ مَا یَدُوْمُ۔

[Arabic] I shall stand with My Messenger and shall rebuke the one who rebukes him and I shall bestow on you that which will last forever.

**[Badr, vol. 6, no. 15, April 11, 1907, p. 4 *and*
al-Ḥakam, vol. 11, no. 12, April 10, 1907, p. 2]**

April 4, 1907

(۱) *Life of pain* (۲) یا اللہ رحم کر۔ (۳) اِنِّیْ مَعَ اللّٰہِ فِیْ کُلِّ حَالٍ۔ (۴) اِخْتَرَطْنَا سَیْفَہٗ۔ (۵) خدا کے سات نکوکار بندے ہر جگہ پر بیٹھے ہیں۔

(1) [English] *Life of pain.* (2) [Urdu] Allah have mercy. (3) [Arabic] I am with Allah in all circumstances. (4) [Arabic] We have drawn his

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[1162] Note by Ḥaḍrat Mirza Bashir Ahmad[ra]: In *Badr*, vol. 6, no. 15, April 11, 1907, where this revelation is republished, the Promised Messiah[as] was quoted as following: لَوْلَا الْاِکْرَامُ لَھَلَکَ الْمُقَامُ. Or he said: لَوْلَا خَیْرُ الْاَنَامِ لَھَلَکَ الْمُقَامُ. Translation [of the second version is]: If the best man of all creation were not present, this place would have been destroyed.

sword. (5) [Urdu] Seven good men of God are seated everywhere.

**[Badr, vol. 6, no. 15, April 11, 1907, p. 4 *and*
al-Ḥakam, vol. 11, no. 12, April 10, 1907, p. 2]**

April 5, 1907

(۱) حٰمٓ۔ تِلْكَ اٰيَاتُ الْكِتٰبِ الْمُبِيْنِ۔ (۲) راز کھل گیا۔

(1) [Arabic] [*Ḥā Mīm. These are Signs of the clear Book*.] (2) [Urdu] The secret has been disclosed.

Understanding: Several Signs ordained by God are about to be manifested in the person who is Ḥā Mīm. Ḥā Mīm denotes someone's name in the form of abbreviations; that is my understanding.

(۳) اَلَّذِيْنَ اعْتَدَوْا مِنْكُمْ فِي السَّبْتِ۔

(3) [Arabic] Those from among you who have transgressed in the matter of the Sabbath.

This points to some opposing people. It was accompanied by another phrase which has escaped my memory. واللہ اعلم [Allah knows best].

**[Badr, vol. 6, no. 15, April 11, 1907, p. 4 *and*
al-Ḥakam, vol. 11, no. 12, April 10, 1907, p. 2]**

April 5, 1907

(۱) مُتْ اَيُّهَا الْخَوَّانُ۔ (۲) تَمَّتْ كَلِمَةُ اللّٰهِ۔ (۳) اِنَّ اللّٰهَ مَعَ الَّذِيْنَ اتَّقَوْا۔
(۴) اَلَّذِيْنَ يَذْكُرُوْنَ اللّٰهَ قِيَامًا وَّقُعُوْدًا۔ (۵) رَحِمَ اللّٰهُ
(۶) فَضَّلْنَاكَ عَلٰى مَاسِوَاكَ۔

(1) [Arabic] Die, O perfidious one.[1163] (2) [Arabic] The Word of Allah has been fulfilled.

[1163] Note by Ḥaḍrat Maulānā Jalal-ud-Din Shams[ra]: Munshī Ẓafar Aḥmad[ra] of Kapurthala says that the revelation was about the Editor of

(3) [Arabic] Allah is with the righteous. (4) [Arabic] Those who remember Allah while standing and sitting. (5) [Arabic] Allah had mercy. (6) [Arabic] We have exalted you above all others.

**[Badr, vol. 6, no. 15, April 11, 1907, p. 4 *and*
al-Ḥakam, vol. 11, no. 12, dated April 10, 1907, p. 2]**

April 1907

After the death of Bābū [Ilāhī Baksh][1164] I received the revelation:

فَتَنَّا بَعْضَهُمْ مِّنْ بَعْضٍ [1165]

meaning that through the death of Ilāhī Bakhsh, his friends were tried whether they would even now understand or not.

[Tatimmah Ḥaqīqatul-Waḥī, p. 125, Rūḥānī Khazā'in, vol. 22, p. 561]

April 7, 1907

(۱) وَاللّٰہِ اِنِّیْ غَالِبٌ وَ سَیَظْھَرُ شَوْکَتِیْ۔ وَکُلٌّ ھَالِکٌ اِلَّا مَنْ قَعَدَ فِیْ سَفِیْنَتِیْ۔ اِعْزَازٌ۔

Translation: (1) [Arabic] Allah is my witness, I have triumphed, and my splendour will soon be demonstrated. All will perish except those who board my vessel. This is an honour.

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the newspaper *Shubh Chantak* of Qadian. He writes: Plague broke out among the Āryas. Sheikh Ya'qūb 'Alī and I used to visit every one who suffered from plague. All the workers in the paper, except the owner, died. Then he suffered from plague… but he recovered somewhat… (When the Promised Messiah was informed, he said) Go and see him now. When Sheikh Ya'qūb 'Alī and I arrived there, there was a hue and cry and he had already died. (*Register Riwāyāt-e-Ṣaḥābah*, vol. 13, p. 349)

[1164] Died on April 6, 1907. [Abdul Latif Bahawalpuri]

[1165] **[Arabic] We tried some of them through the others.** [Publishers]

(2) The exact words of the revelation have escaped my memory but-the purport was:

فلاں کو پکڑو اور فلاں کو چھوڑو

[Urdu] Seize so and so and let go so and so.

(This is a command to the angels from the Divine.)

[Badr, vol. 6, no. 15, April 11, 1907, p. 4 *and* al-Ḥakam, vol. 11, no. 12, April 10, 1907, pp. 1–2]

April 7, 1907

ایک اَور قیامت برپا ہوئی۔

[Urdu] Another calamity has struck.

[Badr, vol. 6, no. 15, 1907, p. 4 *and* al-Ḥakam, vol. 11, no. 12, April 10, 1907, p. 1]

April 9, 1907

ایک اَور بلا برپا ہوئی۔

[Urdu] Another affliction has descended.

[al-Ḥakam, vol. 11, no. 12, April 10, 1907, p. 2]

April 9, 1907

(۱) بلائے دمشق۔

(1) [Urdu] Calamity of Damascus.

(۲) سِرُّكَ سِرِّیْ۔

(2) [Arabic] Your secret is My secret.

[Badr, vol. 6, no. 15, April 11, 1907, p. 4 *and* al-Ḥakam, vol. 11, no. 12, April 10, 1907, p. 2]

April 11, 1907

دہلی میں واصلِ جہنم واصل خان فوت ہوگیا۔

[Urdu] In Delhi, Wāsil Khān, destined for hell, has died.

Ḥakīm Wāsil Khān of Delhi is already dead. The meaning of this revelation is that someone connected with a person named Wāsil Khān will die of the plague, for the word hell in other revelations has been used for death by plague. This Sign will be fulfilled at its appointed time and will be a source of the strengthening of faith.

**[Badr, vol. 6, no. 16, April 18, 1907, p. 3 *and*
al-Ḥakam, vol. 11, no. 13, April 17, 1907, p. 2]**

April 14, 1907

أُجِيْبُ دَعْوَةَ الدَّاعِ۔[1166]

**[Badr, vol. 6, no. 16, April 18, 1907, p. 3 *and*
al-Ḥakam, vol. 11, no. 13, April 17, 1907, p. 2]**

April 15, 1907

(۱) فتح ہے تمہاری۔ (۲) تمہارے نام کی۔ (۳) اِنَّ شَانِئَكَ هُوَ الْاَبْتَرُ۔
(۴) حَدُّ ظُبَاةٍ۔ (۵) اَنْتَ مِنِّیْ بِمَنْزِلَةِ مُوْسٰی۔ (۶) احمد۔ غزنوی۔

Translation: (1) [Urdu] Victory is yours. (2) [Urdu] Of your name. (3) [Arabic] The line of your enemy will be cut off. (4) [Arabic] Sharp edge of the sword. (5) [Arabic] You are to Me like Mūsā [Moses]. (6) [Urdu][1167] Aḥmad. Ghaznavī.

(I do not know what is it about.)

(8) Then I saw in my vision, a bound volume of the Qur'an, and close to the binding it bore the writing:

سَلَامٌ قَوْلًا مِّنْ رَّبٍّ رَّحِيْمٍ۔

[1166] **[Arabic] I answer the prayer of the supplicant.** [Publishers]

[1167] Note by Ḥaḍrat Maulānā Jalal-ud-Din Shams[ra]: In the referenced *al-Ḥakam* paper, this revelation is marked as 7, as following: **(6) Aḥmad, (7) Ghaznavī.**

[Arabic] It is peace. This has been said by the Merciful Lord.

**[Badr, vol. 6, no. 16, April 18, 1907, p. 3 *and*
al-Ḥakam, vol. 11, April 17, 1907, p. 2]**

April 17, 1907

(۱) خدا دو مسلمان فریق میں سے ایک کا ہوگا۔ پس یہ پھوٹ کا ثمرہ ہے۔
(۲) اِنِّیْ مَعَ الْاَفْوَاجِ اٰتِیْکَ بَغْتَۃً۔ (۳) اِنِّیْ مَعَ اللّٰہِ الْکَرِیْمِ۔ (۴) طوفان آیا۔
وہی طوفان۔ شر آئی۔

(1) [Urdu] God will be with one out of two groups of Muslims. So, this is the consequence of discord. (2) [Arabic] [*I shall come to you suddenly with My hosts.*] (3) [Arabic] [*I am with Allah the Benevolent.*] (4) [Urdu] A storm has arisen, the same storm. Evil has come.

**[Badr, vol. 6, no. 16, April 18, 1907, p. 3 *and*
al-Ḥakam, vol. 11, no. 14, April 24, 1907, p. 3]**

April 20, 1907

(A) I received a revelation this morning. First, I saw in my dream that I was in the big mosque and my son Bashīr Aḥmad was with me. He pointed to the East, slightly towards North, and said: The earthquake has gone in that direction.[1168] Before the earthquake struck, I received the revelation:

اِنِّیْ مَعَ الرَّسُوْلِ اَقُوْمُ[1169]

And then I received another revelation

مَظْھَرُ الْحَقِّ وَالْعُلٰی

[1168] This earthquake came to Bihār province on January 15, 1934. For further explanation see leaflet, *Eik Aur Tāzah Nishān*, p. 24, written by Ḥaḍrat Mirza Bashir Ahmad (M.A). [Publishers]

[1169] **[Arabic] I shall stand with My Messenger.** [Publishers]

This is: [Arabic] The matter will be such as will bring out the truth and the truth will be demonstrated.

[A letter of the Promised Messiah[as]][1170]

(B) I saw in my dream that Bashīr Aḥmad was standing. He pointed to the Northeast and said: The earthquake has gone in this direction.

[Badr, vol. 6, no. 18, May 2, 1907, p. 1 *and* al-Ḥakam, vol. 11, no. 15, April 30, 1907, p. 4]

April 21, 1907

(۱) سَاُرِیْکُمْ اٰیَاتِیْ فَلَا تَسْتَعْجِلُوْنِ۔ (۲) یہ دو گھر ہی مر گئے۔

Translation: (1) [Arabic] I shall soon show you My miracles, do not hasten Me. (2) [Urdu] These two houses have been ruined

(The reference is to two specific houses.)

[Badr, vol. 6, no. 17, April 25, 1907, p. 4 *and* al-Ḥakam, vol. 11, no. 14, April 24, 1907, p. 3]

April 23, 1907

(۱) اَصْلِحْ بَیْنِیْ وَبَیْنَ اِخْوَتِیْ (۲) سَلَامٌ قَوْلًا مِّنْ رَّبٍّ رَّحِیْمٍ۔[1171]

The revelation اَصْلِحْ بَیْنِیْ وَبَیْنَ اِخْوَتِیْ. means: O my God! Bring about reformation between me and my brothers.

This revelation is complementary of previous revelations in the same context which were:

[1170] Note by Ḥaḍrat Maulānā Jalal-ud-Din Shams[ra]: This humble one has seen this letter which is with Major Doctor Shāh Nawāz. Doctor [Shāh Nawāz] says that he received this letter from his father, Chaudhry Maulā Bakhsh.

[1171] **(2) [Arabic] May peace on all of you from God Who is All Merciful.** [Publishers]

خَرُّوْا عَلَى الْاَذْقَانِ سُجَّدًا۔ رَبَّنَا اغْفِرْ لَنَآ اِنَّا كُنَّا خَاطِئِيْنَ۔ تَاللّٰهِ لَقَدْ اٰثَرَكَ اللّٰهُ عَلَيْنَا وَاِنْ كُنَّا لَخَاطِئِيْنَ۔ لَا تَثْرِيْبَ عَلَيْكُمُ الْيَوْمَ۔ يَغْفِرُ اللّٰهُ لَكُمْ وَهُوَ اَرْحَمُ الرَّاحِمِيْنَ۔

That is: The end of some of the bitter opponents would be that, after witnessing some of the Signs, they will fall down in prostration before God Almighty saying: Our Lord, forgive us, we were in error. Then they will address me and say: We testify before Allah that He has exalted you above us and that we were in error in opposing you. They will be responded: No blame lies upon you. Allah will forgive you and He is the most merciful of those who show mercy. This will come about when great Signs will be manifested which will induce well intentioned people to reflect that no true Messiah could have shown greater Signs or could have manifested Divine help and support to a greater degree. Then, suddenly they will be given strength from the unseen to accept and they will accept the truth.

**[Badr, vol. 6, no. 17, April 25, 1907, p. 4 *and*
al-Ḥakam, vol. 11, no. 14, April 24, 1907, p. 3]**

April 30, 1907

سَلَامٌ عَلَيْكَ۔

Translation: [Arabic] Peace be on you.

**[Badr, vol. 6, no. 15, May 2, 1907, p. 1 *and*
al-Ḥakam, vol. 11, no. 15, April 30, 1907, p. 4]**

May 1, 1907

(۱) پُوری ہوگئی

(1) [Urdu] Has been fulfilled

(۲) فَلْيَدْعُ الزَّبَانِيَةَ۔

(2) [Arabic] Let him call his supporters so that they may be able to do their utmost.

(۳) اے بسا خانۂ دشمن کہ تو ویراں کردی۔

(3) [Persian] How many a home of the enemy have You destroyed.[1172]

(۴) اے بسا خانۂ دشمن کہ تو ویراں کردی۔

(4) [Persian] How many a home of the enemy have You destroyed.

(۵) وَاِنْ شَکَرْتُمْ لَاَزِیْدَنَّکُمْ۔

(5) [Arabic] If you are grateful, I shall bestow more upon you.

**[Badr, vol. 6, no. 18, May 2, 1907, p. 1 *and*
al-Ḥakam, vol. 11, no. 15, April 30, 1907, p. 4]**

May 1, 1907

یَاْتِیْکَ تَحَائِفُ کَثِیْرَۃٌ۔[1173]

**[Badr, vol. 6, no. 20, May 16, 1907, p. 4 *and*
al-Ḥakam, vol. 11, no. 15, April 30, 1907, p. 4]**

May 2–7, 1907

(۱) وَاِمَّا نُرِیَنَّکَ بَعْضَ الَّذِیْ نَعِدُھُمْ اَوْ نَتَوَفَّیَنَّکَ۔
(۲) زبردست نشانوں کے ساتھ ترقی ہوگی۔ (۳) اَنْزَلْنَاہُ عَلٰی رَقِیْمَۃٍ مِّنْ مُّوْسٰی
(۴) اِنِّیْ مُھِیْنٌ مَّنْ اَرَادَ اِھَانَتَکَ۔ (۵) سَنَسِمُہٗ عَلَی الْخُرْطُوْمِ۔ (۶) رَبِّ
اِنِّیْ مَغْلُوْبٌ فَانْتَصِرْ۔ (۷) سَاُرِیْکُمْ اٰیَاتِیْ فَلَا تَسْتَعْجِلُوْنِ۔

Translation: (1) [Arabic] We shall either show you part of Our prophecies revealed as a

[1172] Publishers' Note: The repetition of the revelation is recorded only in *al-Ḥakam*, not in *Badr*.

[1173] **[Arabic] Many presents will come to you. [**Publishers]

warning for the disbelievers or shall cause you to die. (2) [Urdu] Progress will take place with powerful Signs. (3) [Arabic] We have revealed this determination according to the writing of Moses.

That is, Moses had expressed this in writing and We have determined accordingly.

(4) [Arabic] I shall humiliate him who designs to humiliate you. (5) [Arabic] We shall brand him on the snout or face. (6) [Arabic] Lord, I am overcome, do You avenge me. (7) [Arabic] I shall soon show you My Signs; so do not hasten Me.

[Badr, vol. 6, no. 19, May 9, 1907, p. 3 *and* al-Ḥakam, vol. 11, no. 16, May 10, 1907, p. 1]

May 11, 1907

Dream: I saw that Maulavī Abū Sa'īd Muḥammad Ḥusain Batālvī was sitting in our house and I said to one of our people: Serve a meal to Maulavī [Muḥammad Ḥusain] hospitably; he should not be put to any inconvenience.

This dream seems to indicate, واللہ اعلم [though Allah knows best] that the time is near when God Almighty Himself might guide Maulavī Muḥammad Ḥusain for He has power over all things. I had received previously a revelation that towards the end, God Almighty will make it manifest to him that he was in error in rejecting me and that my claim of being the Promised Messiah is true. But I do not know what might be meant by 'towards the end'.[1174]

[1174] Note by Ḥaḍrat Maulānā Jalal-ud-Din Shams[ra]: Ḥaḍrat Amīrul-Mu'minīn Khalīfatul Masīḥ II[aba] says: I believe that one of the interpretations is the following. Two sons of Maulavī Muḥammad Ḥusain Batālvī came to Qadian, studied in the seminary school, and took a pledge of my allegiance. Later, they showed some weakness, but

**[Badr, vol. 6, no. 20, May 16, 1907, p. 4 *and*
al-Ḥakam, vol. 11, no. 17, May 17, 1907, p. 7]**

May 12, 1907

(1) Vision: Today I was shown in my vision someone whose face I cannot recall, but I do remember that he is a bitter enemy of mine and reviles me in his speeches and writings and uses foul language. This was followed by the revelation:

(۲) بدی کا بدلہ بدی ہے۔ اُس کو پلیگ ہو گئی۔

(2) [Urdu] The recompense of evil is evil. He is afflicted with the plague.

This is a prophecy, meaning that he will suffer from plague. I am sure that soon or late you will hear that some such enemy—about whom your hearts will testify that he deserved the affliction as indicated in this revelation—will die of the plague. If this does not happen you would be entitled to reject my claim.

(3) Thereafter, it was manifested to me that: heedlessness, sin and daring have spread widely in the country and that people will not give up opposition till God manifests His strong hand.

Thereafter, I received the revelation:

(۴) اس کا نتیجہ سخت طاعون ہے جو ملک میں پھیلے گی۔ وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ۔

(4) [Urdu] The result will be the outbreak of a severe [kind of] plague in the country. [Arabic]

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it was a moral problem, not a problem of religious belief…. Thus the prophecy of the Promised Messiah[as] was fulfilled in my person and also fulfilled was the dream that I saw about the wrestling match which had informed me that ultimately Maulavī Muḥammad Ḥusain would join us.

[al-Faḍl, vol. 32, no. 110, May 12, 1944 p. 2]

[*Woe on that day unto those who reject the truth*].

(۵) کئی نشان ظاہر ہوں گے۔

(5) [Urdu] Many Signs will be manifested.

(۶) کئی بھاری دشمنوں کے گھر ویران ہو جائیں گے۔ وہ دُنیا کو چھوڑ جائیں گے۔

(6) [Urdu] The houses of many powerful enemies will be ruined and they will depart this life.

(۷) ان شہروں کو دیکھ کر رونا آئے گا۔

(7) [Urdu] These [ruined] cities will cause people to weep.

(۸) وہ قیامت کے دن ہوں گے۔

(8) [Urdu] Those will be the days of judgment.

(۹) زبردست نشانوں کے ساتھ ترقی ہوگی۔

(9) [Urdu] Progress will take place with powerful Signs.

(۱۰) ایک ہَولناک نشان۔

(10) [Urdu] A terrifying Sign.

Meaning that one of these Signs will be terrifying. This might refer to the promised earthquake or another heavenly Sign or widespread ruin as the result of the plague.

Then Allah the Almighty addressed me in the following words:

(۱۱) میری رحمت تجھ کو لگ جائے گی۔ اللہ رحم کرے گا۔ وَاللّٰہُ خَیۡرٌ حَافِظًا وَّھُوَ اَرۡحَمُ الرّٰحِمِیۡنَ۔

(11) [Urdu] My mercy will adhere to you; Allah will show mercy. [Arabic] And Allah is the best Guardian and He is the Most Merciful of those who show mercy.

(۱۲) اَعْیَیْنَاکَ۔

(12) [Arabic] We shall demonstrate such abundance of Signs as will make you weary.

**[Badr, vol. 6, no. 20, May 16, 1907, p. 4 *and*
al-Ḥakam, vol. 11, no. 17, May 17, 1907, p. 7]**

May 13, 1907

سَنُنْجِیْکَ ، سَنُعْلِیْکَ ، سَنُکْرِمُکَ اِکْرَامًا عَجَبًا۔

Translation: [Arabic] We shall soon deliver you from the mischief of your enemies and shall make you triumph over them and will honour you in a wonderful manner.

**[Badr, vol. 6, no. 20, May 16, 1907, p. 5 *and*
al-Ḥakam, vol. 11, no. 17, May 17, 1907, p. 7]**

May 18, 1907

The Promised Messiah[as] said: I had seen in my dream that a cloud had risen. It made me apprehensive, but someone said that: This is a blessing for you. The Holy Qur'an also shows that chastisement is represented as a cloud.

**[al-Ḥakam, vol. 11, no. 18, May 24, 1907, p. 10 *and*
Badr, vol. 6, no. 21, May 23, 1907, p. 4]**

May 28, 1907

During the illness of Sharīf Aḥmad, I received these revelations about him:

(۱) عَمَّرَہُ اللّٰہُ عَلٰی خِلَافِ التَّوَقُّعِ۔

Translation: (1) [Arabic] Allah has granted him life contrary to expectation.

(۲) اَمَّرَہُ اللّٰہُ عَلٰی خِلَافِ التَّوَقُّعِ۔

(2) [Arabic] Allah has appointed him as a leader contrary to expectation.[1175]

[1175] Note by Syed Abdul Hayee: Ḥaḍrat Khalīfatul-Masīḥ IV[rht] made the following comments on the Promised Messiah's[as] revelations عَـمَّـرَهُ اللّٰهُ عَلٰی خِلَافِ التَّوَقُّعِ and اَمَّرَهُ اللّٰهُ عَلٰی خِلَافِ التَّوَقُّعِ in his Friday sermon on December 12, 1997:

> I want to tell you that there were certain revelations of the Promised Messiah[as] which were applied to Ḥaḍrat Mirzā Sharīf Aḥmad[ra]. I am the only person—there might possibly be others—who always believed that these revelations are really about his son Mirzā Manṣūr Aḥmad. As happened during the time of the Holy Prophet, may peace and blessings of Allah be upon him, there are sometimes prophecies about someone, but they are fulfilled in his son.
>
> As I will explain to you, there is no doubt that these revelations were about the son of Mirzā Sharīf Aḥmad and were destined to be fulfilled in him.
>
> The revelations are about Sharīf Aḥmad, during his illness (in 1907) it was revealed:عَـمَّـرَهُ اللّٰهُ عَلٰی خِلَافِ التَّوَقُّعِ 'Allah has granted him life contrary to expectation.'
>
> Then it was revealed:اَمَّرَهُ اللّٰهُ عَلٰی خِلَافِ التَّوَقُّعِ 'Allah has appointed him as a leader contrary to expectation.' That is, it could not be expected that he would be appointed as Amīr for such a long period. اَمَّرَهُ اللّٰهُ means that he would be appointed as Amīr, that is, one who holds authority.
>
> Another revelation which says وہ بادشاہ آیا (Here comes the King) also proves the same. In explaining this revelation the Promised Messiah[as] says 'He would be made a Qāḍī, that is, one who renders verdicts'…. Ḥaḍrat Mirzā Sharīf Aḥmad[ra] did not live very long—he was the youngest to die among his brothers. To say that he lived long contrary to expectations may be a wishful expression, but not a statement of facts as they unfolded. He was never appointed as Amīr…. That is the reason why I always considered these two revelations to refer to Ḥaḍrat Mirzā Manṣūr Aḥmad. His life is a witness to that. He suffered several heart attacks, and every time the doctors were despaired of his survival. But he recovered contrary to expectations, to the amazement of the doctors.… Thus the revelation عَـمَّـرَهُ اللّٰهُ عَلٰی خِلَافِ التَّوَقُّعِ definitely applies to him.
>
> Moreover, the revelation اَمَّرَهُ اللّٰهُ عَلٰی خِلَافِ التَّوَقُّعِ. I have calculated the time of his appointment as Amīr. He was first appointed as Amīr during the time of Ḥaḍrat Khalīfatul Masīḥ III[rht]. No one was appointed as Amīr during the 52 years of the *Khilāfat* of

Ḥaḍrat Khalīfatul Masīḥ II[ra], as Mirzā Manṣūr Aḥmad was during the *Khilāfat* of Ḥaḍrat Khalīfatul Masīḥ III[rht] and me. He was appointed as Amīr forty-five times. During the present period of my migration, he served as Amīr for fourteen years continuously. That is contrary to expectation. No one could imagine that anyone could serve as Amīr for so long during the life of a *Khalīfah*. The office of the Local Amīr of the headquarters is normally held by the *Khalīfah* himself. When he is present the Local President runs the day to day affairs, but the *Khalīfah* holds the office of the Local Amīr. Thus, for all practical purposes, he took my seat, in accordance with my directive, and handled all affairs with great courage.

About the revelation وہ بادشاہ آیا the Promised Messiah[as] says: The other person said: He has yet to be a Qāḍī. This was the voice heard along with the revelation. The Promised Messiah[as] said: Qāḍī is he who upholds the truth and refutes falsehood. This characteristic was present in Mirzā Manṣūr Aḥmad in an unusual way. I have hardly seen any one so bold as him in refuting falsehood.

Here I am reminded of another revelation. In a vision the Promised Messiah[as] said to Mirzā Sharīf Aḥmad[ra]: اب تو ہماری جگہ بیٹھ اور ہم چلتے ہیں (Now be seated in my seat and I shall go).

Obviously, this was not fulfilled in Mirzā Sharīf Aḥmad[ra]…. It was fulfilled in Mirzā Manṣūr Aḥmad. I am at this time the vicegerent of the Promised Messiah[as] and Mirzā Sharīf is not among us. The office of Amīr, which I held, was held by Mirzā Manṣūr Aḥmad and exactly fulfilled the words: اب تو ہماری جگہ بیٹھ اور ہم چلتے ہیں

He certainly had a status that is manifested by the revelations of the Promised Messiah[as]. History has demonstrated that he was a blessed personage whom had the status of the spiritual son of the Promised Messiah[as]. Whatever the Promised Messiah[as] saw about his son was fulfilled in the son of that son. Now that I have appointed Mirza Masroor Ahmad, the son of Mirzā Manṣūr Aḥmad, as the *Nāẓir A'lā* and Local Amīr, I thought of the revelation اب تو ہماری جگہ بیٹھ اور ہم چلتے ہیں as if the Promised Messiah[as] was saying that once again now. All these matters assure us that the soul of Mirzā Manṣūr Aḥmad was a noble soul. He was a brave man—a drawn sword to support *Khilāfat*.… Now I ask the entire Jamā'at to pray for Mirzā Manṣūr Aḥmad, and thereafter, for Mirza Masroor Ahmad, that Allah the

(۳) اَنْتِ لَا تَعْرِفِیْنَ الْقَدِیْرَ۔

(3) [Arabic] Do you not recognise the All-Powerful. (This revelation refers to his mother.)

(۴) مُرَادُکَ حَاصِلٌ۔

(4) [Arabic] Your purpose will be achieved.

(۵) اَللّٰہُ خَیْرٌ حَافِظًا وَّھُوَ اَرْحَمُ الرّٰحِمِیْنَ۔

(5) [Arabic] Allah is the Best Guardian and He is the Most Merciful of all who show mercy.

**[Badr, vol. 6, no. 22, May 30, 1907, p. 4 *and*
al-Ḥakam, vol. 11, no. 19, May 31 1907, p. 3]**

1907

A few days back, I received the revelation:

لاہور سے ایک افسوسناک خبر آئی

[Urdu] A sad piece of news has been received from Lahore.

Because of the revelation, I sent a man to Lahore to find out about our friends there, but one did not know that the revelation would be fulfilled a few days later.[1176]

[Badr, vol. 6, no. 27, July 4, 1907, p. 7]

Almighty may make him a true heir. The subject of تو ہماری جگہ بیٹھ جا may be truly fulfilled in him and Allah the Almighty may always guard and assist him.

[al-Faḍl International, London, January 30-February 5, 1998.]*

*** Note by Munawar Ahmed Saeed:** Later, on April 22, 2003, Allah the Almighty elevated Ḥaḍrat Mirza Masroor Ahmad to the august office of Khalīfatul Masīḥ. In this way, the prophecy اب تو ہماری جگہ بیٹھ اور ہم چلتے ہیں was fulfilled once again. *Alḥamdulillāh.*

[1176] Note by Ḥaḍrat Mirza Bashir Ahmad[ra]: After a few days, it was learned that the patient, who was an infant, died.

1907

أُرِيْكَ زَلْزَلَةَ السَّاعَةِ۔

Translation: [Arabic] I shall show you such an earthquake that is an example of the Judgment Day.

[Badr, vol. 6, no. 27, July 4, 1907, p. 4]

July 4, 1907

The Promised Messiah[as] said:

At 2 p.m. today the thought passed through my mind that the members of my family would have arrived in Amritsar by then and I was hoping that they would arrive safely in Lahore. Simultaneously I was overtaken by a light slumber and saw in a vision a dish of gram (which is interpreted as sorrow and unhappiness) mixed with raisins and I ate the raisins out of it. The thought came to my mind that the dish represented their condition, the grams indicating that they might encounter some trouble or sorrow. Then my mind was inclined towards receiving revelation and the revelation about the matter was received:

خَيْرٌ لَّهُمْ۔ خَيْرٌ لَّهُمْ

That is [Arabic] Good for them, good for them.

Thereafter as part of the same dream, I saw some pice which is an indication of anxiety and sadness, just like the grams. (end of dream).…

Then the Promised Messiah[as] said: One part of the dream and revelation has been fulfilled[1177] but I am still

[1177] Note from the Editor of *al-Ḥakam*: After this revelation and dream had been well publicized, the person who had accompanied the party to help them board the train, reported in the evening that the arrangements that had been made for a reserved compartment as a protection against

slightly worried by the reflection that twice I was shown indications of worry and anxiety, once in the form of grams, and then in the form of pice. Similarly, the reassuring revelation:

خَيْرٌ لَّهُمْ. خَيْرٌ لَّهُمْ

[Arabic] [*Good for them, good for them;*]

was also conveyed twice. My worry is lest they might have encountered a situation of anxiety a second time, because of which things denoting pain and anxiety were shown twice and the revelation indicating their safety was also received twice خَيْرٌ لَّهُمْ. خَيْرٌ لَّهُمْ.

This is my thinking. May Allah safeguard them against all trouble. Āmīn.

**[al-Ḥakam, vol. 11, no. 28, July 10, 1907, p. 12 *and*
Badr, vol. 6, no. 28, July 11, 1907, p. 4]**

1907

Once[1178] I suffered from a severe attack of pain in the kidney which would not yield to any remedy. Then I received the revelation:

اَلْوَدَاع

[Arabic] Farewell;

heat, could not be availed, because no such compartment arrived from Lahore with the train. This caused concern. Thus the part related to the dream was fulfilled. However, as was promised in the divine revelation, they travelled comfortably in the ordinary compartment of the train.

**[al-Ḥakam, vol. 11, no. 24, July 10, 1907, p. 12 *and*
Badr, vol. 6, no. 28, July 11, 1907, p. 4]**

[1178] Since it has not been possible to determine the exact date, it is being recorded here in view of the date of publication. [Jalal-ud-Din Shams]

and immediately the pain disappeared; from which I understood that the 'farewell' had reference to the pain.

[Badr, vol. 6, no. 28, July 11, 1907, p. 6]

July 12, 1907

When I read the announcement,[1179] I was aggrieved by the harsh language that they had employed concerning me, upon which, I received the revelation:

حالیا مصلحتِ وقت دراں مے بینم۔

(1) [Persian] [*At the moment I find this expedient.*]

It is true that there has been no Prophet or Messenger who has not been persecuted. It is remarkable, however, that a false claimant is not ill treated.

(۲) رَبِّ اَخْرِجْنِیْ مِنَ النَّارِ۔ اَلْحَمْدُ لِلّٰہِ الَّذِیْ اَخْرَجَنِیْ مِنَ النَّارِ۔ اِنِّیْ مَعَ الرَّسُوْلِ اَقُوْمُ وَاَلُوْمُ مَنْ یَّلُوْمُ وَاُعْطِیْکَ مَا یَدُوْمُ وَلَنْ اَبْرَحَ الْاَرْضَ اِلَی الْوَقْتِ الْمَعْلُوْمِ۔

Translation: (2) [Arabic] Lord! Deliver me from the fire. All praise belongs to Allah Who has delivered me from the fire. I shall stand with My Messenger and shall rebuke the one who rebukes him and shall bestow on you that which shall last forever. I shall stay on the earth till the appointed time.

(3) Then I saw [in a vision] that someone or some people had flown a kite against my kite but the line of their kite

[1179] Note by Ḥaḍrat Mirza Bashir Ahmad[ra]: The reference is to the announcement which had been issued by the ulema of Rohilkhand in Ṣafar 1324 AH, April 1906 in *Fatwā 'Ulamā' Rohilkhand bābat Mirzā Qādiānī Mudda'ī-e-Nubuwwat*. See *Badr*, volume 6, number 29, July 18, 1907, page 3; *al-Ḥakam*, volume 11, number 25, July 17, 1907, page 2.

was severed and I saw it fall down to the earth. Then someone called out:

غلام احمد کی جے

[Urdu] Victory to Ghulām Aḥmad.[1180]

[The word Jai in this revelation]means victory.

**[Badr, vol. 6, no. 29, July 18, 1907, p. 4 *and*
al-Ḥakam, vol. 11, no. 25, July 17 1907, p. 2]**

July 20, 1907

(۱) اِنِّیْ مَعَ الرَّسُوْلِ اَقُوْمُ وَاَرُوْمُ مَا یَرُوْمُ۔

[1180] Note by Ḥaḍrat Maulānā Jalal-ud-Din Shams[ra]: Ḥaḍrat Amīrul-Mu'minīn Khalīfatul Masīḥ II[aba] said in his Friday sermon on June 14, 1935, in the midst of the mischief of *Aḥrār*:

> There were no serious tribulations in the life of the Promised Messiah[as] after these revelations were received, which proves that they relate to future…. See how it has been foretold in these revelations that a hell would be prepared for his followers. Since it did not happen in his lifetime, it must be for the future. But it was also prophesied that Allah the Almighty would safeguard his followers. The Promised Messiah[as] would be greatly maligned, but God Himself would defend him. The divine support would continue till Aḥmadiyyat gains ascendancy and the slogans of غلام احمد کی جے [**Urdu] [Victory to Ghulām Aḥmad**] are heard around the world. The word 'Jai' indicates that the Hindus would also join the Muslims in their opposition, but it has been announced that ultimately they would be forced to pronounce 'Jai'. Thus it is conveyed in the Word of God that there would be tribulations after the demise of the Promised Messiah[as]. The tribulations would be severe and abuses would be hurled. Hindus would join Muslims to oppose Aḥmadiyyat. But Allah the Almighty would grant victory to Aḥmadiyyat, till the opponents are forced to proclaim غلام احمد کی جے. Victory to Ghulām Aḥmad.
>
> **[al-Faḍl, vol. 22, no. 192, June 17, 1935 p. 4]**

(1) [Arabic] I shall stand with My Messenger, and shall intend what He intends.

(2) In a vision I was shown white almonds and I was so much under the influence of what I had seen that I got up as if to take up the almonds.

(۳) رَبِّ اَرِنِیْ حَقَآئِقَ الْاَشْیَاءِ۔

(3) [Arabic] Lord, show me the reality of things.

(4) [English] *Association*

**[Badr, vol. 6, no. 30, July 25, 1907, p. 4 *and*
al-Ḥakam, vol. 11, no. 26, July 24, 1907, p. 6]**

July 20, 1907

The Promised Messiah[as] saw in a dream that a goat[1181] had been slaughtered in his house. At that time, Ḥaḍrat Maulavī Nūr-ud-Dīn was indisposed and was on this account moved into a different house.

**[Badr, vol. 6, no. 38, September 19, 1907, p. 5 *and*
al-Ḥakam, vol. 11, no. 33, September 17, 1907, Appendix B]**

1907

لَا تَنْقَطِعُ الْاَعْدَآءُ اِلَّا بِمَوْتِ اَحَدٍ مِّنْهُمْ۔[1182]

Translation: [Arabic] The enemies will not be cut off except with the death of one of them.

**[Badr, vol. 6, no. 31, August 1, 1907, p. 6 *and*
al-Ḥakam, vol. 11, no. 28, August 10, 1907, p. 5]**

[1181] The dream actually indicated the demise of Ṣāḥibzādah Mubārak Aḥmad[ra], which occurred on September 16, 1907. [Mirza Bashir Ahmad]

[1182] This is actually an old revelation, but has been placed here in view of the date of publication, since the date could not be determined. [Jalal-ud-Din Shams]

July 1907

(۱) ہیضہ کی آمد ن ہونے والی ہے۔
(یہی لفظ ہیں۔ واللہ اعلم)

(1) [Urdu] Cholera is about to break out.
(The words [of the revelation] are as quoted [above]. Allah knows best.)

(۲) اِنِّیْ مُھِیْنٌ مَّنْ اَرَادَ اِھَانَتَکَ۔ اِنِّیْ مُعِیْنٌ مَّنْ اَرَادَ اِعَانَتَکَ۔

Translation: (2) [Arabic] I shall humiliate him who designs to humiliate you and I shall help him who designs to help you.

(3**)** And I saw in a dream that I gave a woman three rupees and said to her: 'I shall myself provide for the shroud', as if somebody had died and preparations for his burial were going forward.

**[Badr, vol. 6, no. 31, August 1, 1907, p. 4 *and*
al-Ḥakam, vol. 11, no. 27, July 31, 1907, p. 3]**

August 1, 1907

(۱) رَبِّ اجْعَلْنِیْ غَالِبًا عَلٰی غَیْرِیْ (۲) میری فتح
(۳) اِنِّیْ مَعَ الْاَفْوَاجِ اٰتِیْکَ بَغْتَۃً۔

Translation: (1) [Arabic] Lord, make me triumph over the other. (2) [Urdu] My victory (3) [Arabic] I shall come to you suddenly with My hosts.

**[Badr, vol. 6, no. 32, August 8, 1907, p. 4 *and*
al-Ḥakam, vol. 11, no. 28, August 10, 1907, p. 2]**

About August 8, 1907

(۱) شَرَّفْنَا بِکَلَامٍ مِّنَّا (۲) شَرَّفْنَا بِاِکْرَامٍ مِّنَّا (۳) سَلَامٌ
(۴) اِنِّیْ مُبَشِّرٌ (۵) اِنَّ اللّٰہَ مَعَنَا (۶) اِنِّیْ مَعَ اللّٰہِ۔

Translation: (1) [Arabic] We honoured him with Our word. (2) [Arabic] We honoured him with dignity from Ourself. (3) [Arabic] Peace (4) [Arabic] I send good news. (5) [Arabic] Allah is with us. (6) [Arabic] I am with Allah.

[Badr, vol. 6, no. 33, August 15, 1907, p. 4 *and* al-Ḥakam, vol. 11, no. 29, August 17, 1907, p. 5]

August 13, 1907

(۱) عبرت بخش سزائیں دی گئیں (۲) اِنِّیْ مِنَ النَّاظِرِیْنَ (۳) اِنِّیْ اَنْزَلْتُ مَعَكَ الْجَنَّةَ۔

Translation: (1) [Urdu] Exemplary punishments have been awarded. (2) [Arabic] I am one of the spectators. (3) [Arabic] I have sent down paradise with you.

[Badr, vol. 6, no. 33, August 15, 1907, p. 4 *and* al-Ḥakam, vol. 11, no. 29, August 17, 1907, p. 5]

August 14, 1907

آج ہمارے گھر میں پیغمبر صلی اللہ علیہ وسلم آئے، آگئے عزت اور سلامتی۔

[Urdu] Today the Holy Prophet, on whom be the peace and blessings of Allah, came to our house. Along came honour and security.

[Badr, vol. 6, no. 33, August 15, 1907, p. 4 *and* al-Ḥakam, vol. 11, no. 29, August 17, 1907, p. 5]

August 17, 1907

اِنَّ خَبَرَ رَسُوْلِ اللّٰهِ وَاقِعٌ۔

Translation: [Arabic] The news conveyed by the Messenger of Allah is about to happen.

The Promised Messiah[as] said: It seems that the time of the fulfillment of some prophecy is very close.

[Badr, vol. 6, no. 34, August 22, 1907, p. 7 *and* al-Ḥakam, vol. 11, no. 30, August 24, 1907, p. 3]

August 18, 1907

I saw in a vision[1183] before the morning prayer that a big star shot from the northeast and it disappeared when it arrived overhead.

The Promised Messiah[as] said: Today, my daughter,[1184] also saw in her dream, that the shooting stars appear in the sky and end in smoke. An angel standing next to her said: These are enemies who are dying.

The Promised Messiah[as] added: This might be the interpretation of my vision. My daughter sees many dreams and usually they are true.

[Badr, vol. 6, no. 34, August 22, 1907, p. 7 *and* al-Ḥakam, vol. 11, no. 30, August 24, 1907, p. 3]

August 19, 1907

آید آں روزے کہ مستخلص شود[1185]

[Badr, vol. 6, no. 34, August 22, 1907, p. 7 *and* al-Ḥakam, vol. 11, no. 30, August 24, 1907, p. 3]

[1183] Note by Ḥaḍrat Maulānā Jalal-ud-Din Shams[ra]: This vision was also fulfilled literally. On September 6, 1907 a star shot early in the morning. It emerged from the North and moved towards the South. It was red in the beginning, but then changed its colour to green. It was not less in brightness than the moon of the tenth. When it disappeared, a ferocious explosion was heard.

[See Badr, vol. 6, no. 38, September 19, 1907, p. 7]

[1184] The reference is to Ḥaḍrat Navvāb Mubārakah Begum[ra]. [Mirza Bashir Ahmad]

[1185] **[Persian] The day is coming when he (or she) will be relieved.** [Publishers]

August 23, 1907

(۱) اِنَّ الَّذِیْنَ کَفَرُوْا وَصَدُّوْا عَنْ سَبِیْلِ اللّٰہِ سَیَنَالُھُمْ غَضَبٌ مِّنْ رَّبِّھِمْ (۲) یَوْمَ تَاْتِی السَّمَآءُ بِدُخَانٍ مُّبِیْنٍ۔(۳) اِنَّ خَبَرَ رَسُوْلِ اللّٰہِ وَاقِعٌ (۴) لَا تَحْزَنْ اِنَّ اللّٰہَ مَعَنَا (۵) اِنَّ رَبِّیْ کَرِیْمٌ قَرِیْبٌ (۶) اِنَّہٗ فَضْلُ رَبِّیْ اِنَّہٗ کَانَ بِیْ حَفِیًّا (۷) اِنِّیْ مَعَکَ یَا اِبْرَاھِیْمُ (۸) لَا تَخَفْ صَدَّقْتُ قَوْلِیْ۔

Translation: (1) [Arabic] Chastisement from their Lord will soon overtake those who have disbelieved and hindered others from the way of Allah. (2) [Arabic] On the day when a pall of smoke will appear in the sky. (3) [Arabic] The news conveyed by the Messenger of Allah is about to happen. (4) [Arabic] Grieve not, verily, Allah is with us. (5) [Arabic] Verily, My Lord is Benevolent and is near. (6) [Arabic] This is the grace of my Lord. He has always been kind to me. (7) [Arabic] I am with you, O Ibrāhīm [Abraham]. (8) [Arabic] Be not afraid, I have fulfilled My word, that is, I shall fulfil.

**[Badr, vol. 6, no. 35, August 29, 1907, p. 4 *and*
al-Ḥakam, vol. 11, no. 31, August 31, 1907, p. 1]**

August 23, 1907

سَیَنَالُھُمْ غَضَبٌ مِّنْ رَّبِّھِمْ۔

Translation: [Arabic] They will soon be overtaken by the wrath of their Lord.

**[Badr, vol. 6, no. 37, September. 12, 1907, p. 4 *and*
al-Ḥakam, vol. 11, no. 33, September 17, 1907, p. 1]**

August 27, 1907

The Promised Messiah's[as] son, Miyāń Mubārak Aḥmad, is ill with high fever and sometimes loses consciousness. Today, a revelation concerning him was received:

قبول ہوگئی۔ نو دن کا بخار ٹوٹ گیا

[Urdu] Has been accepted. Nine days' old fever has subsided.

Meaning that the supplication has been accepted and Allah will grant recovery to him. I do not recall definitely on what day the fever had started but Allah, by His grace, has given the good news of his restoration to health in advance. The meaning of the ninth day has not been disclosed, nor can it be determined. But it seems that the day on which the fever became high, was the beginning واللہ اعلم بالصواب [Allah knows best.][1186]

[1186] Note by Ḥaḍrat Mirza Bashir Ahmad[ra]: The Editor *Badr* writes: Last August Mubārak Aḥmad suffered from high fever and was again and again losing consciousness. The fever reached 105 degrees (F). He was tossing around with great pain the situation seemed hopeless due to the fear of meningitis. Thereupon a revelation was received نو دن کا بخار ٹوٹ گیا. This revelation was published in *Badr* of August 29 and accordingly on August 30, 1907, the fever subsided and Mubārak Aḥmad recovered and went for a walk in the garden. The fever recurred and then subsided on September 14, 1907. He recovered and started playing around. He did recover from this illness, but a prior Word of God was destined to be fulfilled. Thus Mubārak Aḥmad suffered from another illness, because the Word of God was bound to be fulfilled. The details are that: One day before the birth of Mubārak Aḥmad it was conveyed by revelation that the boy would die young and go back to Almighty Allah. The Promised Messiah[as] has given a detailed account of this in his book Tiryāqul-Qulūb (published in 1902), p. 40, (Rūḥānī Khazā'in, vol. 15, p. 213). Given below is the original wording:

> Allah the Almighty has revealed to me that He would grant me another son. This is the fourth boy who has been born now and has been named Mubārak Aḥmad. His birth was conveyed to me two years prior to his birth and was repeated two months before his birth. Just before his birth, I received the revelation اِنِّیْ اَنْقَطِعُ مِنَ اللّٰہِ وَاُصِیْبُہٗ (I fall upon the earth with Allah's Hand, and shall return to Him). I interpreted it to mean that the boy would be pious and guided to Allah. His movement will be towards God, or **he would die young**. Only Allah knows which of the two is destined.

**[Badr, vol. 6, no. 35, August 29, 1907, p. 4 *and*
al-Ḥakam, vol. 11, no. 31, August 31, 1907, p. 1]**

August 1907

(A) In August, the Promised Messiah[as] saw in his dream that he was in Bahishtī Maqbarah, supervising the digging of a grave.[1187]

**[Badr, vol. 6, no. 38, September 19, 1907, p. 5 *and*
al-Ḥakam, vol. 11, no. 33, September 17, 1907, Appendix, p. B]**

(B) The Promised Messiah[as] said: Sometimes when a father sees a dream [concerning himself], it relates to his son and at other times when a son sees a dream it relates to his father. On one occasion, I saw in my dream that I arrived here (in the Bahishtī Maqbarah) and said to the grave digger: 'My grave should be apart from the other graves.' You can see that what I had said about myself has been fulfilled in the case of my son.[1188]

[al-Ḥakam, vol. 11, no. 34, September 24, 1907, p. 6]

September 2, 1907

اَمَّنْ يُّجِيْبُ الْمُضْطَرَّ اِذَا دَعَاهُ ۔قُلِ اللّٰهُ ثُمَّ ذَرْهُمْ فِيْ خَوْضِهِمْ يَلْعَبُوْنَ۔ [1189]

**[Badr, vol. 6, no. 37, September 12, 1907, p. 4 *and*
al-Ḥakam, vol. 11, no. 33, September 17, 1907, p. 1]**

In accordance with this divine determination, Mubārak Aḥmad passed away to meet His Lord on September 16, 1907 and was buried in Bahishtī Maqbarah. اِنَّا لِلّٰهِ وَاِنَّا اِلَيْهِ رَاجِعُوْنَ.

[Badr, vol. 6, no. 38, September 19, 1907, p. 4]

[1187] And so it happened. [*Badr*]

[1188] The reference is to Ṣāḥibzādah Mubārak Aḥmad, whose grave is situated apart from the other graves. [Mirza Bashir Ahmad]

[1189] **[Arabic] Who then responds to the distressed one when he calls on Him? Tell them: It is Allah; and then leave them occupied with their sport.** [Publishers]

September 5, 1907

(۱) تَوَکَّلُوْا عَلَیْہِ اِنْ کُنْتُمْ مُّؤْمِنِیْنَ (۲) بِسَلَامٍ مِّنَّا (۳) تُو ہر ایک بَلا سے بچایا جائے گا۔

(1) [Arabic] [*Trust in Him, if you are believers.*] (2) [Arabic] [*With security from Us.*] (3) [Urdu] You will be safeguarded against every affliction.

[Badr, vol. 6, no. 37, September 12 1907, p. 4 *and* al-Ḥakam, vol. 11, no. 33, September 17, 1907, p. 1]

September 6, 1907

مَنْ کَانَ فِیْ نُصْرَۃِ اللّٰہِ کَانَ اللّٰہُ فِیْ نُصْرَتِہٖ-[1190]

[Badr, vol. 6, no. 37, September 12, 1907, p. 4 *and* al-Ḥakam, vol. 11, no. 33, September 17, 1907, p. 1]

September 10, 1907

لَکُمُ الْبُشْرٰی فِی الْحَیٰوۃِ الدُّنْیَا-

Translation: [Arabic] There is good news for you in the life of this world.

[Badr, vol. 6, no. 37, September 12, 1907, p. 4 *and* al-Ḥakam, vol. 11, no. 33, September 17, 1907, p. 1]

September 1907

I saw a pit full of water in my dream. Miyań Mubārak Aḥmad entered it and was drowned. A thorough search was made but no trace of him was found. Then I walked along and saw another boy sitting in his stead.

[Badr, vol. 6, no. 38, September 19, 1907, p. 5 *and* al-Ḥakam, vol. 11, no. 33, September 17, 1907, Appendix, p. B]

[1190] **[Arabic] Allah occupies Himself in helping him who occupies himself in the service of His faith..** [Publishers]

September 14, 1907

لَا عِلَاجَ وَلَا يُحْفَظُ۔[1191]

[Badr, vol. 6, no. 38, September 19, 1907, p. 5 *and* al-Ḥakam, vol. 11, no. 33, September 17, 1907, p. 2]

September 16, 1907

يَوْمَ تَأْتِي السَّمَآءُ بِدُخَانٍ مُّبِيْنٍ۔[1192]

[Badr, vol. 6, no. 38, September 19, 1907, p. 1]

September 16, 1907

اِنَّا نُبَشِّرُكَ بِغُلَامٍ حَلِيْمٍ۔

Translation: [Arabic] We give you good news of a gentle son.

[Badr, vol. 6, no. 38, September 19, 1907, p. 5 *and* al-Ḥakam, vol. 11, no. 33, September 17, 1907, p. 1]

September 18, 1907

Dream: The Promised Messiah[as] said:

A few days back, I saw in my dream about a certain person that he had become an apostate. He is a serious minded man. I went to him and asked him: What happened? He answered: This is expedient at this time.

[Badr, vol. 6, no. 38, September 19, 1907, p. 5]

[1191] **[Arabic] There will be no remedy, nor will he be safeguarded.** [Publishers]

Note by Ḥaḍrat Mirza Bashir Ahmad[ra]: This revelation is about Ṣāḥibzādah Mubārak Aḥmad[ra] and was fulfilled after two days.

[Badr, September 19, 1907, p. 5]

[1192] **[Arabic] The day on which a pall of smoke will appear in the sky.** [Publishers]

September 19, 1907

The Promised Messiah[as] said:

This has been a period of trials. For about twenty to twenty-five days, I have not been able to sleep. Last night, in a light slumber, I received the revelation:

خدا خوش ہو گیا

[Urdu] God has been pleased.

This indicates that God is pleased that I have lived up to this trial. The import of this revelation is: 'You have lived up to the trial.'

Thereafter, I went to sleep and in my dream I saw that I had a paper in my hand on which there were fifty or sixty lines of beautiful handwriting. I read the writing but the only phrase I remember out of it was:

يَا عَبْدَ اللّٰهِ اِنِّیْ مَعَكَ۔

That is [Arabic] O servant of Allah, I am with you.[1193]

Reading these lines gave me as much joy as if I had seen God Himself.

[al-Ḥakam, vol. 11, no. 35, September 30, 1907, p. 2 *and* Badr, vol. 6, no. 39, September 26, 1907, p. 4, vol. 6, no. 30, October 3, 1907, p. 3]

September 20, 1907

(۱) اِنِّیْ مَعَكَ وَمَعَ اَهْلِكَ۔ لَكُمُ الْبُشْرٰی فِی الْحَیٰوۃِ الدُّنْیَا (۲) اِنِّیْ اُحَافِظُ كُلَّ مَنْ فِی الدَّارِ۔

Translation: (1) [Arabic] I am with you and with the members of your family. There is good

[1193] In *Badr*, these revelations are cited as خدا خوش ہوا **[God was pleased]** and يَا عَبْدِیْ اِنِّیْ مَعَكَ **[O My servant, I am with you]**. [Syed Abdul Hayee]

news for you in this life. (2) [Arabic] I shall safeguard all those who are in this *dār* [house].[1194]

[Badr, vol. 6, no. 39, September 26, 1907, p. 4 *and* al-Ḥakam, vol. 11, no. 34, September 24, 1907, p. 2]

September 20, 1907

The Promised Messiah[as] said:

In a light slumber, I received a revelation, of which I can only recall:

اِنِّیْ مُبَارِکٌ [1195]

This has a many connotations similar to: اِنَّ شَانِئَکَ هُوَ الْاَبْتَرُ [The line of your enemy will be cut off].

[al-Ḥakam, vol. 11, no. 35, September 30, 1907, p. 3]

September 21, 1907

(۱) وَالضُّحٰی وَالَّیْلِ اِذَا سَجٰی۔ مَا وَدَّعَکَ رَبُّکَ وَمَا قَلٰی (۲) اِنِّیْ مَعَکَ وَمَعَ اَهْلِکَ
(۳) اِنِّیْ مَعَکَ یَا اِبْرَاهِیْمُ (۴) اِنِّیْ مُبَارِکٌ (۵) مَا بَقِیَ لِیْ هَمٌّ بَعْدَ ذَالِکَ۔ [1196]

[Badr, vol. 6, no. 39, September 26, 1907, p. 4 and no. 40,October 3, 1907, p. 3 *and* al-Ḥakam, vol. 11, no. 34, September 24, 1907, p. 2]

September 30, 1907

(۱) اَنْتَ مِنِّیْ بِمَنْزِلَةِ رَحَی الْاِسْلَامِ

1194 *See* footnote 622 on page 580 for an explanation of *dār*. [Publishers]

1195 **[Arabic] I have been blessed.** [Publishers]

1196 **(1) [Arabic] By the growing brightness of the forenoon, and *by* the night when it becomes still, Your Lord has not forsaken you, nor is He displeased *with you*. (2) [Arabic] I am with you and with the members of your family. (3) [Arabic] I am with you, O Ibrāhīm [Abraham]. (4) [Arabic] I have been blessed. [Arabic] After this no sorrow has been left for me.** [Publishers]

(1) [Arabic] You are to Me like the mill of Islam.[1197]

(۲) اَنْتَ مِنِّیْ بِمَنْزِلَتِیْ وَاخْتَرْتُكَ

(2) [Arabic] I have illumined you and chosen you.

(۳) اِنَّ اللّٰہَ مَعِیْ فِیْ کُلِّ حَالٍ

(3) [Arabic] Allah is with me in all circumstances.

(۴) ہر ایک حال میں تمہارے ساتھ میں ہوں، تیری منشاء کے مطابق

(4) [Urdu] I am with you in all circumstances, as you might desire.

(۵) کُلَّ یَوْمٍ ھُوَ فِیْ شَاْنٍ۔

(5) [Arabic] Every day He is in a new state.[1198] (This means that He is not bound to agree with everything. There are trials in between.)

(۶) اَحْبَبْتُ اَنْ اُعْرَفَ

(6) [Arabic] I liked to be known.

(۷) اِنِّیْ اَنَا رَبُّكَ الرَّحْمٰنُ ذُوالْعِزِّ وَالسُّلْطَانِ۔

(7) [Arabic] I am your Lord, the Most Gracious, Lord of Honour and Authority.

(۸) اَنْتَ مِنِّیْ بِمَنْزِلَةِ عَرْشِیْ

(8) [Arabic] [*You are to Me like My Throne.*]

[1197] Note by Ḥaḍrat Maulānā Jalal-ud-Din Shams[ra]: This revelation is given as اِنَّكَ بِمَنْزِلَةِ رَحَی الْاِسْلَامِ in the Announcement of November 5, 1907, *Majmū'a-e-Ishtihārāt*, vol. 3, p. 589.

[1198] This translation is not given in *Badr*, volume 6, number 40, October 3, 1907, page 3. [Munawar Ahmed Saeed]

(۹) اَنْتَ مِنِّیْ بِمَنْزِلَةِ هَارُوْنَ۔

(9) [Arabic] [*You are to Me like Aaron.*] (meaning that you help My faith as Hārūn [Aaron] used to help Mūsā [Moses])

(۱۰) اَلَمْ تَرَ کَیْفَ فَعَلَ رَبُّکَ بِاَصْحَابِ الْفِیْلِ۔ اَلَمْ یَجْعَلْ کَیْدَھُمْ فِیْ تَضْلِیْلٍ وَّ اَرْسَلَ عَلَیْھِمْ طَیْرًا اَبَابِیْلَ۔

(10) [Arabic] [*Have you not seen how your Lord dealt with the People of the Elephant? Did He not cause their plan to miscarry? And He sent against them swarms of birds?*][1199]

(11) [English] ***Life of pain.***

(۱۲) رَبِّ ارْحَمْنِیْ اِنَّ فَضْلَکَ وَ رَحْمَتَکَ یُنْجِیْ مِنَ الْعَذَابِ۔

(12) [Arabic] Lord, have mercy on me. Surely, Your grace and Your mercy deliver from torment, that is your grace and mercy save from torment.

(۱۳) تَعَلَّقْتُ بِالْاَھْدَابِ۔

(13) [Arabic] I attached myself to His robe, that is, established a strong relationship with Him.

**[Badr, vol. 6, no. 40, October 3, 1907, p. 3 *and*
al-Ḥakam, vol. 11, no. 36, October 10, 1907, p. 1]**

October 8, 1907

(۱) خیر اور نصرت اور فتح انشاء اللہ تعالیٰ (۲) وَمَا مِنَّآ اِلَّا لَہٗ مَقَامٌ مَّعْلُوْمٌ (۳) یَنْصُرُکَ رِجَالٌ نُّوْحِیْٓ اِلَیْھِمْ مِّنَ السَّمَآءِ (۴) قَدْ اَفْلَحَ مَنْ زَکّٰھَا وَقَدْ خَابَ مَنْ دَسّٰھَا (۵) وَمَا کُنَّا مُعَذِّبِیْنَ حَتّٰی نَبْعَثَ رَسُوْلًا۔ (۶) حنیف مسیح۔

[1199] In *al-Ḥakam* volume 11, number 35, September 30, 1907, page 1, this revelation is recorded as of September 29, 1907. [Jalal-ud-Din Shams]

Translation: (1) [Urdu] Goodness, help and victory, if Allah so wills. (2) [Arabic] Everyone of us has an appointed place. (3) [Arabic] Men whom We shall direct from heaven shall help you. (4) [Arabic] Indeed he prospers who purifies his soul, and he is ruined who corrupts it. [Arabic] We do not chastise, till after We have sent a Messenger. (6) [Urdu] Single minded Messiah.

[Badr, vol. 6, no. 42, October 17, 1907, p. 4 *and* al-Ḥakam, vol. 11, no. 37, October 17, 1907, p. 5]

October 16, 1907

اِنِّیْ اَنَا الرَّحْمٰنُ لَا یُخْزٰی عَبْدِیْ وَلَا یُھَانُ عِشْقُكَ قَائِمٌ وَّوَصْلُكَ دَآئِمٌ۔ [1200]

[Badr, vol. 6, no. 42, October 17, 1907, p. 4 *and* al-Ḥakam, vol. 11, no. 37, October 17, 1907, p. 5]

October 21, 1907

(۱) مَنْ عَادٰی وَلِیًّا لِّیْ فَکَاَنَّمَا خَرَّ مِنَ السَّمَآءِ (۲) اِنِّیْ مَوْجُوْدٌ فَانْتَظِرْ۔

(1) [Arabic] He who becomes the enemy of a friend of Mine is as if he had fallen down from the sky. (2) [Arabic] I am present, then wait.

The Promised Messiah[as] said:

This revelation اِنِّیْ مَوْجُوْدٌ appears to be a refutation of those who treat the Messenger of Allah with such daring and impertinence as if they think that God is not present. This revelation reminds them that God Almighty is present. It seems that something is being planned in heaven, for God

[1200] **[Arabic] I am the Most Gracious One. My servant is not humiliated or disgraced. Your love is enduring and your relationship [with Me] is forever.** [Publishers]

Almighty knows how unjustifiably I am being attacked and reviled.

(۳) لَا یُهَدَّمُ بِنَآؤُكَ وَتُؤْتٰی مِنْ رَّبٍّ كَرِیْمٍ (۴) وَضَعْنَا عَنْكَ وِزْرَكَ الَّذِیْٓ اَنْقَضَ ظَهْرَكَ وَرَفَعْنَا لَكَ ذِكْرَكَ ۔

Translation: (3) [Arabic] Your foundation will not be destroyed and you will be bestowed bounties from your Benevolent Lord. (4) [Arabic] [*We have removed from you your burden which had [well-nigh] broken your back, and We have exalted your name.*]

[Badr, vol. 6, no. 43, October 24, 1907, p. 4 *and* al-Ḥakam, vol. 11, no. 38, October 24, 1907, p. 3]

October 1907

(A)

(۱) اُرِیْكَ مَا اُرِیْكَ وَمِنْ عَجَآئِبِ مَا یُرْضِیْكَ ۔

Translation: (1) [Arabic] I shall show you that which I shall show you and shall show you such matters which will please you.

(۲) آپ کے لڑکا پیدا ہوا ہے۔ (یعنی آئندہ کسی وقت لڑکا پیدا ہوگا)۔

(2) [Urdu] A son has been born to you (that is, will be born sometimes later).

(۳) رُدَّ اِلَیْهَا رَوْحُهَا وَرَیْحَانُهَا۔

(3) That is [Arabic] The freshness and fresh life of your wife have been restored to her.

(۴) وَاِمَّا تَرَیَنَّ اَحَدًا مِّنْهُمْ ۔

(4) [Arabic] Should any of the opponents or critics come to you. (that is the import of تَرَیَنَّ here).

(۵) اِنَّا نُبَشِّرُكَ بِغُلَامٍ حَلِیْمٍ ۔

Translation: (5) [Arabic] We give you good news of a gentle son.

(۶) يَنْزِلُ مَنْزِلَ الْمُبَارَكِ۔

(6) [Arabic] He will look like Mubārak Aḥmad.

(۷) ساقیا آمدنِ عید مبارک بادت۔

(7) [Persian] Felicitations to you, O *Sāqī*, on the coming of the coming of *'Īd* [Festival].

(۸) اِنَّ اللّٰهَ مَعَ الَّذِيْنَ اتَّقَوْا وَّالَّذِيْنَ هُمْ مُّحْسِنُوْنَ۔

(8) [Arabic] Certainly, Allah is with those who are righteous and with those who do good deeds.

(9) The Promised Messiah[as] said:

There are also some warning dreams, for instance the burial of someone in a graveyard and the skinned carcass of a goat. I do not know what might be meant, and to whom they refer.

**[Badr, vol. 6, no. 44, October 31, 1907, p. 4 *and*
al-Ḥakam, vol. 11, no. 39, October 31, 1907, p. 1]**

(B) I also saw that the carcass of a slaughtered and skinned goat was hanging in our house and then saw that a leg of mutton was hanging. All these point to deaths.

[Maktūbāt-e-Aḥmadiyyah, vol. 7, part 1, p. 45, Letter addressed to Navvāb Muḥammad 'Alī Khān]

1907

وَيَنْصُرُكَ رِجَالٌ نُّوْحِيْٓ اِلَيْهِمْ مِّنَ السَّمَآءِ يَاْتُوْنَ مِنْ كُلِّ فَجٍّ عَمِيْقٍ۔

That is [Arabic] Men whom We shall direct from heaven will help you. They will be coming to you by every distant track.

In this revelation, God Almighty has metaphorically compared me to the House of Allah, inasmuch as the verse يَأْتُوْنَ مِنْ كُلِّ فَجٍّ عَمِيْقٍ is related to the Ka'bah in the Holy Qur'an.

[Announcement November 5, 1907, published in al-Ḥakam, vol. 11, no. 40, November 10, 1907, p. 5, under the title Tabṣīrah]

1907

تیرے مخالفوں کا اخزاء اور افناء تیرے ہی ہاتھ سے مقدر تھا یعنی جو لوگ تجھے رُسوا اور ہلاک کرنا چاہتے ہیں وہ آپ ہی رُسوا اور ہلاک ہوں گے۔

[Urdu] The humiliation and destruction of your opponents was destined to be at your hands. This means that those who desired to humiliate and destroy me, will themselves be humiliated and destroyed.

[Announcement November 5, 1907, published in al-Ḥakam, vol. 11, no. 40, November 10, 1907, p. 6, Majmū'a-e-Ishtihārāt, vol. 3, p. 590]

1907

Then the revelation came:

اِنِّیْ اَنَا رَبُّكَ الرَّحْمٰنُ ذُوالْعِزِّ وَالسُّلْطَانِ۔ مَنْ عَادٰی وَلِیًّا لِّیْ فَكَاَنَّمَا اَخَرَّ مِنَ السَّمَآءِ۔ اِنِّیْ مَوْجُوْدٌ فَانْتَظِرْ۔ سَیَنَالُهُمْ غَضَبٌ مِّنْ رَّبِّهِمْ۔ وَمَا كُنَّا مُعَذِّبِیْنَ حَتّٰی نَبْعَثَ رَسُوْلًا۔ قَدْ اَفْلَحَ مَنْ زَكّٰهَا وَقَدْ خَابَ مَنْ دَسّٰهَا۔ قُلْ اِنِّیْٓ اُمِرْتُ لَكُمْ فَافْعَلُوْا مَا تُؤْمَرُوْنَ ۔ اَلْیَوْمَ یَوْمُ الْبَرَكَاتِ۔ یَا عَبْدَ اللّٰهِ اِنِّیْ مَعَكَ۔ وَالضُّحٰی وَالَّیْلِ اِذَا سَجٰی مَا وَدَّعَكَ رَبُّكَ وَمَا قَلٰی۔

That is [Arabic] I am the Most Gracious, Lord of Honour and Majesty, He who is the enemy of My friend is as if he had fallen from the sky. I am present, then wait for My verdict. Chastisement from God will overtake those who do not desist from opposition. We do not chastise till after We have sent a Messenger, meaning that when great calamities befall the

earth, it indicates that the Messenger has appeared.

Then Allah the Almighty says:

Those alone will attain deliverance from chastisement who purify their hearts; and those who corrupt their hearts will be chastised. Tell them: I have been commissioned over you, then do as I command. These are the days of blessings, so show them due regard. O servant of Allah, I am with you. I call to witness the growing brightness of the day and I call to witness the night that is dark, that your Lord has not deemed you to be an enemy.

**[Announcement November 5, 1907 *and*
al-Ḥakam, vol. 11, no. 40, November 10, 1907, p. 6]**

1907

And then God said:

مَیں تیری نسل کو جَڑ سے معدوم نہیں کروں گا بلکہ جو کچھ کھویا گیا وہ خدائے کریم واپس دے گا۔

[Urdu] I shall not destroy the root of your progeny. God, the Benevolent, will restore that which has been lost.

[Announcement November 5, 1907]

1907

Then it was revealed in Urdu:

ہر ایک حال میں تمہارے ساتھ موافق ہوں اور تیرے منشاء کے مطابق۔

[Urdu] I am in agreement with you in all circumstances according to your wishes.

[Announcement November 5, 1907]

1907

Then the revelation came:

لَكُمُ الْبُشْرٰى فِي الْحَيٰوةِ الدُّنْيَا۔ خیر و نصرت و فتح انشاء اللہ تعالیٰ۔ وَضَعْنَا عَنْكَ وِزْرَكَ الَّذِيْ اَنْقَضَ ظَهْرَكَ وَرَفَعْنَا لَكَ ذِكْرَكَ۔ اِنِّيْ مَعَكَ ذَكَرْتُكَ فَاذْكُرْنِيْ۔ وَسِّعْ مَكَانَكَ۔ حَانَ اَنْ تُعَانَ وَتُرْفَعَ بَيْنَ النَّاسِ۔ اِنِّيْ مَعَكَ يَا اِبْرَاهِيْمُ۔ اِنِّيْ مَعَكَ وَمَعَ اَهْلِكَ۔ اِنَّكَ مَعِيْ وَاَهْلُكَ۔ اِنِّيْ اَنَا الرَّحْمٰنُ فَانْتَظِرْ۔ قُلْ يَاْخُذُكَ اللّٰهُ۔

That is [Arabic] There is good news for you in this life and in the Hereafter. Your end is good. [Urdu] Good and help and victory, God the Almighty willing. [Arabic] We shall relieve you of your burden, which had well-nigh broken your back and shall exalt your name. I am with you. I have remembered you, then do you remember Me. Enlarge your house. The time is near when you will be helped and your name will be exalted among people. I am with you, O Ibrāhīm [Abraham]. I am with you and the members of your family. And you and the members of your family are with Me. I am the Most Gracious One, then wait for My help. Tell your enemy: Allah will seize you.

In the end God said in Urdu:

مَیں تیری عمر کو بھی بڑھا دوں گا

[Urdu] I shall lengthen your days also.[1201]

[1201] Note by Ḥaḍrat Mirza Bashir Ahmad[ra]: This is a prophecy in response to ‘Abdul-Ḥakīm Khān (apostate) who had made a prophecy about the Promised Messiah[as]. This is how it was fulfilled. Allah the Almighty kept extending the life of the Promised Messiah[as] until the time that ‘Abdul-Ḥakīm himself withdrew his prophecies in which he had prophesied the demise of the Promised Messiah[as] within a certain period. But when he specified a date for his prophecy, Allah the Almighty falsified him in another way. The details are the following: He published a prophecy on July 12, 1906 that:

Mirzā is perverse, liar and deceitful. He will perish in the presence of the truthful. The period has been revealed as three years. (*Kānā Dajjāl*, p. 50)

In response to this, the Promised Messiah[as] was taught the following prayer in revelation:

رَبِّ فَرِّقْ بَيْنَ صَادِقٍ وَّكَاذِبٍ

[Arabic] O Allah, discriminate between the truthful and the liar.

Then he [‘Abdul-Ḥakīm] wrote on July 1, 1907:

In response to his impertinence and disobedience, God has reduced the three year limit—which was to be completed on July 11, 1909—by ten months and eleven days. He revealed to me on July 1, 1907 that Mirzā would die and cast into hell within fourteen months from today.

[I‘ilānul-Ḥaqq wa Itmāmul-Ḥujjah wa Takmilah by the apostate mentioned above, p. 6]

In response, the Promised Messiah[as] published his revelation in the Announcement of November 5, 1907:

مَیں تیری عمر کو بھی بڑھا دوں گا

[Urdu] I will lengthen your days also.

[Majmū‘a-e-Ishtihārāt, vol. 3, p. 591 *and* al-Ḥakam, November 10, 1907, page 7]

Thereafter the said apostate announced on February 16:

Mirzā would die before Sāwan] 21, 1965 [Bikrami] [corresponding to August 4, 1908].

[I‘ilānul-Ḥaqq wa Itmāmul-Ḥujjah wa Takmilah, p. 26]

The Promised Messiah[as] stated in response:

In response to his prophecy, Allah the Almighty has conveyed to me that he himself would be cast into torment and Allah will annihilate him and I shall remain secure from his mischief.

[Chashma-e-Ma‘rifat, p. 322, Rūḥānī Khazā’in, vol. 23, p. 337]

Then the said apostate announced through a letter dated May 8, 1908 in the newspapers:

Mirzā would fall prey to a fatal illness and would die on Sāwan 21, 1965 [Bikrami] [August 4, 1908].

[Paisa Akhbār, May 15, 1908 and Ahl-e-Ḥadīth, May 15, 1908]

This means that those of my enemies who say that only fourteen months of my age are left after July 1907 or prophesy my death within a certain time will all be confounded and God will lengthen my days so as to demonstrate that He is God and everything is under His control….

There is also another prophecy with it that a severe plague will break out in this country and other countries the like of which has not been experienced before. It will terrify people into madness. I do not know whether it will break out this year or next year, but God has assured me that He would safeguard all those who dwell in my house. My house will then be like Nūḥ's [Noah's] Ark, whoever enters it will be saved.

[Announcement November 5, 1907, *and* al-Ḥakam, November 10, 1907, p. 6]

The Promised Messiah[as] wrote in response:

Allah the Almighty will manifest who is the truthful.

[Badr vol. 7, no. 19–20, May 24, 1908, p. 7]

Allah the Almighty so ordained that the apostate himself cancelled his three earlier prophecies. Thus Allah the Almighty falsified his last prophecy, because the Promised Messiah[as] passed away, not on August 4, 1908, but on May 26, 1908. صَدَقَ اللّٰهُ وَرَسُوْلُهٗ وَكَانَ اَمْرُ اللّٰهِ مَفْعُوْلًا. [Allah and his Messenger spoke the truth and Allah's decree was bound to be fulfilled.]

The prophecies of the apostate were reverted upon him. He had claimed a revelation on October 30, 1906 the 'Mirzā has died of lungs disease'. But he himself succumbed to lungs disease. He prophesied that; 'Mirzā's foundation will be uprooted' and had stated about himself; 'You will succeed'. [I'ilānul-Ḥaqq, p. 7], but he himself was so uprooted that he went into total oblivion. But Allah the Almighty has blessed the mission of the Promised Messiah[as] so much his devotees are found today in every part of the world. فَالْحَمْدُ لِلّٰهِ عَلٰى ذٰلِكَ. [All praise is due to Allah for all of this].

November 6–7, 1907

سَاَهَبُ لَكَ غُلَامًا زَكِيًّا۔ رَبِّ هَبْ لِيْ ذُرِّيَّةً طَيِّبَةً۔ اِنَّا نُبَشِّرُكَ بِغُلَامِ اسْمُهٗ يَحْيٰى۔
اَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِاَصْحَابِ الْفِيْلِ۔ اَخَذَ هُمُ اللّٰهُ يَبْقٰى وَحْدَهٗ۔ لَا شَرِيْكَ مَعَهٗ۔
قُلْ جَآءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ۔ مَوت قریب۔ اِنَّ اللّٰهَ يَحْمِلُ كُلَّ حِمْلٍ۔ مَنْ خَدَمَكَ
خَدَمَ النَّاسَ كُلَّهُمْ۔ وَمَنْ اٰذَاكَ اٰذَى النَّاسَ جَمِيْعًا۔ آمدنِ عید مبارک باوت۔
عید تو ہے چاہے کرو یا نہ کرو۔

Translation: [Arabic] I give you glad tiding of a pure and righteous son. Lord, bestow on me pure progeny. I give you good news of a son whose name will be Yaḥyā (It seems that this means: one who will live long.) You will see How Allah will deal with your opponents who are devising plans to destroy you. Allah shall seize them and this servant of God will alone survive; none else shall survive to compete with him. Truth has come and falsehood has vanished away, that is, will vanish. [Urdu] Death of someone is near. Allah will bear all burdens (The import of this is still not clear, Allah is All Powerful; He might reveal the details later). He who serves you, has performed a deed as if he had served the whole of mankind and he who hurts you, does something that hurts the whole of mankind. [Persian] Felicitation on the coming of the *‘Īd* [Festival]. [Urdu] It is *‘Īd* [Festival], celebrate it or not.[1202]

[1202] Note by Ḥaḍrat Maulānā Jalal-ud-Din Shams[ra]: In explaining this revelation Ḥaḍrat Khalīfatul-Masīḥ II[aba] said during an *‘Īdul-Fiṭr* sermon: There was an immediate import of the revelation. It was not certain on that day whether it was *‘Īd* [Festival] or not. That uncertainty was removed by the revelation. Allah the Almighty said: عید تو ہے چاہے کرو یا نہ کرو [It is *‘Īd* [Festival], celebrate it or not]. However, in my opinion, this revelation is not limited to that aspect, because Allah the Almighty has said: چاہے کرو یا نہ کرو. When Allah the Almighty Himself says about

Thereafter, there was a revelation which I am not permitted to disclose. It is possible that permission might be given later. Its first sentence is:

دیکھ میں ایک نہایت چھپی ہوئی بات پیش کرتا ہوں

[Urdu] Pay attention, I present to you a very secret matter.

[Badr, vol. 6, no. 46, November 10, 1907, p. 2 *and* al-Ḥakam, vol. 11, no. 40, November 10, 1907, p. 3]

[About the same prophecy, the Promised Messiah[as] wrote in a letter to Navvāb Muḥammad ʻAlī[ra]]

(One) awe-inspiring matter which keeps me sorrowful is a prophecy that has been conveyed to me several times by God Almighty. I have not disclosed it to anyone except my wife. One part of it applies both to you[1203] and me. I continue to supplicate earnestly that God might be pleased

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something, 'whether you do it or not', a special revelation about it seems unnecessary. I believe that in addition to the above meaning, there is fine point made in this revelation. It points to the appearance of the Promised Messiah[as]. The appearance of the Prophets is an *ʻĪd* [festival]. That is, by their appearance, the days of the manifestation of God's grace descend upon the earthy and the seed of progress is sown. The seed grows slowly into such a big tree that the whole world benefits from its fruits and shade. But many people fail to recognize that *ʻĪd* and turns themselves aside.… The sentence عید تو ہے چاہے کرو یا نہ کرو points toward that *ʻĪd* of the appearance of the Promised Messiah[as]. It does not mean that it does not make any difference whether you celebrate or not. But it is like the expression: 'He is truthful; whether you agree or not.' Meaning that the blessing has been made available; it is up to the people to benefit from it or not.… In this revelation Allah the Almighty has stated a deep psychological point. To celebrate the festival depends upon the inner feelings of man, and the mere availability of means is not all. Rather it is essential that those means be put to use.

[al-Faḍl, vol. 16, no. 73, March 19, 1929, p. 5, *ʻĪd* Sermon of March 13, 1929]

[1203] Refers to Navvāb Muḥammad ʻAlī Khān [Jalal-ud-Din Shams]

to avert it. Its second part affects me specifically and someone of my family.

[Maktūbāt-e-Aḥmadiyyah, vol. 7, part 1, p. 45, Promised Messiah's[as] response to Navvāb Muḥammad 'Alī's Letter no. 34/97]

November 10, 1907

ایک وَبا پڑے گی

[Urdu] An epidemic will break out.

The Promised Messiah[as] said:

I do not know what kind of epidemic it will be.

[Badr, vol. 6, no. 46, November 10, 1907, p. 2 *and* al-Ḥakam, vol. 11, no. 40, November 10, 1907, p. 3]

November 1907

(۱) قَذَفَ فِیْ قُلُوْبِھِمُ الرُّعْبَ (۲) وَعْدٌ غَیْرُ مَکْذُوْبٍ۔

Translation: (1) [Arabic] God Almighty cast terror into their hearts. (2) [Arabic] This is a promise which will not be falsified.

[Badr, vol. 6, no. 46, November 21, 1907, p. 4 *and* al-Ḥakam, vol. 11, no. 42, November 24, 1907, p. 3]

November 26, 1907

(۱) بلاءِ ناگہانی۔

(1) [Urdu] Sudden calamity

(2) An Arabic word نجری was revealed, which means: You will hear their cries.

(۳) یا اللہ فتح۔

(3) [Urdu] Victory, O Allah.

[Badr, vol. 6, no. 48, November 28, 1907, p. 4]

November 29, 1907

اِنَّمَا صَنَعُوْا هُوَ كَيْدُ سَاحِرٍ۔ وَلَا يُفْلِحُ السَّاحِرُ حَيْثُ اَتٰى۔

Translation: [Arabic] Verily, that which they have wrought is but a magician's trick, and a magician shall not thrive come whence he may.

The Promised Messiah[as] said: This is an indication that a people or a group desire to wipe out the greatness of my Movement through some clever device but God Almighty will not let them succeed. On the contrary the majesty of truth shall be established.

[al-Ḥakam, vol. 11, no. 43, November 30, 1907, p. 11]

1907[1204]

On one occasion I was shown in a vision some books of some research-minded and eminent physicians which comprised the fundamental principles, modes of inquiry, and six essentials of medicine.[1205] They were well composed.

Among them was the book of the physician Qarshī; and it was conveyed to me that these books were a commentary on the Holy Qur'an…. When I examined the Holy Qur'an from the point of view of those books of medicine, I discovered in it detailed exposition of the most profound fundamental principles set out in those books.

[Chashma-e-Ma'rifat, p. 95, Rūḥānī Khazā'in, vol. 23, p. 103]

[1204] The exact date could not be determined; therefore placed under the time of the publication of *Chashma-e-Ma'rifat* May 15, 1908. [Jalal-ud-Din Shams]

[1205] The term 'Six essentials of medicine' refers to (1) Air, (2) Food and drink, (3) Bodily tension and relaxation, (4) Mental tension and relaxation, (5) Sleep and wakefulness, (6) Evacuation and relaxation. [Munawar Ahmed Saeed]

December 2, 1907

(A)

اَنْتَ مِنِّیْ بِمَنْزِلَةِ النَّجْمِ الثَّاقِبِ۔

Translation: (1) [Arabic] You are to Me like the star which attacks Satan with force and piercing brightness.

(۲) اِنَّھُمْ مَّا صَنَعُوْا ھُوَ کَیْدُ سَاحِرٍ وَلَا یُفْلِحُ السَّاحِرُ حَیْثُ اَتٰی۔

(2) [Arabic] That which they have wrought is but a magician's trick, and a magician shall not thrive come whence he may.

(۳) اَنْتَ مِنِّیْ بِمَنْزِلَةِ رُوْحِیْ۔

(3) [Arabic] You are to Me like My Spirit.

(۴) اَنْتَ مِنِّیْ بِمَنْزِلَةِ النَّجْمِ الثَّاقِبِ۔

(4) [Arabic] You are to Me like the star which attacks Satan with force and piercing brightness.

(۵) جَآءَ الْحَقُّ وَزَھَقَ الْبَاطِلُ۔

(5) [Arabic] Truth has arrived and falsehood has vanished away. [1206]

[Badr, vol. 6, no. 50, December 12, 1907, p. 3 *and* al-Ḥakam, vol. 11, no. 44, December 10, 1907, p. 8, Appendix Chashma-e-Ma'rifat, p. 68, Rūḥānī Khazā'in, vol. 23, p. 436]

(B) When I had finished writing my address,[1207] I received the revelation:

[1206] These revelations were received during the preparation of the lecture that was delivered in Lahore on December 3, 1907. [Jalal-ud-Din Shams]

[1207] The reference is to the essay that had been composed to be read in the religious gathering of the Āryas in Qadian and is included as an Addendum to *Chashma-e-Ma'rifat*. [Abdul Latif Bahawalpuri]

اِنَّهُمْ مَّا صَنَعُوْا هُوَ كَيْدُ سَاحِرٍ وَّلَا يُفْلِحُ السَّاحِرُ حَيْثُ اَتٰى۔ اَنْتَ مِنِّیْ بِمَنْزِلَةِ النَّجْمِ الثَّاقِبِ۔

Translation: [Arabic] The meeting arranged by the Āryas is a clever trick and there is a hidden mischief and ill-will behind it. But where will the fabricator escape from My hand? I shall seize him where ever he goes. He shall find no respite from My hand. You are to Me like the star which falls upon Satan.

[Announcement May 15, 1908 entitled Reasons for the Composition of this Book *and* included in Chashma-e-Ma'rifat, p. Jim, Rūḥānī Khazā'in, vol. 23, p. 7]

December 1907

(۱) اِنِّیْ مَعَكَ وَمَعَ اَهْلِكَ۔ اَحْمِلُ اَوْزَارَكَ (۲) میں تیرے ساتھ اور تیرے تمام پیاروں کے ساتھ ہوں (۳) اِنِّیْ مَعَكَ یَا مَسْرُوْرُ (۴) وَقَعَ وَاقِعٌ وَّهَلَكَ هَالِكٌ (۵) وَضَعْنَا النَّاسَ تَحْتَ اَقْدَامِكَ (۶) وَضَعْنَا عَنْكَ وِزْرَكَ الَّذِیْ اَنْقَضَ ظَهْرَكَ وَرَفَعْنَا لَكَ ذِكْرَكَ (۷) اُجِیْبَتْ دَعْوَتُكَ (۸) سَنُرِیْهِمْ اٰیَاتِنَا فِی الْاٰفَاقِ وَفِیْ اَنْفُسِهِمْ (۹) اُجِیْبَتْ دَعْوَتُكُمَا۔ اِنَّ اللّٰهَ عَلٰی كُلِّ شَیْءٍ قَدِیْرٌ۔ (۱۰) اِنِّیْ مَعَكَ یَا اِبْرَاهِیْمُ (۱۱) اِنِّیْ اَنَا رَبُّكَ الْاَعْلٰی (۱۲) اِخْتَرْتُ لَكَ مَا اخْتَرْتَ (۱۳) بخرام کہ وقت تو نزدیک رسید (۱۴) ستائیس کو ایک واقعہ (ہمارے متعلق) اللّٰهُ خَیْرٌ وَّاَبْقٰی (۱۵) خوشیاں مناؤ گے (۱۶) بَعْدَ سَنَةٍ وَّاحِدَةٍ (۱۷) صَلٰوتُكَ خَیْرٌ وَّاَبْقٰی۔ اِنَّ صَلٰوتَكَ سَكَنٌ لَّهُمْ (۱۸) دَخَلْتُمُ الْجَنَّةَ وَمَا عَلِمْتُمْ مَا الْجَنَّةُ ذَالِكَ الْیَوْمُ الْاٰخِرُ

Translation: (1) [Arabic] I am with you and with the members of your family. I shall bear your burden. (2) [Urdu] I am with you and with all your dear ones. (3) [Arabic] I am with you, O Masrūr [happy one]. (4) [Arabic] An event will happen and the one who is to be destroyed will be destroyed. (5) [Arabic] We have put the people under your feet. (6) [Arabic] We have relieved you of your burden, which had well-nigh broken your back and have exalted your

name. (7) [Arabic] Your prayer has been accepted. (8) [Arabic] Soon, We shall show them Our Signs all around them and in their own selves. (9) [Arabic] The prayers of both of you have been accepted. Allah has power over all things. (10) [Arabic] I am with you, O Ibrāhīm [Abraham]. (11) [Arabic] I am your Lord, the High. (12) [Arabic] I have chosen for you that which you have chosen for yourself. (13) [Persian] Tread joyfully that your time has arrived near. (14) [Urdu] An event on the 27th.[1208] (This concerns me). [Arabic] [Allah is the Best and Most Enduring]. (15) [Urdu] [Your enemies] will celebrate (16) [Arabic] [*After one year.*] (17) [Arabic] [*Your prayer is better and more lasting. Your prayer is a source of comfort for them.*] (18) [Arabic] [*You will enter Paradise and you do not know what, Paradise is. It is the last day.*]

[Badr, vol. 6, no. 51, December 19, 1907, p. 4, 5 ***and***

[1208] Note by Ḥaḍrat Maulānā Jalal-ud-Din Shams[ra]: In a letter the Promised Messiah[as] wrote to Navvāb Muḥammad ʻAlī of Malerkotla:

> Secondly, a fearful matter which keeps my heart agonized is a prophecy which has been conveyed by Allah the Almighty a few times. I have not disclosed it to anybody about it except my wife. The event foretold in one part of the prophecy is common between you and me. I pray fervently that Allah the Almighty may postpone it. The event foretold in the other part is specifically about me and someone in my household. This revelation that it would happen on the 27th applies to one of the foretold events. I do not know which month or year.
>
> **[Maktūbāt-e-Aḥmadiyyah, vol. 7, part 1, p. 45, published by Malik Salāḥ-ud-Dīn, Qadian , Letter of the Promised Messiah[as] to Navvāb Muḥammad ʻAlī[ra]]**

The events, as they unfolded, showed that the reference to May 27, 1908 when the funeral prayer of the Promised Messiah[as] was offered in Qadian.

al-Ḥakam, vol. 11, no. 46, December 24, 1907, p. 4]

December 20, 1907

(۱) آج ہماری بخت بیداری۔

Translation: (1) [Urdu] This is the day of our good fortune.

(۲) اِنَّ شَانِئَكَ هُوَالْاَبْتَرُ۔

(2) [Arabic] The line of your enemy will be cut off.

(۳) خدا نے اُسے لیا۔

(3) [Urdu] God took hold of him.

(۴) وَاللہ! وَاللہ! سِدّھا ہو یا اَوَلّا۔

(4) The Promised Messiah[as] said:

This is a Punjabi sentence which means: **By Allah, by Allah. A crooked one has been straightened out.**

(۵) وقت رسید۔

(5) [Persian] The time has come.

**[Badr, vol. 6, no. 52, December 26, 1907, p. 4 *and*
al-Ḥakam, vol. 11, no. 46, December 24, 1907, p. 4]**

During Jalsah Sālānah 1907

يَآاَيُّهَا النَّبِيُّ اَطْعِمُوا الْجَآئِعَ وَالْمُعْتَرَّ۔ [1209] [1210]

[1209] **[Arabic] O Prophet, feed the hungry and the distressed.** [Publishers]

[1210] Note: [During Jalsah Sālānah 1907] some guests were served meals very late. There was enough food, but because of the shortage of space, only a limited number of people could eat at a time, which caused delay. Some guests retired to their rooms without eating. … They received the reward that Allah the Almighty consoled with them

**[Badr, vol. 7, no. 1, January 9, 1908, p. 1, 3 *and*
al-Ḥakam, vol. 12, no. 1, January 2, 1908, p. 3]**

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and a revelation was conveyed direct by Allah to His apostle اَطْعِمُوا الْجَآئِعَ وَالْمُعْتَرَّ [Feed the hungry and the distressed]. When the Promised Messiah[as] enquired early in the morning, he found that some of the guests remained hungry. He called for the manager of the public kitchen and admonished him to take good care of the guests.

[Badr, vol. 7, no. 1, January 9, 1908, p. 3]

Note by Syed Abdul Hayee: About the same revelation Dr. Ḥashmatullāh Khān[ra] says: On the morning of December 28, 1907, at 8 a.m.. after taking food, my humble self was absorbed in listening to the speeches. I also heard the speech of the Promised Messiah[as] and was greatly satiated. I offered *Maghrib* and *'Isha'* Prayers [combined] and as directed, took my seat in Mubārak Mosque to participate in the general meeting of the Executive Board of Ṣadr Anjuman Aḥmadiyyah. I thought that I would eat after the meeting, because according to the announcement, participation of the Presidents and Secretaries of the Jamā'ats was required. I was twenty years old and was feeling weak and hungry and had not eaten anything since 8 a.m. I thought to myself that all members of the Anjuman must have gone to the public kitchen to eat and felt like doing the same. But I kept sitting, for fear that I might miss the meeting. I waited for two hours and felt the pangs of hunger. At 8:45 p.m. the respected members of Anjuman and some others arrived and the meeting started, and was over at 11:45 p.m. My desire for food vanished automatically, since no strength to experience the feeling was left. I came out of mosque and headed towards the public kitchen and found it closed. I had no choice but to return to my residence at the Treasury. I was about to sleep when someone knocked at the door and said: Any guest who has not eaten can come to the public kitchen to eat. I went and gratefully ate what was available.

Next morning about 9–10 a.m. I saw that the beloved Messiah was standing at the door of Mubārak Mosque facing the street and many of his devotees were present. He asked that Maulavī Ṣāḥib be called. So Ḥaḍrat Maulavī Nūr-ud-Ḍīn presented himself. The Promised Messiah[as] said: It seems that the arrangements for food were not very satisfactory. The cry of some hungry one reached the Throne of Almighty Allah and I received the revelation يَاَيُّهَا النَّبِيُّ اَطْعِمُوا الْجَائِعَ وَالْمُعْتَرَّ.

This revelation was received at 10 p.m. The Promised Messiah[as] called for the organizers and asked them to feed the guests who had not eaten. That is why one of them knocked at my door.

[Aṣḥāb-e-Aḥmad, vol. 8, pp. 91–92]

1908

January 1, 1908

(۱) دبدبۂ خسرویم شد بلند۔ زلزلہ در گورِ نظامی فگند۔
(۲) اِنِّیْ مَعَكَ اَیْنَمَا تَذْهَبُ وَتَسِیْرُ۔ 1211

**[al-Badr, vol. 7, no. 3, January 23, 1908, p. 4 *and*
al-Ḥakam, vol. 12, no. 6, January 22, 1908, p. 10]**

January 2, 1908

(۱) اِنِّیْ مَعَكَ وَمَعَ اَهْلِكَ۔

Translation: (1) [Arabic] I am with you and with the members of your family.[1212]

(۲) اِنِّیْ مَعَكَ فِیْ كُلِّ حَالٍ وَعِنْدَ كُلِّ مَقَالٍ۔

(2) [Arabic] I am with you in all circumstances and in all conversations.

(۳) اِنِّیْ مَعَكَ فِیْ كُلِّ مَوْطِنٍ۔ نَصْرٌ مِّنَ اللّٰهِ وَفَتْحٌ قَرِیْبٌ۔

(3) [Arabic] I am with you in every field. Help from Allah and victory is near.

1211 **(1)** [Persian] **The majesty of my kingdom has been exalted. An earthquake has shaken the grave of Niẓāmī. (2)** [Arabic] I am with you, wherever you go and walk. [Publishers]

1212 Note by Ḥaḍrat Maulānā Jalal-ud-Din Shams[ra]: Ḥaḍrat Amīrul-Mu'minīn Khalīfatul Masīḥ II[aba] says: 'I have myself heard from the Promised Messiah, he used to say that both of these revelations, اِنِّیْ مَعَ الرَّسُوْلِ اَقُوْمُ and اِنِّیْ مَعَكَ وَمَعَ اَهْلِكَ, have been revealed thousands of times in one night. He (Promised Messiah) says that it often happens, that these revelations begin, when I put my head on the pillow, and continue till the time I wake up for the prayers in the morning.'

**[al-Faḍl, vol. 9, no. 34, October 31, 1921, page 5,
under heading Diary of Ḥaḍrat Khalīfatul Masīḥ, October 20, 1921]**

(۴) وَهُمْ مِّنْ بَعْدِ غَلَبِهِمْ سَيُغْلَبُوْنَ۔

(4) [Arabic] After their victory they will soon be defeated.

(۵) وَاِمَّا نُرِيَنَّكَ بَعْضَ الَّذِیْ نَعِدُهُمْ اَوْ نَتَوَفَّيَنَّكَ۔

(5) [Arabic] We shall either show you part of that which We have promised them or shall cause you to die.

(۶) نَصَرَكُمُ اللّٰهُ نَصْرًا مُّؤَزَّرًا۔

(6) [Arabic] Allah has helped you with supporting help.

(۷) اِنِّیْ مَعَكَ يَا اِبْرَاهِيْمُ۔

(7) [Arabic] I am with you, O Ibrāhīm [Abraham].

[al-Badr, vol. 7, no. 3, January 23, 1908, p. 4 *and* al-Ḥakam, vol. 12, no. 6, January 22, 1 1908, p. 10]

January 5, 1908

I saw the widow of Amīr Khān (deceased) [in a vision] on the day that her husband died. I saw that on this widow's forehead was written the figure 5, 6, or 7. I wiped it out and in its place wrote down 6.[1213]

[al-Badr, vol. 7, no. 3, January 23, 1908, p. 4 *and* al-Ḥakam, vol. 12, no. 6, January 23, 1908, p. 10]

[1213] Note by Ḥaḍrat Maulānā Jalal-ud-Din Shams[ra]: Amīr Muḥammad Khān was a cousin of the wife of Pīr Manẓūr Muḥammad the author of Qā'idah Yassarnal-Qur'an. Asgharī Begum, daughter of Muḥammad Akbar Khān was married to him. After he passed away, Asgharī Begum was married to Miyāń Madad Khāń. In accordance with the glad tiding received by the Promised Messiah[as], she had six children—Raja Muḥammad 'Abdullāh Khān, Raja Muḥammad Ya'qūb Khān, Muḥammad Dāwūd, Muḥammad Ilyās, Zainab, and 'Ā'ishah.

Asgharī Begum, along with her parents, lived in one part of the house of the Promised Messiah[as]. Her mother used to perform household services.

January 18, 1908

(A)

یہ پیشگوئی کی آخری حد ہے۔ وہ وعدہ ٹلے گا نہیں جب تک
خون کی ندیاں چاروں طرف سے بہہ نہ جائیں۔

[Urdu] This is the last limit of the prophecy. The promise will not be averted till streams of blood have flown in all directions.

[al-Badr, vol. 7, no. 3, January 23, 1908, p. 4 *and* al-Ḥakam, vol. 12, no. 6, January 22, 1908, p. 10]

(B)

یہ پیشگوئی کی آخری حد ہے۔ اِنَّ رَبِّیْ قَوِیٌّ عَزِیْزٌ۔ یہ پیشگوئی کی آخری حد ہے۔
اِنَّ رَبِّیْ قَوِیٌّ عَزِیْزٌ۔ وہ وعدہ ٹلے گا نہیں جب تک خون کی ندیاں چاروں طرف
سے بہہ نہ جائیں۔

[Urdu] This is the last limit of the prophecy. [Arabic] [*Surely my Lord is Strong and Mighty*]. [Urdu] This is the last limit of the prophecy. [Arabic] [*Surely my Lord is Strong and Mighty*]. [Urdu] The promise will not be averted till streams of blood have flown in all directions.

[Note by the Promised Messiah[as] on a pages of Ta'ṭirul-Anām][1214]

January 19, 1908

اِنِّیْ مَعَکَ وَمَعَ اَھْلِکَ ھٰذِہٖ۔

Translation: [Arabic] I am with you and with this wife of yours.

[al-Badr, vol. 7, no. 3, January 23, 1908, p. 4 *and* al-Ḥakam, vol. 12, no. 6, January 22, 1908, p. 10]

[1214] The cited book is available in the Khilāfat Library Rabwah. [Jalal-ud-Din Shams]

January 21, 1908

(۱) مَلْعُوْنِيْنَ اَيْنَمَا ثُقِفُوْٓا اُخِذُوْا (۲) اِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَآئِرِ اللّٰهِ۔

Translation: (1) [Arabic] They are accursed and liable to be seized wherever found. (2) [Arabic] Surely Ṣafā and Marwāh are of the Signs of Allah.

[al-Badr, vol. 7, no. 3, January 23, 1908, p. 4 *and* al-Ḥakam, vol. 12, no. 6, January 22, 1908, p. 10]

January 26, 1908

(۱) حَرَّقَهُمَا اللّٰهُ (۲) قَتَلَهُمَا اللّٰهُ (۳) میری فتح ہوئی
(۴) اِنَّا رَآدُّوْهُ اِلَيْكَ (۵) اَنْتَ مِنِّيْ بِمَنْزِلَةِ سَمْعِيْ۔

Translation: (1) [Arabic] Allah has burnt both of them. (2) [Arabic] Allah has killed both of them. (3) [Urdu] I have been victorious. (4) [Arabic] We shall return him to you.[1215] (5) [Arabic] You are to Me like My hearing.[1216]

[al-Badr, vol. 7, no. 4, January 30, 1908, p. 3 *and* al-Ḥakam, vol. 12, no. 7, January 26, 1908, p. 5 footnote]

[1215] Note by Ḥaḍrat Maulānā Jalal-ud-Din Shams[ra]:: Immediately after the revelation اِنَّا رَآدُّوْهُ اِلَيْكَ, *al-Ḥakam* records the following dream of Ḥaḍrat Ummul-Mu'minīn[ra] which can assist in specifying the import and meanings of this revelation:

> At the same time Ḥaḍrat Ummul-Mu'minīn[ra] saw in a dream that we have a pet lion. He took hold of a dog, made it lie down and said: 'Be quiet'.
>
> **[al-Ḥakam, January 26, 1908, p. 5 footnote]**

[1216] This revelation is not included in *al-Ḥakam*. [Abdul Latif Bahawalpuri]

January 26, 1908

(۱) اِنِّیْ مَعَکَ یَا اِبْرَاھِیْمُ (۲) از خدا یابند مردانِ خدا۔[1217]

**[al-Badr, vol. 7, no. 4, January 30, 1908, p. 3 *and*
al-Ḥakam, vol. 12, no. 8, January 30, 1908, p. 2]**

February 9, 1908

(A)

(۱) اَنْتَ اِمَامُنَا مُبَارَکٌ (۲) لَعْنَۃُ اللّٰہِ عَلٰی مَنْ کَفَرَ (۳) اِنِّیْ مَعَکَ فِی السَّمَآءِ وَالْاَرْضِ (۴) اِنِّیْ مَعَکَ فِی الدُّنْیَا وَالْاٰخِرَۃِ (۵) اِنَّ اللّٰہَ مَعَ الَّذِیْنَ اتَّقَوْا وَّالَّذِیْنَ ھُمْ مُّحْسِنُوْنَ (۶) اَیْنَمَا ثُقِفُوْا اُخِذُوْا وَقُتِّلُوْا تَقْتِیْلًا (۷) لَا تَقْتُلُوْا زَیْنَبَ۔
(۸) آسمان ایک مُٹھی بھر رہ گیا۔

Translation: (1) [Arabic] You are the blessed leader. (2) [Arabic] Curse of Allah on him who disbelieves. (3) [Arabic] I am with you in heaven and on the earth. (4) [Arabic] I am with you in this world and the hereafter. (5) [Arabic] Allah is with those who are righteous and with those who do good deeds. (6) [Arabic] Wherever found, they will be seized and cut down. (7) [Arabic] Do not kill Zainab. (8) [Urdu] The sky has been reduced to a fistful.

**[al-Badr, vol. 7, no. 6, February 13, 1908, p. 2 *and*
al-Ḥakam, vol. 12, no. 12, February 14, 1908, p. 1]**

(B) Revelation:

(۱) آسمان مُٹھی بھر رہ گیا۔ (۲) آسمان مُٹھی بھر رہ گیا۔
(۳) لَا تَقْتُلُوْا زَیْنَبَ ۔ (۴) لَعْنَۃُ اللّٰہِ عَلَی الَّذِیْ کَفَرَ۔
(۵) اَنْتَ اِمَامُنَا مُبَارَکٌ لَعْنَۃُ اللّٰہِ عَلَی الَّذِیْ کَفَرَ (۶) اَنْتَ اِمَامُنَا مُبَارَکٌ لَعْنَۃُ اللّٰہِ عَلَی الَّذِیْ کَفَرَ۔ (۷) اَنْتَ اِمَامُنَا مُبَارَکٌ لَعْنَۃُ اللّٰہِ عَلَی الَّذِیْ کَفَرَ۔ (۸) بُوْرِکَ مَنْ مَّعَکَ وَمَنْ حَوْلَکَ۔

[1217] **(1) [Arabic] I am with you, O Ibrāhīm [Abraham]. (2) [Persian] The servants of God receive from God.** [Publishers]

(1) [Urdu] The sky has been reduced to fistful. (2) [Urdu] The sky has been reduced to fistful. (3) [Arabic] [*Do not kill Zainab.*] (4) [Arabic] [*The curse of Allah upon him who disbelieves.*] (5) [Arabic] [*You are the blessed Imām; the curse of Allah is upon him who disbelieves.*] (6) [Arabic] [*You are the blessed Imām; the curse of Allah is upon him who disbelieves.*] (7) [Arabic] [*You are the blessed Imām; the curse of Allah is upon him who disbelieves.*] (8) [Arabic] [*Blessed are those who are with you and are around you*.]

[Note by the Promised Messiah[as] on a page of Ta'ṭīrul-Anām][1218]

February 11, 1908

یَامَسِیْحَ اللّٰہِ عَذْوَانَا۔[1219]

[Arabic] O Messiah of Allah, intercede for us.

[al-Badr, vol. 7, no. 6, February 13, 1908, p. 2 *and* al-Ḥakam, vol. 12, no. 12, February 14, 1908, p. 1]

February 1908

Yesterday I was about to use a medicine when I received the revelation:

خطرناک

[Urdu] Dangerous

[al-Badr, vol. 7, no. 6, February 13, 1908, p. 4]

[1218] Available in Khilāfat Library. [Jalal-ud-Din Shams]

[1219] For an explanation of this revelation see, *Ayyāmuṣ-Ṣulaḥ* pages 109, 156, *Rūḥānī Khazā'in*, volume 14, pages 346, 403 *and Dāfi'ul-Balā'* page 8 footnote, *Rūḥānī Khazā'in*, volume 18, page 228 footnote. [Publishers]

February 20, 1908

فَتَحْنَا لَكَ فَتْحًا مُّبِيْنًا۔

[Arabic] Allah has given you a clear victory.

[al-Badr, vol. 7, no. 7, February 20, 1908, p. 1]

March 7, 1908

ماتم کدہ

[Urdu] House of mourning.

The Promised Messiah[as] said: I do not know to what this might refer. Thereafter, I saw in a light slumber that a funeral had come.

**[al-Badr, vol. 7, no. 10, March 12, 1908, p. 2 *and*
al-Ḥakam, vol. 12, no. 18, March 10, 1908, p. 6]**

1908

I saw Imām Ḥusain twice. On one occasion, I saw a person coming along in the distance and I said: **Abū ʻAbdullāh Ḥusain;** and then I saw him another time.

[al-Badr, vol. 7, no. 10, March 12, 1908, p. 4]

March 25, 1908

(۱) اَمْثَالُ الرَّحْمَةِ۔ اَوَّلُ الذِّكْرِ وَاٰخِرُ الذِّكْرِ۔ (۲) حٰمٓ۔ تِلْكَ اٰيَاتُ الْكِتَابِ الْمُبِيْنِ۔ (۳) لَا تَذْرُوْهُ جَارِيَةٌ۔ (۴) کبھی معدے کے خلل سے بھی وَرم ہو جاتی ہے۔

Translation: (1) [Arabic] Instances of mercy, the former and the latter. (2) [Arabic] Ḥā Mīm, these are Signs of the clear Book. (3) [Arabic] [*No [opposing] winds will be able to disperse it.*] (4) [Urdu] Sometimes there is a swelling in consequence of a disorder in the stomach also.

**[al-Badr, vol. 7, no. 13, April 2, 1908, p. 2 *and*
al-Ḥakam, vol. 12, no. 22, March 26, 1908, p. 8]**

March 29, 1908

(۱) اَحْسَنَ اللّٰہُ اَمْرَکَ۔ (۲) اَحْسَنَ اللّٰہُ اَمْرِیْ۔ (۳) یَاْتِیْنَ مِنْ کُلِّ فَجٍّ عَمِیْقٍ۔
(۴) اُمید سے بڑھ کر۔ (۵) رعایا میں سے ایک شخص کی مَوت۔ (۶) فتح۔

Translation: (1) [Arabic] Allah has set your matter right. (2) [Arabic] Allah has set my matter right. (3) [Arabic] Presents will come by every distant track. (4) [Urdu] Beyond expectation. (5) [Urdu] Death of one of the citizens. (6) [Urdu] Victory.

**[al-Badr, vol. 7, no. 13, April 2 1908, p. 2 *and*
al-Ḥakam, vol. 12, no. 23, March 30, 1908, p. 1]**

April 1908

The wife of Miyāń Manẓūr Muḥammad[1220] who lived in the house of the Promised Messiah[as], is suffering from tuberculosis and the Promised Messiah[as] received the following revelation concerning her:

(۱) حٰمٓ۔ تِلْکَ اٰیَاتُ الْکِتَابِ الْمُبِیْنِ۔

[1220] Note by Ḥaḍrat Maulānā Jalal-ud-Din Shams[ra]: Her name was Muḥammadī Begum. She finally died on October 9, 1908, and the revelation بیمار بہت ہی سخت بیمار ہوتا ہے was fulfilled literally. The Editor of *al-Badr* writes:

> I have also heard that this is exactly what happened. Allah the Almighty, Who sent the Promised Messiah[as] had foretold in the word ماتم کدہ, that is, the patient would die. However, since tuberculosis is an infectious disease, the promise was also made that اِنِّیْ اُحَافِظُ کُلَّ مَنْ فِی الدَّارِ۔ مِنْ ھٰذِہِ الْمَرَضِ الَّذِیْ ھُوَ سَارِی [I shall safeguard all those who are in the house against this infectious disease]. He was also told about some medications to relieve her distress during the remaining days of her life. In accordance with the revelation اُمید سے بڑھ کر فائدہ ہوا and indeed دوبارہ زندگی, she lived even though death had been destined.
>
> **[al-Badr, vol. 7, no. 39, October 15, 1908, pp. 1–2]**

Translation: (1) The word Ḥā Mīm mentions the name of the patient briefly; the meanings of the other words are that there are many Signs in it which have been determined in the Book of God.

(۲) بیمار بہت ہی چیخیں مارتی ہے[1221]

(2) [Urdu] The patient cries out a lot.

(۳) ماتم کدہ۔

(3) [Urdu] A house of mourning.

(۴) اِنِّیْٓ اُحَافِظُ کُلَّ مَنْ فِی الدَّارِ۔ مِنْ ھٰذِہِ الْمَرَضِ الَّذِیْ ھُوَ سَارِیْ۔ (مِنْ ھٰذِہِ الْمَرَضِ یعنی مِنْ ھٰذِہِ الْاٰفَۃِ)

(4) [Arabic] I shall safeguard all those who belong to the house against this disease—such disease as is infectious. (From this disease means from this affliction).

The Promised Messiah[as] said: On surface there seems to be a grammatical flaw in this revelation. However, Allah the Almighty is not bound by the grammar, of which there are examples in the Holy Qur'an also.

The Promised Messiah[as] was then shown some medicines for the patient and received the revelation:

(۵) امید سے بڑھ کر فائدہ ہوا۔

[1221] A manuscript written by the Promised Messiah[as] himself has been found in which this revelation is inscribed as بیمار بہت ہی چیخیں مارتی ہے and this version is being given in the text above. The earlier editions of *Tadhkirah* recorded this revelation as بیمار بہت ہی چیخیں مارتا ہے۔. Since the latter version was based on some newspapers, it is also being recorded here in the footnote. [Publishers]

(5) [Urdu] There was improvement beyond expectation.

(۶) دوبارہ زندگی۔

(6) [Urdu] A second life.

(۷) منسوخ شدہ زندگی۔

(7) [Urdu] Cancelled life.

(۸) اِنِّیْ بَرَآءٌ مِّنْ ذَالِكَ۔
(یہ کسی دوسرے کا مقولہ ہے)

(8) [Arabic] I am disgruntled with this. (This is said by someone else.)

(۹) كَتَبَ اللّٰهُ عَلٰى نَفْسِهِ الرَّحْمَةَ۔

(9) [Arabic] Allah has charged Himself with mercy.

(۱۰) حَقٌّ عَلَيْنَا نَصْرُ الْمُؤْمِنِيْنَ۔

(10) [Arabic] It is incumbent upon Us to help the believers.

(۱۱) اَمْثَالُ الرَّحْمَةِ فِيْ اَوَّلِ الذِّكْرِ وَاٰخِرِ الذِّكْرِ۔

(11) [Arabic] Instances of mercy at the beginning of the reminder and at its end.

Meaning that when supplications were made for the two people who were sick, the mercy of Allah the Almighty was shown.

(۱۲) رحمت اور فضل کا کلام شکر کا کلام۔ 1222

1222 The handwritten collection of the revelations of the Promised Messiah[as], *al-Bushrā*, manuscript compiled by Pīr Sirājul-Ḥaqq Nu'mānī[ra], which is available in the Khilafat Library inscribes this revelation on page 146 in the following words:

(12) [Urdu] Words of mercy and grace. Words of gratitude.

[al-Badr, vol. 7, no. 16, April 23, 1908, p. 8 *and* al-Ḥakam, vol. 12, no. 27, April 14, 1908. p. 3]

April 18, 1908

(۱) اِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِيْنًا۔ (۲) زُلْزِلَتِ الْاَرْضُ۔ فَحَقَّ الْعَذَابُ وَتَدَلّٰی (۳) بُشْرٰی۔ [1223]

[al-Ḥakam, vol. 12, no. 29, April 22, 1908, p. 1]

April 22, 1908

(۱) میرے لئے ایک نشان آسمان پر ظاہر ہوُا۔

(1) [Urdu] A Sign has appeared for me in heaven.

(۲) خیر و خوبی کا نشان۔

(2) [Urdu] A Sign, good and excellent.

(۳) میری مُرادیں پُوری ہوئیں۔

(3) [Urdu] My wishes have been fulfilled.

[al-Badr, vol. 7, no. 17, April 30, 1908, p. 7; al-Ḥakam, vol. 12, no. 29, April 22, 1908, p. 1]

رحمت اور فضل کا مقام۔ شکر کا مقام

[An occasion of mercy and grace. An occasion for thankfulness]

Moreover Pīr Sirājul-Ḥaqq Nu'mānī[ra] has added the following note on the same page to the effect that: "In the revelation as cited in al-Hakam the sentence says *kalam* instead of *muqam* in both instances." This shows that the Promised Messiah[as] received this revelation with both of these different wordings. [Publishers]

[1223] **(1) [Arabic] We have bestowed upon you a clear victory. (2) [Arabic] The earth has been shaken. Chastisement has become due, and has descended. (3) [Arabic] Good news.** [Publishers]

April 26, 1908

مباش ایمن از بازیٔ روزگار۔[1224]

**[al-Badr, vol. 7, no. 17, April 30, 1908, p. 7 *and*
al-Ḥakam, vol. 12, no. 30, April 26, 1908, p. 1]**

April 29, 1908

Revelation:

اِنِّیْ اُحَافِظُ کُلَّ مَنْ فِی الدَّارِ۔

**[al-Badr, vol. 7, no. 18, May 7, 1908, p. 5 *and*
al-Ḥakam, vol. 12, no. 31, May 6, 1908, p. 1]**

[Arabic] I shall safeguard all those who are in this *dār*[1225] [house].

**[Badr, vol. 6, no. 39, September 26, 1907, p. 4 *and*
al-Ḥakam, vol. 11, no. 34, September 24, 1907, p. 2]**

1908

What God has told me is also the same, namely that if the world will not refrain and repent from its evil conduct, it will be afflicted with great calamities, one after the other. People will then become anxious, wondering what is going to happen. Under the stress of suffering many will behave like mad men.

[Paighām-e-Ṣulah, p. 9. Rūḥānī Khazā'in, vol. 23, p. 444]

May 9, 1908

(۱) سُرنگ (۲) اَلرَّحِیْلُ ثُمَّ الرَّحِیْلُ۔

**[al-Badr, vol. 7, no. 21, May 26, 1908, p. 7 *and*
al-Ḥakam, vol. 12, no. 35, May 30, 1908, p. 1]**

[1224] **[Persian] Do not feel secure against the tricks of time.** [Publishers]

[1225] *See* footnote 622 on page 580 for an explanation of *dār*. [Publishers]

(1) [Urdu] Tunnel (2) [Arabic] [*It is time to march; again, it is time to march.*]

May 10, 1908

اِنَّ الَّذِیْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ لَھُمْ جَنّٰتٌ تَجْرِیْ مِنْ تَحْتِھَا الْاَنْھٰرُ۔ [1226]

[al-Ḥakam, vol. 12, no. 36, June 2, 1908, p. 5]

May 15, 1908

ڈرو مَت مومنو۔

[Urdu] Be not afraid, O believers.

[al-Badr, vol. 7, no. 21, May 26, 1908, p. 7 *and* al-Ḥakam, vol. 12, no. 21, May 26, 1908, p. 7]

May 17, 1908

اِنِّیْ مَعَ الرَّسُوْلِ اَقُوْمُ۔[1227]

[1226] **[Arabic] But those who believe and do good works, for them are Gardens through which streams flow.** [Publishers]

[1227] **[Arabic] I shall stand with My Messenger.** [Publishers]

Note by Maulānā Abdul Latif Bahawalpuri: ‘While explaining the significance of this revelation Ḥaḍrat Mehtah ‘Abdur-Raḥmān Qādiānī[ra] writes:

> On the morning of May 17, 1908, respected Khawājā Kamāl-ud-Dīn invited some educated dignitaries of Lahore and requested the Promised Messiah[as] to address the audience at this occasion, and the Promised Messiah[as] had accepted the request as well. On the night of 16th, the Promised Messiah[as] fell sick and, due to diarrhea, he became very weak. On the morning of 17th when the Promised Messiah[as] woke up, he received this revelation اِنِّیْ مَعَ الرَّسُوْلِ اَقُوْمُ۔ Therefore by having the power through this divine promise, the Promised Messiah[as] spoke on this occasion for nearly two and a half hours with great energy.’

**[al-Badr, vol. 7, no. 21, May 26, 1908, p. 7 *and*
al-Ḥakam, vol. 12, no. 35, May 30, 1908, p. 1]**

[Arabic] I shall stand with My Messenger.

[Arba'īn, no. 3, pp. 37, Rūḥānī Khazā'in, vol. 17, p. 427]

May 17, 1908

مکن تکیہ بر عمرِ ناپائیدار۔[1228]

[al-Badr, vol. 7, no. 22, June 2, 1908, p. 3]

May 20, 1908

اَلرَّحِیْلُ ثُمَّ الرَّحِیْلُ وَالْمَوْتُ قَرِیْبٌ۔

Translation: [Arabic] It is time to march; again, it is time to march and death is near.

[al-Badr, vol. 7, no. 22, June 2, 1908, p. 3]

[al-Ḥakam, no. 35, vol. 12, May 30, 1908, p. 1]

[1228] **[Persian] Do not put your trust in uncertain life.** [Publishers]

Note by Ḥaḍrat Maulānā Jalal-ud-Din Shams[ra]: Year of death has also been revealed in this revelation. Its numerical value, according to the *abjad* system is 1326.

Appendix Tadhkirah

Those revelations, dreams and visions of the Promised Messiah[as] are compiled in this section that were not published in the lifetime of the Promised Messiah[as], or those that have been narrated later by the companions of the Promised Messiah[as] in their traditions. **[Publishers]**

1876 or Earlier

Sūfī Nabī Bakhsh relates that the Promised Messiah (on whom be peace) said:

A case had been instituted against the Elder Mirzā Ṣāḥib.[1229] I supplicated and saw an angel in my dream who was like a small boy. I asked him his name and he answered: My name is Ḥāfīẓ [Guardian]. Thereafter, the case came to an end.

[al-Ḥakam, vol. 38, no. 14, April 21, 1935, p. 4]

About 1876

Miyāń Imām-ud-Dīn of Sekhwan[ra] relates that, talking of the dreams and visions during his fast which extended over nine months, the Promised Messiah[as] said:

When my fasting had lasted for nearly three months I saw, in a vision, a tall well-built man with reddish complexion who was saying in my presence:

قرت، قرت، قرت۔

[1229] That is, Ḥaḍrat Mirzā Ghulām Murtāḍā (deceased), the father of the Promised Messiah[as]. [Jalal-ud-Din Shams]

[Arabic] You have been granted authority, you have been granted authority, you have been granted authority.

[Register Riwāyāt-e-Ṣaḥābah,[1230] vol. 5, p. 66 *and* al-Ḥakam,[1231] vol. 38, no. 30, August 21, 1935, p. 6]

1882

Miyāń ‘Abdullāh of Sannour relates:

When I first came to Qadian in 1882 I had … one wife and was thinking of marrying another. I had also seen some dreams in that connection. One day I mentioned the matter to the Promised Messiah[as], … he wrote a letter to my maternal uncle, Muḥammad Yūsuf (deceased),… and enclosed in it a letter for Ismā‘īl, (whose daughter I had wished to marry)…..Immediately after writing the letters the Promised Messiah[as] started his prayers in that behalf … and during the course of the prayer, he received a revelation:

ناکامی

[Urdu] Failure

He supplicated again and received the revelation:

اَے بسا آرزُو کہ خاک شُدہ

[Persian] [*How many a desire ends in dust.*]

[1230] This Register is securely held in the Khilāfat Library, Rabwah. [Jalal-ud-Din Shams]

[1231] Note by Ḥaḍrat Maulānā Jalal-ud-Din Shams[ra]: The cited reference of *al-Ḥakam* also gives the meaning as follows: You have been granted authority, you have been granted authority, your have been granted authority, and then adds: ‘This was also a vision.’ It is possible that there might be an inadvertent error in hearing the word and it may have been وَقَرْنَ and the letter و might have been missed as it is evident from the translation. وقار means dignity and greatness.

Thereafter he received another revelation:

فَصَبْرٌ جَمِيلٌ

[Arabic] [*Comely patience is good for him*.]

…The Promised Messiah[as] observed: Miyāń ‘Abdullāh must have a very strong relationship with me for as soon as I supplicate on his behalf, I receive a reply from God Almighty. A few days later he received a reply from Muḥammad Yūsuf who wrote that his father, grandfather, and father-in-law were agreeable but that Ismā‘īl was unwilling. Upon this the Promised Messiah[as] said: I shall now speak to Ismā‘īl myself… for it is possible that the revelation means that the manner in which the matter has been approached has drawn failure and that some other method might be successful…. Then the Promised Messiah[as] spoke to Ismā‘īl but he made several excuses and rejected the proposal.

[Sīratul-Mahdī, part 1, 2nd ed, Riwāyat no. 101, pp. 85–87]

1882

Miyāń ‘Abdullāh of Sannour relates:

The Promised Messiah[as] told me: ‘Before I spoke to Ismā‘īl, I saw in a vision that Ismā‘īl had purged himself over my right hand. I also saw in the vision that Ismā‘īl’s forefinger had been cut off from which I understood that his reply would be disagreeable.…’ Thereafter Ismā‘īl married off his daughter to someone else…. But after the marriage Ismā‘īl suffered great misfortune.

[Sīratul-Mahdī, part 1, second edition, Riwāyat no. 101, p. 87–88]

1883

Mirzā Dīn Muḥammad of Langarwal relates:

On one occasion the Promised Messiah[as] woke me up in the morning and said to me:

…I have seen a great deal of salt on all four sides of my divan. …The Promised Messiah[as] also added: This means that a large amount of money would arrive.

I stayed there for four days thereafter. In my presence, a money order came of the value of more than a thousand rupees.

[Sīratul-Mahdī, part 3, no. 636, p. 101 *and* al-Faḍl, vol. 29, no. 273, December 2, 1941, p. 4]

1883

(A) Ḥāfiẓ Muḥammad Ibrāhīm relates that:

The Promised Messiah said: In 1883 when there was a display of meteors and shooting stars in the sky, I perceived in a vision that Sayyed ‘Abdul-Qādir and I were standing close to each other and then I saw that Sheikh Sā‘adī and ‘Abdul-Qādir were walking in a garden.

In the same period The Promised Messiah[as] received the revelation:

يَـا عَبْـدَالْـقَـادِرِ۔

The Promised Messiah[as] said: *Auliyā’* are granted the title ‘Abdul-Qādir when it is destined that Signs of God’s Power be shown on their behalf.

[al-Ḥakam, vol. 39, no. 10, March 21, 1936, p. 5]

(B) Ḥāfiẓ Nūr Muḥammad of Faizullāḥ Chak District Gurdaspur narrates that the Promised Messiah[as] once said: I once saw in a dream that Sayyed ‘Abdul-Qādir Jilānī has come. He had some water heated and gave me a bath, and a new robe to wear. Then standing near the stairs of the round room, he said: Let us stand close and compare our

heights. Then he stood on my left[1232] and we stood shoulder to shoulder the height was the same.

[Sīratul-Mahdī, part 3, Riwāyat no. 481 *and* al-Ḥakam, vol. 37, no. 33, September 14, 1934, p. 4]

Maulavī Raḥīm Bakhsh of Talwandī Jhunglan Distt. Gurdaspur relates:

The Promised Messiah[as] said: I have received a revelation:

يُنَجِّيْكَ مِنَ الْغَمِّ وَكَانَ رَبُّكَ قَدِيْرًا[1233]

[Arabic] [*Allah will deliver you from sorrow and your Lord is Powerful*.]

He added: By God's grace, I have no sorrow but perhaps the revelation has reference to some future sorrow. When they reached home, someone came from Amritsar and told him that the stone for his ring that he had sent to Ḥakīm Muḥammad Sharīf of Amritsar to be inscribed with: اَلَيْسَ اللّٰهُ بِكَافٍ عَبْدَهٗ [Arabic: Is Allah not sufficient for His servant?] had been lost. He also brought a page of the *Barāhīn-e-Aḥmadiyyah* which had been very badly printed and was illegible. The Promised Messiah[as] was perturbed... and both of us took a train from Batala for Amritsar. When we arrived at his house, Ḥakīm Muḥammad Sharīf said with joy: The stone had been lost but has been recovered just now. When we went to the press we found that the book was being printed in good quality. Thereupon the Promised Messiah[as] observed: God Almighty had assured me in advance that He would deliver me from sorrow. This was the sorrow.

[Sīratul-Mahdī, part 2, Riwāyat no. 450, pp. 139–140, second edition *and* al-Ḥakam, vol. 37, no. 29, August 14, 1934, p. 3]

[1232] The cited reference of *al-Ḥakam* mentions 'right'. [Jalal-ud-Din Shams]

[1233] Note by Ḥaḍrat Maulānā Jalal-ud-Din Shams[ra]: *al-Ḥakam*, August 14, 1934, page 3 records the first word as نُنَجِّيْكَ. [We will deliver].

1884

Ḥaḍrat Umm-ul-Mu'minīn[ra] said:

Before my marriage, the Promised Messiah[as] had been conveyed that his second marriage would be with someone from Delhi.

[Sīratul-Mahdī, part 1, Riwāyat no. 69, second edition, p. 57]

1884

Ḥāfiẓ Ḥāmid 'Alī (deceased), who used to attend upon the Promised Messiah,[as] relates that when the Promised Messiah[as] married the second time he felt great weakness in himself as he had led a celibate life for a number of years and had adopted a course of physical discipline. Then he used the prescription which was revealed to him and which is known by the title Zad Jām-e-'Ishq,[1234] and it proved very blissful.… There are two reports about its being revealed. First, that the prescription itself is revealed; and second, that someone told the Promised Messiah[as] about this prescription and then he was commanded by revelation to use it. واللہ اعلم [Allah knows best].

[Sīratul-Mahdī, part 3, no. 569, p. 50–51, 2nd ed]

1884

Ḥaḍrat Umm-ul-Mu'minīn[ra] relates:

[1234] The following is the formula for *Zad Jām-e-'Ishq*—an abbreviation in which each letter represents the first letter of an ingredient: zā'afrān [saffron], dār chīnī [cinnamon bark], jā'ifal [nutmeg], afyūn [opium], mushk [musk], 'aqriqarḥā [pyrethrum], shingraf [cinnabar], Qaranfal [clove]. These ingredients are taken in equal weight, ground, and made into pills, which are then coated with *Roghan-e-Sammul-Fār* [Arsenic dispersed in Cow butter] and taken once a day.

[Sīratul-Mahdī, part 3, second edition, p. 51, Riwāyat no. 569]

After my marriage I stayed in Qadian for a month and then went to Delhi. While I was in Delhi the Promised Messiah[as] wrote a letter to me in which he said that he had seen in a dream that I had three grown up sons.

[Sīratul-Mahdī, part 1, Riwāyat no. 91, p. 73, 2nd ed]

1884

Mīr ‘Ināyat ‘Alī Shāh of Ludhiania relates:

Returning from Delhi, the Promised Messiah[as] received a revelation at the Sirhind railway station:

اِنَّا لِلّٰہِ وَاِنَّآ اِلَیْہِ رَاجِعُوْنَ

[Arabic] [*To Allah we belong, and to Him shall we return.*]

…The Promised Messiah[as] said: This revelation indicates that some friend of mine will stumble. I am afraid lest it should be Mīr [‘Abbās ‘Alī Shāh of Ludhiana].

[Register Riwāyāt-e-Ṣaḥābah, vol. 1, p. 119]

1885

Miyāń ‘Abdullāh of Sannour relates:

(A) In 1884 the Promised Messiah[as] had desired to go into *chillah* [a forty days’ religious seclusion] somewhere outside Qadian.... His first choice was Sujanpur, District Gurdaspur.... Then he received a revelation relating to his intent to go to Sujanpur.

تمہاری عُقدہ کُشائی ہوشیارپور میں ہوگی [1235]

[1235] Note by Ḥaḍrat Maulānā Jalal-ud-Din Shams[ra]: This revelation was published during the lifetime of the Promised Messiah[as] as following:

> A revelation of the Promised Messiah[as] is well-known; its words are the following, or words close to the following:
>
> ایک معاملہ کی عُقدہ کُشائی ہوشیارپور میں ہوگی

[Urdu] You purpose will be resolved in Hoshiarpur.

[Sīratul-Mahdī, part 1, no. 88, p. 69, second edition]

Sheikh Ya'qūb 'Alī 'Irfānī[ra], Editor *al-Ḥakam* writes:

(B) The Promised Messiah[as], having been directed by a subtle inspiration from Allah the Almighty, wanted to go into retreat to carry out intensive devotion in a hilly area (Sujanpur) in the Gurdaspur District. Then, in a clear revelation, Allah the Almighty directed him to go to Hoshiarpur, and mentioned the name of the city specifically.

[al-Ḥakam, vol. 39, no. 13, April 14, 1936, p. 4]

1886

Miyāń 'Abdullāh of Sannour relates that during his *chillah* in Hoshiarpur the Promised Messiah[as] received the revelation:

بُوْرِكَ مَنْ فِيْهَا وَمَنْ حَوْلَهَا[1236]

[Urdu] One of the affairs will be resolved in Hoshiarpur.

[al-Badr, vol. 6, no. 36, September 5, 1907 p. 10, see above under 1886. p. 106]

[1236] Note by Ḥaḍrat Maulānā Jalal-ud-Din Shams[ra]: The wording, as recorded by the Promised Messiah[as] himself is:

بُوْرِكَ مَنْ مَّعَكَ وَ مَنْ حَوْلَكَ۔

[Arabic] Blessed are those who are with you and are around you.

[See the revelation mentioned under February 9, 1908, on page 1025]

Note by Ḥaḍrat Maulānā Jalal-ud-Din Shams[ra]: This revelation was received during the *chillah* [a forty days' religious seclusion] in Hoshiarpur. Miyāń 'Abdullāh of Sannour relates that the Promised Messiah[as] lived upstairs….One day when he went upstairs with food, the Promised Messiah[as] told him that he had received the revelation.

[Sīratul-Mahdī, part 1, Riwāyat no. 88]

[Arabic] [*Blessed is he who is in it and who is around it.*]

He explained that by 'in it' was meant himself, and by 'around it' were meant those of us who were with him.

[Sīratul-Mahdī, part 1, Riwāyat no. 88, 2nd ed]

1886

Miyāń 'Abdullāh of Sannour relates:

Five or six miles out of Hoshiarpur there is the tomb of a saint…. The Promised Messiah[as] went to the tomb… and spent some time in supplication. He then …said: When I raised my hands in supplication, the revered person who is buried here came out of his grave and sat down respectfully in front of me. Had you [Miyāń 'Abdullāh of Sannour] not been with me, I might even have been able to talk to him. He had large eyes and a dark complexion. Then he asked me to find out whether there was any servitor about. I found one but he explained that he had not himself seen the saint as he had been dead for more than a hundred years but that he had heard from his ancestors that the saint was greatly revered in those parts and was held in much esteem. The Promised Messiah[as] asked him whether he could describe his appearance. The man replied: I have heard that his complexion was dark and he had large eyes.

[Sīratul-Mahdī, part 1, Riwāyat no. 88, p. 71, 2nd ed]

1886

Miyāń 'Abdullāh of Sannour relates:

After the publication of the prophecy concerning the Promised son, the Promised Messiah[as] sometimes asked us to supplicate that God Almighty might soon bestow the Promised son upon him. His wife was expecting a child in those days. One day it rained and I went up to the roof of

the Mubārak Mosque and supplicated for a long time on the open roof…. Then it came to my mind that I should go out and supplicate in the open woods..… I went out to the east of Qadian. During prostration, I supplicated for a long time in the woods in the rain.... The Promised Messiah[as] said to me the same day in the evening or the next morning: I have received the revelation:

اُن کو کہہ دو اُنہوں نے رنج بہت اُٹھایا ہے ثواب بہت ہوگا۔

[Urdu] Tell him: He has put himself to great trouble; his reward will be great.

[Sīratul-Mahdī, part 1, Riwāyat no. 110, pp. 99–100]

May 1886

Revelation received by the Promised Messiah[as]:

لَيْسَ الذَّكَرُ كَالْاُنْثٰى۔

Translation [Arabic] Even some men are not comparable to this girl.[1237]

[al-Bushrā, manuscript compiled by Pīr Sirājul-Ḥaqq Nu'mānī[ra], containing revelations of the Promised Messiah[as] written in his own handwriting *and* Letter of Pīr Sirājul-Ḥaqq Nu'mānī[ra]][1238]

January 6, 1891

(A) I saw in my dream that my brother Mirzā Ghulām Qādir was standing near me and I recited the verse of the Holy Qur'an:

[1237] Note by Ḥaḍrat Maulānā Jalal-ud-Din Shams[ra]: This revelation was received at the birth of the Promised Messiah[as]'s daughter Ṣāḥibzādī 'Iṣmat.

[al-Bushrā, compiled by Pīr Sirājul-Ḥaqq Nu'mānī[ra], p. 71 footnote 4]

[1238] Both the cited *al-Bushrā* and the Letter are available in Khilāfat Library Ṣadr Anjuman Aḥmadiyyah, Rabwah. [Jalal-ud-Din Shams]

غُلِبَتِ الرُّوْمُ فِيْٓ اَدْنَى الْاَرْضِ وَهُمْ مِّنْۢ بَعْدِ غَلَبِهِمْ سَيَغْلِبُوْنَ[1239]

Then I said: By اَدْنَى الْاَرْضِ [the land nearby] is meant Qadian, and the Holy Qur'an contains the name of Qadian.

[Letter to Pīr Sirājul-Ḥaqq in Promised Messiah's[as] own handwriting]

(B) On one occasion I received the revelation:

غُلِبَتِ الرُّوْمُ فِيْٓ اَدْنَى الْاَرْضِ وَهُمْ مِّنْۢ بَعْدِ غَلَبِهِمْ سَيَغْلِبُوْنَ۔

[Arabic] [*The Byzantines have been defeated in the land nearby but after their defeat they will be victorious.*]

It was conveyed to me that all the letters up to the end of the verses containing the promise comprise the names of all my perfect and sincere supporters and also the names of all who deny me vehemently, and denounce or oppose me..

Then the Promised Messiah[as] said:

I also saw that someone had placed his hand over the words اَدْنَى الْاَرْضِ [the land nearby] and said: This is the name of Qadian.

[Tadhkiratul-Mahdī, part 2, no. 45,
manuscript compiled by Pīr Sirājul-Ḥaqq Nu'mānī[ra]]

February 27, 1891

Revelation received by the Promised Messiah[as]:

فَجِيْٓءَ بِالْكِتَابِ فَهُزِمُوْا۔[1240]

[Arabic] [*Then the book was brought and they were defeated*.]

[1239] **The Byzantines have been defeated in the land nearby but after their defeat they will be victorious.**

[al-Rūm, 30:3–4]

[1240] Note by Ḥaḍrat Maulānā Jalal-ud-Din Shams[ra]: Pīr Sirājul-Ḥaqq Nu'mānī[ra] writes that this revelation was copied by him from the notes written in the Promised Messiah's[as] own handwriting.

[al-Bushrā, p. 55, manuscript compiled by Pīr Sirājul-Ḥaqq Nu'mānī[ra]][1241]

1891

Khwājah Ḥasan Niẓāmī has published a letter of the Promised Messiah[as], an extract from which is the following:

I supplicated the Almighty, for your health and received the revelation:

خواجہ حسن نظامی ابھی بہت دن زندہ رہیں گے اور مسلمانوں کے بڑے بڑے کام کریں گے۔

[Urdu] Khwājah Ḥasan Niẓāmī has a long time to live and will do great work for the Muslims.

[al-Faḍl, vol. 40/6, no. 238, October 11, 1952, p. 2, with reference to newspaper Munādī, September 1952, p. 4–7]

February 1892

Ḥaḍrat Maulavī Nūr-ud-Dīn Khalīfatul-Masīḥ I[ra] relates:

On one occasion in the course of a debate an opponent asked the Promised Messiah[as] to cite a reference...[1242]

[1241] *al-Bushrā*, unpublished collection of Revelations of the Promised Messiah[as], compiled by Pīr Sirājul-Ḥaqq Nu'mānī[ra]. [Jalal-ud-Din Shams]

[1242] Note by Ḥaḍrat Maulānā Jalal-ud-Din Shams[ra]: Ḥaḍrat Sheikh Ya'qūb 'Alī 'Irfānī writes: As far as I remember…this happened in Lahore. Maulavī 'Abdul-Ḥakīm of Kalanaur was debating the Promised Messiah[as] on the subject of *muḥaddathiyyat* and *nubuwwat*… In describing the nature of *muḥaddathiyyat*, the Promised Messiah[as] referred to a *ḥadīth* in Bukhārī which discussed the *muḥaddathiyyat* of Ḥaḍrat 'Umar[ra]. Maulavī Aḥmad 'Alī, a helper of Maulavī 'Abdul-Ḥakīm asked for the reference and himself sent Bukhārī. Maulavī Muḥammad Aḥsan tried to locate the reference, but could not find it. Finally the Promised Messiah[as] himself presented the reference…. The opponents were completely dumb-founded…and concluded the debate therewith.

[Sīratul-Mahdī, part 3, p. 5–6]

…The Promised Messiah[as] took hold of *Bukhārī* and started turning over its pages very rapidly. Then he stopped at one place and said: Here is the reference. Everyone was surprised and someone inquired from him, how he had found the reference so quickly. He answered:

When I took the book in my hand and started turning over its pages it appeared to me as if they were blank. I turned them over quickly and then came to a page where I saw some writing and I was sure that that was the reference that I needed.

[Sīratul-Mahdī, part 2, Riwāyat no. 306, p. 2–3]

1892

(A) Ḥaḍrat Amīrul-Mu'minīn Khalīfatul-Masīḥ II[aba] related in a Friday sermon:

During the reign of Queen Victoria, God Almighty informed the Promised Messiah[as]:

سلطنتِ برطانیہ تا ہشت سال ٭ بعد ازاں ضُعف و فساد و اِختلال

[Persian] [*The British Empire will last for eight years; thereafter there will be weakness, disturbance and decline.*]

These eight years ended with the death of Queen Victoria.[1243]

[al-Faḍl, vol. 16, no. 78, April 5, 1929, p. 5]

(B) Ḥāfiẓ Ḥāmid 'Alī narrated to me[1244] …that Ḥaḍrat Ṣāḥib [the Promised Messiah] received the revelation:

سلطنتِ برطانیہ تا ہشت سال ٭ بعد ازاں ایّام ضعف و اختلال

[1243] Queen Victoria died on January 22, 1901. [Jalal-ud-Din Shams]

[1244] Refers to Ḥājī 'Abdul-Majīd. [Munawar Ahmed Saeed]

[Persian] [*The British Empire will last for eight years, thereafter there will be the days of weakness, and decline.*]

[Sīratul-Mahdī, part 1, p. 75, no. 96, 2nd ed]

(C) Miyāń ‘Abdullāh of Sannour narrates that he remembers the following wording of the revelation:

سلطنت برطانیہ تا ہفت سال ❊ بعد ازاں باشد خلاف واختلال

[Persian] [*The British Empire will last for seven years, thereafter will be disruption and decline.*]

[Sīratul-Mahdī, vol. 1, p. 75, Riwāyat no. 96, 2nd ed]

(D) Ṣāḥibzādah Pīr Sirājul-Ḥaqq Nu‘mānī[ra] narrates that he has heard this revelation as following:

قوّتِ برطانیہ تا ہشت سال ❊ بعد ازاں ایّام ضعف واختلال

[Persian] [*The power of the British will last for eight years, thereafter there will be the days of weakness, and decline.*]

[Sīratul-Mahdī, vol. 2, p. 9, Riwāyat no. 314]

Around July 12, 1892

The Promised Messiah[as] received a revelation in his dream:

لَہٗ تَبٌّ وَّسَبٌّ وَّافْتِضَاحٌ۔

[Arabic] [*For him is ruin and abuse and humiliation.*]

[Jaibī Bayāḍ of Khalīfatul-Masīḥ I[ra]][1245]

[1245] Note by Ḥaḍrat Maulānā Jalal-ud-Din Shams[ra]: ‘Abdur-Raḥmān Shākir, Employee of Ṣadr Anjuman Aḥmadiyyah had this *Jaibī Bayāḍ*. He had received it from his father, Master Ni‘matullah Gouhar, who received it from Mirzā Maḥmūd Aḥmad of Patti, who stated that Ḥaḍrat Khalīfatul Masīḥ I[ra] gave it to him. A photocopy is available in Khilāfat Library.

October 12, 1892

Revelation [received by the Promised Messiah[as]]:

يُصْلِحُ اللّٰهُ جَمَاعَتِیْ اِنْ شَآءَ اللّٰهُ تَعَالٰی۔

[Arabic] Allah will reform my Jamā'at, Allah the Almighty willing.

[Jaibī Bayāḍ of Ḥaḍrat Khalīfatul-Masīḥ I[ra]]

March 21, 1893

Last night I saw a dream and something in writing was presented before me. I do not recall the writing except that it contained the letters ن وض. I also cannot recall the entire dream. I can only recall that the last phrase was:

اِنَّ اللّٰهَ عَلِیْمٌ حَکِیْمٌ

[Arabic] [*Verily, Allah is All-Knowing, Wise*.]

[Letter of Mirzā Khudā Bakhsh in Aṣḥāb-e-Aḥmad, by Malik Ṣalāḥud-Dīn M.A. part 2, p. 116 footnote]

March 1893

I gave two glasses of milk to Nūr-ud-Dīn. I gave him one and he asked for another, which was given to him. He said it [the milk] was cold. It then turned into a stream and I began stirring a lump of sugar into it.

[Jaibī Bayāḍ of Ḥaḍrat Khalīfatul-Masīḥ I[ra]]

April 2, 1893[1246]

The Promised Messiah[as] mentioned to Maulavī ‘Abdul-Karīm[ra] one day that he had received a revelation:

لَا تَصْبُوَنَّ اِلَی الْوَطَنْ ۔ فِیْہِ تُھَانُ وَتُمْتَحَنْ[1247]

[Arabic] [*Do not be inclined towards your home, in that there are humiliation and trials.*]

The Promised Messiah[as] said:

It appears that this revelation has reference to Nūr-ud-Dīn.

[Appendix al-Badr, vol. 8, no. 40, July 29, 1909, p. 77 *and* Mirqātul-Yaqīn Fī Ḥayāt-e-Nūr-ud-Dīn, p. 169]

Revelation received by the Promised Messiah[as]:

وَاِنْ ھٰذَانِ لَسَاحِرَانِ یُرِیْدَانِ اَنْ یُّخْرِجَاکُمْ ۔[1248]

[1246] Note by Maulānā Abdul Latif Bahawalpuri: This date is recorded in the *Jaibī Bayāḍ* of Ḥaḍrat Khalīfatul Masīḥ I[ra], but it does not record the year. However, we have entered 1893 here because it can be established based on firm evidence. For this reason we have entered it under this year.

[See Tārīkh-e-Aḥmadiyyat, vol. 1, p. 494, new ed., under the heading Faith Inspiring Event of the Migration of Maulānā Nūr-ud-Dīn[ra]]

[1247] Note by Syed Abdul Hayee: The *Jaibī Bayāḍ* of Ḥaḍrat Khalīfatul Masīḥ I[ra], page 149, records it as following:

لَاتَصْبُوَنَّ اِلَی الْوَطَنْ ۔ فِیْہِ تُضَامُ وَتُمْتَھَنْ

[Arabic] Do not be inclined towards your home, you will be treated with injustice and will face trials;

And adds to it the next couplet of Hariri:

فَاعْلَمْ بِاَنَّ الْحُرَّ فِیْ ۔ اَوْطَانِہٖ یَلْقَی الْغُبَنْ ۔

[Arabic] Remember, a man of his own mind suffers a loss in his country.

[1248] Note by Ḥaḍrat Maulānā Jalal-ud-Din Shams[ra]: The *Jaibī Bayāḍ* of Ḥaḍrat Khalīfatul Masīḥ I[ra] does not record a date for this revelation, nor does it give any explanation. But it is recorded on the same page as the revelation cited above starting with the word لَاتَصْبُوَنَّ.

[Arabic] [*These two are magicians who desire to turn you out.*]

[Jaibī Bayāḍ of Ḥaḍrat Khalīfatul-Masīḥ I[ra], p. 149]

The Promised Messiah[as] in a vision saw the following writing on pages fifty and fifty-one of *Tafsīr Ḥusainī*:

وَلِنَجْعَلَكَ اٰيَةً لِّلنَّاسِ وَانْظُرْ اِلَى الْعِظَامِ كَيْفَ نُنْشِزُهَا ثُمَّ نَكْسُوْهَا لَحْمًا فَلَمَّا تَبَيَّنَ لَهٗ قَالَ اَعْلَمُ اَنَّ اللّٰهَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ۔ فَسَّرَهٗ نُوْرُ الدِّيْنِ بِالْمَعَارِفِ الْغَرِيْبَةِ۔

[Arabic] [*So that We might make you a Sign unto people. Observe how We adjust and set the bones and then clothe them with flesh. When all became clear to him, he said: I know that Allah has the power to do all that He wills. Nūr-ud-Dīn has expounded this with wonderful insight.*]

[Jaibī Bayāḍ of Ḥaḍrat Khalīfatul-Masīḥ I[ra], p. 149]

April 5, 1893

The Promised Messiah received a revelation concerning Qāḍī Sulaimān of Patiala:

پُشت بر قبلہ مے کنند نماز

[Persian] [*He says his Prayers with his back to the Qiblah.*]

[Jaibī Bayāḍ of Ḥaḍrat Khalīfatul-Masīḥ I[ra], p. 157]

April 5, 1893

Ḥaḍrat Khalīfatul-Masīḥ I[ra] relates:

The Promised Messiah[as] said after *Ḍuhar* Prayer that having supplicated for my humble self he had received a revelation about me:

اِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَآئِرِ اللّٰهِ

[Arabic] [*Ṣafā and Marwāh are among the Signs of Allah*.]

[Jaibī Bayāḍ of Ḥaḍrat Khalīfatul-Masīḥ I[ra], p. 157]

April 7, 1893[1249]

Vision: The Holy Prophet, on whom be the peace and blessings of Allah, said:

یہ باغِ اسلام ہم تم کو دیتے ہیں۔

[Urdu] I give you this garden of Islam;

And then the revelation came:

شُد تُرا ایں برگ و بار و شیخ و شاب

[Persian] [*These flowers and fruits and old and young are all yours*;]

from which he understood that a large number of people would join the Jamā‘at.

[Jaibī Bayāḍ of Ḥaḍrat Khalīfatul-Masīḥ I[ra], p. 158]

May 15, 1893

The Promised Messiah[as] received the revelation:

اَلَمۡ تَرَ کَیۡفَ فَعَلَ رَبُّکَ بِاَصۡحٰبِ الۡفِیۡلِ

[Arabic] [*Have you not seen how your Lord dealt with the People of the Elephant?*]

And then he saw in a vision a swarm of locusts flying from the east to the west with a great sound.

[Jaibī Bayāḍ of Ḥaḍrat Khalīfatul-Masīḥ I[ra], p. 165]

[1249] For this and the next four revelations, the *Jaibī Bayāḍ* only gives the date and not the year. It appears to be 1893. [Jalal-ud-Din Shams]

June 25, 1893

The Promised Messiah saw (in a dream) that he was bitten by a snake on the forearm. Search was made for a doctor and he appeared in the form of Mirzā Ghulām Murtāḍā.. He started making an incision in his breast so that the poison might be ejected. Thereafter the Promised Messiah[as] received the revelation:

نَرُدُّ هَا عَلَى النَّصَارٰى[1250]

[Arabic] [*We shall return it to the Christians.*]

[Jaibī Bayāḍ of Ḥaḍrat Khalīfatul-Masīḥ I[ra], p. 164]

July 11

The Promised Messiah[as] saw in a vision a paper on which was written: (‘Abdullāh), (Sulṭān Muḥammad); and then he received the revelation:

بُشْرٰى لَكَ فِى النِّكَاحِ

[Arabic] [*Good news for you in respect of this marriage.*]

From this he understood that the reference was to Ātham and the Promised Son.

[Jaibī Bayāḍ of Ḥaḍrat Khalīfatul-Masīḥ I[ra]]

[1250] A revelation is recorded earlier in *Tadhkirah** in the following words:

اِنَّ النَّصَارٰى حَوَّلُوا الْاَمْرَ۔ سَنَرُدُّ هَا عَلَى النَّصَارٰى۔

[Arabic] The Christians have changed the reality and We shall bring back humiliation and defeat upon them.

The citation above may be the same revelation or a different one. واللہ اعلم [Allah knows best.] [Jalal-ud-Din Shams]

*See under the year 1896, on page 360. [Munawar Ahmed Saeed]

September 3, 1893

Last night the Promised Messiah received the revelation:

كَرَامَةٌ جَلِيْلَةٌ قَدْ جَآءَ وَقْتُهَا

[Arabic] [*There will be a great miracle. Its time has arrived.]*

[Letter to Mīr ‘Abbās ‘Alī, p. 12[1251] *and* Jaibī Bayāḍ of Ḥaḍrat Khalīfatul-Masīḥ I[ra], p. 149]

December 12, 1893

The Promised Messiah received the revelation:

لَا يُرَى اللّٰهُ اِلَّا مِنْ نَّفْيِ عَنْ اِرَادَاتِ الدُّنْيَا كُلِّهَا۔ مَاضَلَّ الشَّيْخُ وَمَا غَوٰى۔ يَآ اَيُّهَا الْعَوَآمُّ اتَّبِعُوا الْاِمَامَ۔

[Arabic] [*Allah cannot be seen without discarding all worldly designs. The venerated personality has not gone astray nor been frustrated. O ye common people follow the leader*.]

[Jaibī Bayāḍ of Ḥaḍrat Khalīfatul-Masīḥ I[ra], p. 172]

1893

Ḥakīm Muḥammad Ḥusain (alias Marham ‘Īsā) writes:

The Promised Messiah[as] had told me before the judgment of the Chief Court that he had received the revelation:

حسین کو ٹیپوؤں کے شر سے بچایا گیا ہے

[Urdu] Ḥusain has been saved from all the mischief of the Tīpūs [opponents].

[1251] These hand-written letters are preserved in the Khilāfat Library Ṣadr Anjuman Aḥmadiyyah Rabwah. [Jalal-ud-Din Shams]

Accordingly God Almighty saved me from every kind of trial, mischief and misfortune.

[Introduction of Mi'ata Āmil, p. 29 by Ḥakīm Muḥammad Ḥusain 'Īsā, Outside, Delhi Gate Lahore, March 29, 1950]]

1893

'Abdur-Raḥmān Khān and 'Abdullāh Khān, [sons of Navvāb Muḥammad 'Alī Khān] relate that their father's sisters were childless and they asked our father to request the Promised Messiah[as] to pray for them, which the Navvāb Sahib did. Thereafter the Promised Messiah[as] said: I saw [in my dream] that I was given some tablets. Some of them I gave to Maulavī Nūr-ud-Dīn and some to you[1252]. I looked for Navvāb 'Ināyat 'Alī Khān but did not find him.

[Aṣḥāb-e-Aḥmad, part 2, p. 197]

April 6, 1894

Mirzā Ayūb Baig relates:

In expectation of the eclipse of the sun on April 6, 1894 (in the month of Ramaḍān)… many people were trying to observe the eclipse through glasses which they had darkened with ink. Only a very slight darkening had appeared when someone told the Promised Messiah[as] that the sun had been eclipsed. He looked through the dark glasses and observed that the eclipse was very slight. He was saddened and said: I have seen it, but it is so slight that most people might not be able to observe it and thus the

[1252] Note by Ḥaḍrat Maulānā Jalal-ud-Din Shams[ra]: The reference is to Navvāb Muḥammad 'Alī. He only had two daughters and was granted male progeny after it. Ḥaḍrat Khalīfatul Masīḥ I[ra] had also suffered the death of several boys, but was granted male children who survived after it. But Navvāb 'Ināyat 'Alī Khān had no children from one wife, and only two daughters from another.

Sign predicted in a magnificent prophecy of the Holy Prophet[sa] will remain in doubt…. Within a short time the eclipse increased till the greater part of the sun was darkened. Thereupon the Promised Messiah[as] observed: Last night I had seen onion in my dream. The interpretation of which is something sorrowful. This sorrow was experienced due to the slightness of the eclipse in the beginning.

[Aṣḥāb-e-Aḥmad, vol. 1, pp. 80–81]

July 31, 1894

On Monday after the *Ḍuhar* Prayer the Promised Messiah[as] received the revelation[1253]:

اَمِدُّوْا لَيْلَةً اَزْهَى اللَّيَالِيْ

That is [Arabic] Be occupied with the worship of God, tasbīḥ[1254], tahlīl[1255], takbīr[1256], darūd[1257], and istīghfār[1258] etc., throughout this

[1253] Note by Ḥaḍrat Maulānā Jalal-ud-Din Shams[ra]: Pīr Sirājul-Ḥaqq[ra] writes: This was inscribed as directed by the Promised Messiah[as]. He said: Write it down somewhere as a record.

[Tadhkiratul-Mahdī, Part, 2, p. 16]

[1254] Expressing glory of God by reciting *Subḥānallāh* [Holy is Allah] [Munawar Ahmed Saeed]

[1255] Reciting the kalimah, *Lā ilāhā illallāh* [There is none worthy of worship except Allah]. [Munawar Ahmed Saeed]

[1256] Reciting *Allāhu Akbar* [Allah is the Greatest]. [Munawar Ahmed Saeed]

[1257] Salutations of peace and blessings upon the Holy Prophet[sa]. [Munawar Ahmed Saeed]

[1258] Seeking Allah's forgiveness. [Munawar Ahmed Saeed]

night because this night[1259] is the most beautiful and wonderful night of all nights.

[Tadhkiratul-Mahdī, part 2, p. 16, al-Bushrā, compiled by Pīr Sirājul-Ḥaqq Nu'mānī, p. 66]

September 18, 1894

Revelation received by the Promised Messiah[as]:

داغِ ہجرت

[Urdu] Stigma of migration

[Tashḥīdhul Adhhān, vol. 3, no. 6–7, June, July 1908, p. 14 *and* Review of Religions, Urdu edition, vol. 13, no. 6, June 1914, p. 223]

March 16, 1895

Revelation received by the Promised Messiah[as]:

احمدِ زمان اُس زمانہ کا احمدؐ

[Urdu] Aḥmad of these times is the Aḥmad of the age.

[Handwriting of Maulavī Quṭb-ud-Dīn[ra] as cited by Ḥakīm 'Abdul-Laṭīf of Gujrat][1260]

[1259] Note by Ḥaḍrat Maulānā Jalal-ud-Din Shams[ra]: Refers to the night of Tuesday Muḥarram-ul-Ḥaram 27, 1312 AH, July 31, 1894 CE.

[See Taqwīm-e-'Umrī, Year 1783–1907, p. 228]

[al-Bushrā, p. 66, footnote no. 3 *and* Tadhkirat-ul-Mahdī, p. 16, part 2]

[1260] Note by Ḥaḍrat Maulānā Jalal-ud-Din Shams[ra]: Ḥakīm 'Abdul-Laṭīf Of Gujrat stated to me that:

I have copied this and the next five revelations from the copy of the Holy Qur'an belonging to Ḥakīm Maulavī Quṭb-ud-Dīn[ra]. He stated that: These were dictated by the Promised Messiah[as].

March 31, 1895[1261]

اِنَّ هٰذَا الْقُرْاٰنَ عُرِضَ عَلٰی اَقْوَامٍ فَمَا دَخَلَ فِیْهِمْ وَمَا
دَخَلُوْا فِیْهِ اِلَّا قَوْمٌ مُّنْقَطِعُوْنَ۔

[Arabic] [*This Qur'an was presented to many a people but they were not affected by it, nor did they accept it, except the people who had cut asunder from the world.*]

[Dars-ul-Qur'an, Ḥaḍrat Khalīfatul-Masīḥ I[ra], p. 681, Badr Supplement, July 4, 1912, vol. 11, no. 19 *and* al-Bushrā, manuscript compiled by Pīr Sirājul-Ḥaqq p. 64 *and* handwriting of Maulavī Quṭb-ud-Dīn][1262]

April 13, 1895

The Promised Messiah[as] received the revelation:

نَزَلَ مَلَكٌ مِّنَ الْمَلٰٓئِكَةِ وَهُوَ اَعْلَى الْمَلٰٓئِكَةِ۔ اِنَّ الْقَوْمَ يَقْتُلُوْنَنِیْ۔
اَنِّیْ اَرَادُوْا قَتْلِیْ۔ وَاَنّٰی لَهُمُ التَّنَاوُشُ مِنْ مَّكَانٍۢ بَعِيْدٍ۔

[Arabic] [*An angel, the greatest of them descended. My people would kill me (that is, designed to kill me) but how will they achieve their purpose from a place far away?*]

[From a writing of Maulavī Quṭb-ud-Dīn c/o Ḥakīm 'Abdul-Laṭīf Of Gujrat]

April 17, 1895

The Promised Messiah[as] received the revelation:

[1261] Ḥakīm 'Abdul-Laṭīf of Gujrat states that this date was written on the Holy Qur'an belonging to Ḥakīm Maulavī Quṭb-ud-Dīn[ra], [Jalal-ud-Din Shams]

[1262] Note by Ḥaḍrat Maulānā Jalal-ud-Din Shams[ra]: Pīr Sirājul-Ḥaqq No'mānī[ra] writes in the footnote of page 64 of *al-Bushrā*: This revelation was narrated to me by Maulavī Ḥāfiẓ Aḥmadullāh of Nagpur.…who said that this revelation, which is written on his copy of the Holy Qur'an....was narrated by the Promised Messiah[as] in Mubārak Mosque.

هُوَ مُؤْمَنٌ

[Arabic] [*He has been given security*.]

Shortly after came the revelation:

هُوَ مُؤْتَمَنٌ

[Arabic] [*He is secure.*]

The Promised Messiah[as] did not receive an indication as to whom these two might refer.

[Writing of Maulavī Quṭb-ud-Dīn]

1895[1263]

The Promised Messiah[as] received the revelation:

بَلَغَ الْاَمْرُ اِلٰی حَدِّہٖ۔

[Arabic] [*The matter has reached its limit.*]

[Writing of Maulavī Quṭb-ud-Dīn[ra]]

May 14, 1895

The Promised Messiah[as] received the revelation:

اِنِّیْ لَاَجِدُ رِیْحَ یُوْسُفَ لَوْلَآ اَنْ تُفَنِّدُوْنِ۔ قِیْلَ ارْجِعْ اِلٰی مَکَانِکَ۔
وَفَضَّلَہٗ قَوْمٌ مُّتَشَاکِسُوْنَ۔ اِنَّھُمْ قَوْمٌ وَّرِثُوْہُ۔ اِنْ تَوَلّٰی تُوَلّٰی۔ اِنِّیْٓ اَرٰی۔

[Arabic] [*I perceive the fragrance of Joseph, even if you were to call me a dotard. It was said: Return to your place. He was honoured by an opposing people. These are people who have inherited from him. If he is friendly, he will be treated as a friend. I certainly see.*]

[Writing of Maulavī Quṭb-ud-Dīn[ra]]

[1263] In the notes of Ḥakīm Maulavī ‘Abdul-Laṭīf Of Gujrat the date is recorded as Muḥarram 13, 1895, i.e., the month according to the lunar calendar and year according to the solar calendar. واللہ اعلم بالصواب [Allah knows best]. [Jalal-ud-Din Shams]

November 16, 1895

The Promised Messiah[as] received the revelation:

زمین پر ایک ہی نام بخشا گیا۔

[Urdu] Only one has been forgiven on the earth.

The explanation was that the reference was to the personage concerning whom it was said:

يَغْفِرُ لَكَ اللّٰهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ

[Arabic] [*So that Allah might suppress your human weakness that has gone before or that might follow*.]

[Jaibī Bayāḍ of Ḥaḍrat Khalīfatul-Masīḥ I[ra]][1264]

1896/1897

Pīr Sirājul-Ḥaqq writes:

In 1314 AH. when my daughter Sājidah was about to be born, I had been commanded by the Promised Messiah[as] to lead the five daily Prayers and Jumu'ah [Friday Prayer]. In the Friday sermon, I recited the *sūrah al-Mu'minūn* [Chapter 23] up to اَنْشَاْنَاهُ خَلْقًا اٰخَرَ. The following day the Promised Messiah[as] said to me: When you recited the verses of *sūrah al-Mu'minūn*, they were also being conveyed to me as revelation as you recited them. This address of yours proved acceptable to God.

[al-Bushrā, compiled by Pīr Sirājul-Ḥaqq Nu'mānī[ra], p. 76 footnote]

March 2, 1897

Miyāń Khair-ud-Dīn of Saikhwan… relates that the Promised Messiah[as] said:

[1264] This Diary was in the possession of 'Abdur-Raḥmān Shakir. A photocopy is in Khilāfat Library. [Jalal-ud-Din Shams]

'Last night, when my wife was suffering from the pains of childbirth[1265] and I was supplicating, Lekhram came into my mind and I prayed in connection with his matter also'. And said: 'It is Allah's way that He reminds a supplicant about a matter which is to be accomplished soon.'

Accordingly, Lekhrām was assassinated four days later.

[Sīratul-Mahdī, part 3, no. 640, p. 103]

1897

Mirzā Khudā Bakhsh relates:

Several days earlier, the Promised Messiah saw in a dream that his turban and stick and robe had been stolen. The robe was recovered quickly, but a man was sent to recover the stick and the turban.

[Letter dated March 13, 1897 written by Mirzā Khudā Bakhsh to Munshī Jalāl-ud-Dīn as directed by the Promised Messiah[as], Register Riwāyāt-e-Ṣaḥābah, vol, 14, p. 162]

1897

The Promised Messiah[as] said concerning Ḥusain Kāmī, Turkish Vice Council:

I saw him in a dream last night and understood that he is, by nature, a hypocrite.

[Aṣḥāb-e-Aḥmad, vol. 7, p. 128,
Riwāyat Ṣardār Master 'Abdur-Raḥmān, Mehr Singh]

July 28, 1897

The Promised Messiah[as] received a revelation:

توپہ یاطوپہ

Topah; or Ṭopah

[1265] Sayyedah Mubarākah Begum was born the same night. [Jalal-ud-Din Shams]

He directed that this word should be looked up in the Hebrew lexicon, it may be a Hebrew word.

[Dhikr-e-Ḥabīb by Muftī Muḥammad Ṣādiq, first edition, published by Book Depot Tālīfo Ishā'at Qadian, District Gurdaspur, December 1926, p. 222]

August 21, 1897

The Promised Messiah[as] received the revelation:

(۱) اِنِّیْ مَعَ اللّٰہِ الْعَزِیْزِ الْاَکْبَرِ۔ (۲) اَنْتَ مِنِّیْ وَاَنَا مِنْکَ۔

(1) [Arabic] [*I am with Allah, the Mighty, the Great.* (2) *You are from Me and I am from you.*]

[Dhikr-e-Ḥabīb by Muftī Muḥammad Ṣādiq, first edition, published by Book Depot Tālīfo Ishā'at Qadian, District Gurdaspur, December 1926, p. 221]

1897

The Promised Messiah[as] was shown in a dream (1) three razors and (2) A bottle of perfume.

[Dhikr-e-Ḥabīb by Muftī Muḥammad Ṣādiq, first edition, published by Book Depot Tālīfo Ishā'at Qadian, District Gurdaspur, December 1926, p. 221]

1897

The Promised Messiah[as] received the revelation:

تین میں سے ایک پر عذاب نازل ہوگا۔

[Urdu] One of the three will be chastised.

[Dhikr-e-Ḥabīb by Muftī Muḥammad Ṣādiq, first edition, published by Book Depot Tālīfo Ishā'at Qadian, District Gurdaspur, December 1926, p. 221]

December 1897

Yesterday the Promised Messiah[as] was informed of the fate of four or five of his followers whom he knows well. One of them has only four more years to live. The Promised Messiah[as] did not deem it appropriate to say anything more.

[Aṣḥāb-e-Aḥmad, vol. 2, p. 120 footnote, Letter of Mirzā Khudā Bakhsh,

Register Riwāyāt-e-Ṣaḥābah, vol. 5, p. 62, Riwāyat Miyāń Imām-ud-Dīn Sekhwānī][1266]

1897

The Promised Messiah[as] received the revelation also:

وَقَادِرٌ عَلَى الْاِجْتِمَاعِ وَالْاِجْمَاعِ وَالْجَمْعِ۔

[Arabic] [*He has the power to gather together, to collect, and to form a group*.]

[Aṣḥāb-e-Aḥmad, vol, 2, p. 120 footnote, Letter of Mirzā Khudā Bakhsh]

January 13 or 14, 1898

Ḥaḍrat Ḥujjatullāh Navvāb Muḥammad ʻAlī Khān[ra] writes in his diary that the Promised Messiah[as] said:

I saw in my dream one of my followers, whom I recognised at the time, but whom I cannot recall now. He was given a gold necklace to wear and I said: Tie a handkerchief also. This was done.

[Aṣḥāb-e-Aḥmad, vol. 2, pp. 525–526]

March 1898

The Promised Messiah[as] saw in a dream that the star of Sayyed Aḥmad was about to set.[1267]

[Letter of Pīr Sirājul-Ḥaqq Nu'mānī[ra], p. 6]

April 12, 1898

A graduate (B.A.) of Lahore resident of Bannu, of a strong temper came to see the Promised Messiah[as]… His heart

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[1266] Note by Ḥaḍrat Maulānā Jalal-ud-Din Shams[ra]: According to the narration of Miyāń Imām-ud-Dīn, the date of the revelation is February 1900. واللہ اعلم [Allah knows best.]

[1267] Note by Ḥaḍrat Maulānā Jalal-ud-Din Shams[ra]: Sir Sayyed Aḥmad Khān passed away on March 27, 1898. (see *Ḥayāt-e-Javaid* by Maulānā Alṭaf Ḥusain Ḥālī, Chapter 6, 1878–1898 page 304).

was moved to supplicate for him, which he did. There was a sudden change in the young man's heart and he asked permission to enter into the covenant of *bai'at.*

[Aṣḥāb-e-Aḥmad, part 2, p. 117, Letter of Maulavī 'Abdul-Karīm[ra], April 19, 1898]

'1898

Miyāń 'Abdul-'Azīz of Lahore (known as Mughal) relates: On one occasion when the Promised Messiah[as] was in the process of preparing the medicine Tiryāq-e-Ilahī, I was sitting in the pharmacy of Ḥaḍrat Khalīfatul-Masīḥ I[ra] while Ḥaḍrat Maulavī 'Abdul-Karīm was also there. The Promised Messiah[as] came with a big staff and said to Maulavī Ṣāḥib: It has been revealed to me that this medicine causes heat and dryness. I therefore intend to prescribe that it should be taken with *lassī.*[1268]

[Register Riwāyāt-e-Ṣaḥābah, vol. 9, p. 20]

August 11, 1898

هُوَالَّذِیْٓ اَخْرَجَ مُرْغِیْلِكَ فَخَضَّرَ دَعْوَاكَ۔

[Arabic] [*He it is; He Who has expelled your ill-wishers and then caused your claim to flourish*.]

[Dhikr-e-Ḥabīb, p. 216]

May 6, 1899

Last evening during the course of *'Ishā'* Prayer the following revelation flowed from the tongue of the Promised Messiah[as]:

وَاجْعَلْ اَفْئِدَةً كَثِیْرَةً مِّنَ النَّاسِ تَهْوِیْٓ اِلَیَّ

[1268] 'Lassī' is a drink made by diluting the yogurt. [Munawar Ahmed Saeed]

That is, **[Arabic] Make the hearts of many people incline towards me.**

This is a glad tiding about the progress of the Community.

[Letter number 12 of Maulavī ʻAbdul-Karīm, May 6, 1899, mentioned in Tashḥīdhul Adhhān, vol. 7, number 6, June 1912, p. 247]

June 12, 1899

On June 12, 1899 the Promised Messiah[as] received the revelation:

سَيُهْزَمُ الْجَمْعُ وَيُوَلُّوْنَ الدُّبُرَ۔

[Arabic] The host will soon be scattered and they will turn their backs.

[Letter of Maulavī ʻAbdul-Karīm, mentioned in Tashḥīdhul Adhhān, June 1912, p. 248]

October 18, 1899

As for now, what God Almighty has conveyed to me is that those who make the covenant of *baiʻat* are to be divided into two groups; one, those who are desirous of a higher and purer life and are ready to obey the will of God Almighty; and, two, those who suffer from some weakness.

[Extracted from the Letter no. 4 of the Promised Messiah[as], October 18, 1899, mentioned in Tashḥīdhul Adhhān, vol. 7, no. 6, June 1912, pp. 243–244]

1899

The Promised Messiah[as] saw in his dream that Ḥāmid ʻAlī came in and said to him: There is a Hindu standing outside, who requests you to pray for him. The Promised Messiah[as] told him that he would not pray without receiving an offering. Ḥāmid ʻAlī went out and returned with a small bag and two sheets in which money had been tied up.

The Promised Messiah[as] commented on the dream that Hindu means a person who is preoccupied with the affairs of the world and desires deliverance from worldly trials and tribulations.

[Letter of Maulavī ‘Abdul-Karīm, mentioned in Tashḥīdhul Adhhān, vol. 7, June 6, 1912, p. 247] [1269]

January 5, 1900

(A) The Promised Messiah[as] stated at the time of the *Fajr* Prayer on January 7, 1900:

Day before yesterday, in the sitting posture, instead of the *at-taḥiyyāt* prayer, I found myself supplicating:

صَلَّى اللّٰهُ عَلٰى مُحَمَّدٍ وَّعَلَيْكَ وَيُرَدُّ دُعَاءُ اَعْدَآءِكَ عَلَيْهِمْ۔

[Arabic] [*May Allah send down His blessings on Muḥammad and on you; and the prayers of your enemies will be turned back upon them*.]

The Promised Messiah[as] added: ‘I was surprised at what I was reciting, and then realised that this was revelation.’

[Riwāyat Munshī Muḥammad Dīn, Wāṣil Bāqī Nawīs, [1270]
Register Riwāyāt-e-Ṣaḥābah, vol. 11, 14, p. 104, 142]

(A) Ṣāḥibzādah Pīr Sirājul-Ḥaqq Jamālī Nu‘mānī relates:

One day I was standing next to the Promised Messiah[as] during *Maghrib* Prayer. When the Prayer was completed the Promised Messiah[as] put his left hand on my right leg

[1269] Note by Ḥaḍrat Maulānā Jalal-ud-Din Shams[ra]: This letter was written by Ḥaḍrat Maulānā ‘Abdul-Karīm[ra] to someone in Africa. In his letter he wrote ‘One week before your promise of sending money, the Promised Messiah had a dream… Then when the letter containing the detailed list of the contributions was received, the interpretation of the dream became clear.’

[1270] A Revenue official who keeps an account of receipts and arrears. [Munawar Ahmed Saeed]

and said: Just now, when I was reciting *at-taḥiyyāt*, the following revelation flowed from my tongue:

صَلَّى اللّٰهُ عَلَيْكَ وَعَلٰى مُحَمَّدٍ۔[1271]

[al-Ḥakam, vol. 26, no. 19/20, May 21–28, 1924, p. 5]

January 7, 1900

Munshī Muḥammad Dīn Wāṣil son of Miyāṅ Nūr-ud-Dīn of Gujrat stated that:

The Promised Messiah[as] received the following revelation during the *at-tāḥyāt* (sitting) position of the *'Aṣr* Prayer:

وَاجْعَلْ لِّيْ غَلَبَةً فِي الدُّنْيَا وَالدِّيْنِ۔

[Arabic] [*Make me triumph in the world and the Hereafter*.]

[Register Riwāyāt-e-Ṣaḥābah, vol. 11, 14, pp. 104–105, 142]

January 13, 1900

Munshī Muḥammad Dīn Wāṣil stated that:

The Promised Messiah[as] received the revelation in the *at-tāḥyāt* position during *Ḍuhar* Prayer during the Sunnah Prayers after the obligatory prayer:

وَاجْعَلْ لِّيْ نَافِعًا هٰذِهِ التِّجَارَةَ۔[1272]

[Arabic] [*Make this commerce profitable for me*.]

[Register Riwāyāt-e-Ṣaḥābah, vol. 11, 14, p. 106, 14]

[1271] **[Arabic] May Allah send down blessings on you and on Muḥammad.** [Publishers]

[1272] Note by Ḥaḍrat Maulānā Jalal-ud-Din Shams[ra]: **It seems that it refers to the commerce mentioned in verse number 11 of *Sūrah as-Ṣaff*,** هَلْ اَدُلُّكُمْ عَلٰى تِجَارَةٍ تُنْجِيْكُمْ مِّنْ عَذَابٍ اَلِيْمٍ.

January 17, 1900

Munshī Muḥammad Dīn Wāṣil Bāqī Nawīs stated that the Promised Messiah[as] received the revelation:

اِنِّیْ اَعْزَزْتُ وَاَکْرَمْتُ وَیَسُرُّنِیْ قَوْلُکَ اِنِّیْ عَلَّمْتُ۔

[Arabic] [*I have bestowed honour and dignity and your words please me. I taught him.*]

[Register Riwāyāt-e-Ṣaḥābah, vol. 11, 14, p. 109 footnote, p. 146]

January 17, 1900

Munshī Muḥammad Dīn Wāṣil Bāqī Nawīs of Kharian stated that:

The Promised Messiah[as] received the revelation:

لَھُمْ قُلُوْبٌ لَّا یَفْقَھُوْنَ بِھَا۔ اَنَرْتُ مَکَانَکَ۔

[Arabic] [*They have hearts but do not understand therewith. I have illumined your place.*]

[Register Riwāyāt-e-Ṣaḥābah, vol. 14, p. 145]

February 1, 1900

Munshī Muḥammad Dīn Wāṣil Bāqī Nawīs stated that:

The Promised Messiah[as] received the revelation:

اَمِتْنِیْ فِی الْمَحَبَّۃِ وَالْوِدَادِ ✤ وَکُنْ فِیْ ھٰذِہٖ لِیْ وَالْمَعَادِ
وَلَمْ یَبْقَ الْھُمُوْمُ لَنَا فَاِنَّا ✤ تَوَکَّلْنَا عَلٰی رَبِّ الْعِبَادِ

**[Arabic] [*Cause me to die in Your love and friendship; And be mine in this life and in the Hereafter.*

We have no sorrows left, for We have put our trust in the Lord of men.]**

[Register Riwāyāt-e-Ṣaḥābah, vol. 11, p. 109 footnote *and* Register Riwāyāt-e-Ṣaḥābah, vol. 14, p. 146]

February 18, 1900

Mirzā Khudā Bakhsh writes:

The Promised Messiah[as] saw in a dream five days back that a man had been killed and this was fulfilled yesterday. There was a fight between two parties of landlords and one man was killed.

[Aṣḥāb-e-Aḥmad, by Malik Ṣalāḥ-ud-Dīn M.A., part 2, p. 120 footnote, taken from Letter of Mirzā Khudā Bakhsh, February 23, 1900]

March 1900

Ḥaḍrat Maulavī ‘Abdul-Karīm[ra] writes that the Promised Messiah[as] received the revelation:

كُلُّ الْعَقْلِ فِيْ لُبْسِ النَّظِيْفِ وَ آكْلِ اللَّطِيْفِ

The Promised Messiah[as] gave very elegant explanation of this. In summary, it means that:

> **[Arabic] The eating of that which is lawful and neat dress are the insignia of a person’s good sense.**

[Aṣḥāb-e-Aḥmad, by Malik Ṣalāḥ-ud-Dīn M.A., part 2, p. 444]

April 11, 1900

‘Azīz Dīn narrated through Īdā Ṣāḥib *gumhār*[1273] of Kandailah that (after performing the *‘Īd* Prayers in Aqṣā Mosque) the Promised Messiah[as] made a drawing of a minaret on a piece of paper and said:

God has directed me to have a minaret like this one constructed.

[Register Riwāyāt-e-Ṣaḥābah, vol. 8, p. 345]

[1273] A potter/a manufacturer or dealer of earthen vessels. [Publishers]

1900

Dr. Shiekh Nūr Aḥmad's son fell seriously ill with an attack of epilepsy and his condition became so serious as to cause disappointment. The Promised Messiah[as] supplicated on his behalf and received the revelation:

اَنَا اللّٰہُ ذُوالْمِنَنِ

[Arabic] [*I am Allah, Lord of bounty.*]

and the boy recovered.

[Dhikr-e-Ḥabīb, p. 238, by Ḥaḍrat Muftī Muḥammad Ṣādiq[ra]]

1900

The Promised Messiah[as] said:

After a slight slumber, I received the revelation:

اِنَّا لِلّٰہِ ہمارا بھائی اِس دُنیا سے چل دیا

[Arabic] We belong to Allah, [Urdu] our brother has passed away from this world.

[He observed that he] did not know to whom this related, but it was a condolence and an expression of sympathy from God Almighty.

[Dhikr-e-Ḥabīb, p. 239]

June 6, 1900

عِنْدَ ذٰلِكَ اَوْشَكَ الرَّدٰى۔ اِنَّ اللّٰہَ عَلٰى كُلِّ شَىْءٍ قَدِيْرٌ۔

[Arabic] At such time death draws near. Allah has power to do all that He wills.

[Dhikr-e-Ḥabīb, p. 239]

June 7, 1900

اِنَّا كَذٰلِكَ نَجْزِى الْمُحْسِنِيْنَ ۔

[Arabic] Thus indeed do We reward those who do good deeds.

[Dhikr-e-Ḥabīb, p. 240]

June 18, 1900

The day before yesterday the Promised Messiah[as] was suffering from headache and was shown an announcement in a vision relating to the Ghaznavīs. He recalled at the end of a line, the words:

مُنہ کالے

[Urdu] Black faces;

and then received the revelation:

شَاهَتِ الْوُجُوْهُ

[Arabic] Faces have been blackened. (The reference is to the opponents.)

[Letter of Ḥaḍrat Maulavī ʻAbdul-Karīm to Mīr Ḥāmid Shāh, published in al-Ḥakam, vol. 37, no. 10, March 21, 1934, p. 10]

November 1900

The Promised Messiah[as] wrote:

I have been ill for several days. My health deteriorated. Three days ago, Bashīr Maḥmūd had high fever. When I was about to supplicate for him, it passed through my mind that you [addressing me[1274] the Promised Messiah said] and Maulavī Nūr-ud-Dīn[ra] were also ill, and I prayed for the three. Then I received the revelation:

[1274] Refers to Ḥaḍrat Maulavī ʻAbdul-Karīm[ra] [Publishers]

لِلْاَتْبَاعِ وَالْاَوْلَادِ

That is [Arabic] Your prayer has been heard in the matter of your followers and your children.

[Dhikr-e-Ḥabīb, p. 238, by Ḥaḍrat Muftī Muḥammad Ṣādiq[ra], Letter of Maulavī 'Abdul-Karīm, November 6]

1900

Pīr Sirājul-Ḥaqq Nu'mānī narrates that one day at the time of the *Fajr* Prayer, the Promised Messiah[as] said:

A short while ago, I received a unique revelation which I could not decipher. First I received the revelation:[1275]

تائی آئی

[Urdu] Senior aunt came.

[1275] Note by Ḥaḍrat Maulānā Jalal-ud-Din Shams[ra]: Ḥaḍrat Amīrul Mu'minīn Khalīfatul Masīḥ II[aba] states: There are three prophecies in this revelation. First, that there would be a *Khalīfah* from among the children of the Promised Messiah[as]. Second, that the senior aunt of his children would join the Jamā'at at that time, and the third prophecy was about the longevity of the senior aunt …that she would survive until that time and would take the pledge of allegiance at the hand of a *Khalīfah* from the children of the Promised Messiah[as].

[Friday Sermon delivered by Ḥaḍrat Khalīfatul Masīḥ II[ra], published in al-Faḍl, vol.15, no. 47, December 9, 1927, p. 8]

Note by Ḥaḍrat Maulānā Jalal-ud-Din Shams[ra]: The name of the respected senior aunt was Ḥurmat Bībī, and she was the widow of Mirzā Ghulām Qādir, the elder brother of the Promised Messiah[as]. In 1916, she took a pledge of allegiance at the hand of Ḥaḍrat Khalīfatul Masīḥ II[ra] (See *al-Faḍl*, volume 3, number 94, March 4, 1916)

She died on December 1, 1927 at the age of 97. She was a *mūṣiyah* and buried in the special enclosure of Bahishtī-Maqbarah.

[al-Faḍl, vol. 15, no. 47, December 9, 1927, pp. 5–8]

Note by Ḥaḍrat Maulānā Jalal-ud-Din Shams[ra]: 'A telegram has been received' meant that Allah the Almighty was conveying the news with a heavenly telegram.

[*See* al-Faḍl, vol. 15, no. 47, December 9, 1927, pp. 5–8]

I have no senior aunt, whether of direct relationship or of distant relationship. But my children have a senior aunt but she is opposed to me.

Then I received the revelation:

تار آئی

[Urdu] A telegram has been received.

[al-Bushrā, manuscript, p. 113 footnote]

February 25, 1901

كَشَابٍ مَسْلُوْخَةٍ عِنْدَ وَعْظِ مُعَطَّلٍ۔[1276]

[al-Ḥakam, vol. 26, no. 19, 20, May 21, 28, 1924, p. 18]

1901

(A) Ḥaḍrat Amīrul-Mu'minīn Khalīfatul-Masīḥ II[aba] relates:

When Aḥmadīs were so much persecuted in Qadian that they were even obstructed from coming to the mosque for worship, and physical barriers were placed to make the pedestrians stumble, the Promised Messiah (on whom be peace) said that he had been shown [in a dream] that the town would spread so that it would reach the Beas river.

[al-Faḍl, vol. 16, no. 13, August 14, 1928, p. 6]

(B) Ḥaḍrat Khalīfatul-Masīḥ II[aba] relates:

I recall that while passing through this open space, the Promised Messiah[as] related a dream of his in which he had seen that the habitation of Qadian would extend up to the Beas river, and would also expand greatly towards the East.

[1276] Note by Ḥaḍrat Maulānā Jalal-ud-Din Shams[ra]: It seems that the word in the revelation is كَشَاةٍ, which had been written as كَشَابٍ through scribe's error. واللّٰہ اعلم بالصواب [Allah knows best]. In summary it describes the condition of someone who gets so affected even by a pointless sermon as if he were a skinned goat.

At that time there were only eight or ten Aḥmadī houses of poor Aḥmadīs here. The others used to visit as guests.

[Address given on January 23, 1932, at the reception in honour of Maulānā Jalāl-ud-Dīn Shams, al-Faḍl, vol. 19, p. 95, February 9, 1932, p. 6]

August 1901

Ḥaḍrat Khalīfatul-Masīḥ II[ra] relates: (In the case relating to the wall) the court had awarded us costs against our uncles, the defendants…. When the time of the execution of the decree approached, the Promised Messiah[as] was in Gurdaspur. One evening near *'Ishā'* time it was conveyed to him in a dream or by revelation that this was a heavy burden upon the defendants and that they [defendant relatives] were being put to great trouble by it. The Promised Messiah[as] said: 'I would not be able to sleep during the night' [because of this]. He directed that someone should be dispatched immediately to tell them that he had remitted the costs.

[Friday Sermon July 24, 1936, al-Faḍl, vol. 24, no. 29, August 2, 1936, p. 8]

December 17, 1901

Munshī Muḥammad Dīn Wāṣil Bāqī Nawīs narrates that the Promised Messiah[as] received the revelation:

لَا يَأْتُوْنَ بِمِثْلِهٖ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيْرًا۔

[Arabic] [*They will not be able to produce the like of it even if some of them help the others*.]

[Register Riwāyāt-e-Ṣaḥābah, vol. 11, p. 116 *and* Register Riwāyāt-e-Ṣaḥābah, vol. 14, p. 151]

December 22, 1901

Nūr Muḥammad, Pensioner Taḥsīldār, Mochipurah District Multan narrates that when he arrived Qadian on December

22, 1901, the Promised Messiah[as] received the revelation that day:

قدیمانِ خود را بیفزائے قدر

[Persian] [*Have greater regard for your old friends*.]

[Register Riwāyāt-e-Ṣaḥābah, vol. 5, p. 76]

January 1902

لِيَحْمِلْهُ رَجُلٌ۔[1277]

[Arabic] [*A man should support him*.]

[Letter of Ḥaḍrat Khalīfatul-Masīḥ II[ra]]

1902

(A) Mirzā Qudratullāh of Mohalla Chābak Sawārāń, Lahore narrated:

Probably in 1902, the Promised Messiah[as] went out for his morning walk… When we arrived near the village known as Nawāń Pind,… Khalīfah Rajab-ud-Dīn told me: … 'The Promised Messiah[as] has made a mark on the ground with his staff where the railway line would pass.'

[1277] Note by Ḥaḍrat Maulānā Jalal-ud-Din Shams[ra]: This revelation is about Ḥaḍrat Khalīfatul Masīḥ II[ra]. In his childhood when he was travelling to Batala to appear in the Middle School examination, the Promised Messiah[as] received this revelation. There is a reference to it in *al-Ḥakam*, volume 6, number 3, page 15, dated January 17, 1902: 'Ṣāḥibzādah Maḥmūd also appeared in the examination. In the next issue we will publish the revelation which the Promised Messiah[as] received in this matter.' Unfortunately, the revelation could not be published. My humble self [Ḥaḍrat Mirza Bashir Ahmad[ra]] asked Ḥaḍrat Khalīfatul Masīḥ II[ra] about this revelation. He responded in a letter:

'This revelation is correct. I was young; Maulavī Sher 'Alī[ra] narrated it to us when he returned from the company [of the Promised Messiah[as]].

The words uttered by the beloved Messiah[as] of God Almighty were fulfilled many years later.

[Register Riwāyāt-e-Ṣaḥābah, vol. 4, p. 177]

(B) The Promised Messiah[as] said:

The Railway line would also be extended up to here [Qadian].

[Register Riwāyāt-e-Ṣaḥābah, vol. 5, p. 81, Riwāyat Shāh Muḥammad of Qadian *and* Register Riwāyāt-e-Ṣaḥābah, vol. 6, p. 7, Riwāyat Nath-thū Khān of Qadian]

(C) The ill condition of the road from Batala to Qadian having been mentioned), the Promised Messiah[as] said:

Be patient, the time will come when this place [Qadian] will be connected with the railway.

[Register Riwāyāt-e-Ṣaḥābah, vol. 10, p. 212, Riwāyat Ṣardār Begum wife of Chaudhry Muḥammad Ḥusain Talwandī 'Ināyat Khān]

1902

Ṣardār Master 'Abdur-Raḥmān[ra] of Jullundar relates:

When the Promised Messiah[as] had challenged Pīr Mehr 'Alī of Golarhā to write a commentary on the Holy Qur'an in competition with him, the Promised Messiah[as] received a revelation that some people might try to assault him with the intent of murder. I was in charge of making arrangements for watch and ward around the house of the Promised Messiah[as]. I discovered that two or three persons from the Rawalpindi District who could have been emissaries of Pīr Mehr 'Alī Shāh had arrived in Qadian and questioned people about the movements of the Promised Messiah[as] and his place of residence etc. I informed the Promised Messiah[as] of it and he arranged through Ḥakīm 'Alī, constable, that they should be sent back to Batala.

[Aṣḥāb-e-Aḥmad, vol. 8, p. 153]

1903

(A) Narrated by Muftī Muḥammad Ṣādiq[ra]: In August 1903 a Christian of Bannu of the name of Gul Muḥammad came to Qadian and indulged in very irreverent argumentation and discussion and he went back in the same attitude. After he had left, the Promised Messiah[as] saw in a dream that Gul Muḥammad was applying collyrium to his eyes. The Promised Messiah[as] said that this was an indication that he would be guided aright. Several years later it was heard that he had reverted to Islam. I received a post card from the widow of the well known Dr. Pennell of Bannu in which she stated that Gul Muḥammad had left Christianity and had reverted to his original faith.

[Dhikr-e-Ḥabīb by Ḥaḍrat Muḥammad Ṣādiq, p. 111]

(B) Maulavī Muḥammad Dīn, Nāẓir Ta'līm-o-Tarbiyat, Ṣadr Anjuman Aḥmadiyyah Rabwah narrated the event as following:

The Promised Messiah[as] said on the following day, or a few days after his [Gul Muḥammad's] departure, that he had seen in his dream that Gul Muḥammad had asked him for the receptacle for collyrium or the instrument to apply it. The Promised Messiah[as] said that this meant that Gul Muḥammad was seeking light and guidance from him.

[al-Faḍl, vol. 29, no. 276, December 5, 1941, p. 10]

February 17, 1904

Qāḍī 'Abdur-Raḥīm[ra] has written in his diary under the date February 17, 1904:

Last night the Promised Messiah[as] related a dream of his, in which someone had said: Do not forget the event of the battle of Badr.

[Aṣḥāb-e-Aḥmad, vol. 6, p. 133]

1904

Sheikh Khair-ud-Dīn[1278] narrated that:

When the case of Karam Dīn was pending before Chandū Lāl Magistrate, the Promised Messiah[as] said: I do not see Chandū Lāl[1279] occupying the Magistrate's chair.

[al-Ḥakam, vol, no. 38, no. 25, July 14, 1935, p. 4 *and* Register Riwāyāt-e-Ṣaḥābah, vol. 9, pp. 58–59]

May 1904

Ḥaḍrat Maulavī Sher 'Alī[ra] has narrated care of Maulavī Muḥammad 'Abdullāh Botālawī that:

Qāḍī Ḍia-ud-Dīn of Kot Qāḍī …wrote very humbly to the Promised Messiah[as] requesting him for prayers…. The Promised Messiah[as] supplicated on his behalf after the receipt of his letter and at night received the revelation:

وہ بیچارہ فوت ہوگیا ہے

[Urdu] The poor man has died.

[1278] Note by Ḥaḍrat Maulānā Jalal-ud-Din Shams[ra]: He was from Ludhiana and was a cobbler by profession. He used to make shoes for the Promised Messiah[as]. He stated that he stayed with the Promised Messiah[as] in Gurdaspur during Karam Dīn's trial.

[1279] Note by Ḥaḍrat Maulānā Jalal-ud-Din Shams[ra]: Once some non-Aḥmadīs said: Chandū Lāl Magistrate intends to imprison you. The Promised Messiah[as] was lying on a mat, he arose and said: I do not see Chandū Lāl occupying his seat.

He was demoted from his post and transferred to Multan and then went to Ludhiana on pension. Finally, he went insane and died in that condition.

[al-Ḥakam, vol. 38, no. 25, July 14, 1935, p. 4]

The Promised Messiah[as] has also mentioned the prophecy about this demotion in Sign Number 29 in *Ḥaqīqatul-Waḥī, Rūḥānī Khazā'in*, volume 22, page 226.

The Promised Messiah[as] mentioned next morning to those present how he prayed and the answer he received. Shortly thereafter, he received a letter that Qāḍī Ṣāḥib had died.[1280]

[al-Ḥakam, vol. 42, no. 5–6, February 14–21, 1939, p. 3]

1904

Miyāń ‘Abdul-‘Azīz of Lahore (known as Mughal) narrated:

On one occasion at Gurdaspur, the Promised Messiah[as] kissed his son Mubārak Aḥmad and said: Allah has directed me to kiss him.

[Register Riwāyāt-e-Ṣaḥābah, vol. 9, p. 45]

October 7, 1904

Chaudhry Muḥammad ‘Alī Khān Ashraf Head Master Bairam Pur narrated that:

The Promised Messiah[as] said at the time of *‘Aṣr* Prayer one day before judgment was to be delivered in the case of Karam Dīn... that he had seen in his dream that he was returning home riding a white horse and his wife said (something like): We have suffered a loss (probably of money). The Promised Messiah[as] said to her: That does not matter as I have returned safe.

The Promised Messiah[as] interpreted the dream that the Magistrate (who was a bigoted Ārya, and was bent upon giving the decision against the Promised Messiah) would sentence him to a fine, but nothing more. However, on appeal he would be acquitted and would thus be made secure against the mischief of the Magistrate. That is

[1280] Upon inquiry, Qāḍī Muḥammad ‘Abdullāh (ex Nāẓir Ḍiāft), son of Qāḍī Ḍia-ud-Dīn said that his father died on May 15, 1904. [Jalal-ud-Din Shams]

exactly what happened the next day; he was sentenced to a fine, which was immediately paid … and on appeal [he was acquitted and] the fine was remitted.

[al-Ḥakam, vol. 38, no. 3, January 28, 1935, p. 4]

October 8, 1904

Shukar Ilāhī of Nabi Pur District Gurdaspur narrates that:

On the (day) on which judgment in the case of Karam Dīn was to be announced… the Promised Messiah[as] was walking... under the trees at the time of *'Aṣr*.… He stopped suddenly from walking and said something to Maulavī Ṣāḥib [Nūr-ud-Dīn]. At that time the case was called and when we returned to the shed, the Promised Messiah[as] said to Maulavī Ṣāḥib [Nūr-ud-Dīn]: I have seen in a vision that my handkerchief had fallen in a pool of water but was recovered. He interpreted this as meaning that he would be sentenced to a fine which would be remitted. And that is what happened.

[Register Riwāyāt-e-Ṣaḥābah, vol. 3, p. 114]

October 10, 1904

Miyāń Allah Yār Contractor of Batala narrates through Maulavī Ghulām Nabī Miṣrī that:

At the end of the case in Gurdaspur, when the Promised Messiah[as] was about to leave for Batala for the return journey to Qadian, he received a vision or a revelation:

راستہ بٹالہ والا خطرناک ہے

[Urdu] The route via Batala is dangerous.

The Promised Messiah[as] asked for the carriages to be brought, and three of them were brought. (He changed his route and commenced the journey.) He explained the reason for the change of route. In the meantime a *rath* (bullock chariot) had been sent from Qadian to Batala to

meet him. Instead of the Promised Messiah[as] some of his companions including Sheikh Ya'qūb 'Alī, travelled in it. When they arrived at the canal bridge, they found that some of the opponents from Massanian and Batala were pretending to hold a meeting. They had conspired to waylay the Promised Messiah[as] at the bridge and throw him into the canal. ….When the chariot approached the bridge it was surrounded by the crowd of opponents... and there was a skirmish… but when they discovered that the Promised Messiah[as] was not in the chariot, they apologised for the assault.

[Register Riwāyāt-e-Ṣaḥābah, vol. 10, pp. 280–281]

About 1905

Ḥaḍrat Khalīfatul-Masīḥ II[ra] writes:

About five years or more ago the Promised Messiah[as] published a dream of his in which he had seen that Ḥaḍrat Maulavī Nūr-ud-Dīn had fallen from a horse. This dream was exactly fulfilled on November 18, 1910.[1281]

[Tashḥīdhul-Adhhān, vol. 5, no. 11, November 1910, p. 399]

[1281] Note by Ḥaḍrat Maulānā Jalal-ud-Din Shams[ra]: Ḥaḍrat Khalīfatul Masīḥ II[ra], during his days as the editor of Tashḥīdhul Adhhān, stated: 'For a prophecy to be made at a time when not just the Promised Messiah[as], but none of the Aḥmadīs of Qadian were in possession of a horse; for the Promised Messiah[as] to pass away without this prophecy being fulfilled; for some person to have given 'Abdul-Ḥayy …a horse as a gift, not at a price; for Ḥaḍrat Maulavī Ṣāḥib to go there in spite of the visit of Navvāb Ṣāḥib; for the stirrups to have been shortened and for him to have denied the request to prolong it due to its impact on the children; for the guests to have desired to walk with him and for him to deny it; for the horse to have been scared and sped up, resulting in both of the other partners to fall behind and for him to have fallen exactly on the stony ground; all these events are so unusual that one is left with no choice but to attribute them to the special decree of God, in support of the fulfilment of the prophecy of the Promised Messiah[as].

[Tashḥīdhul-Adhhān, vol. 5, no. 11, November 1910, p. 404]

April 4, 1905

Miyāń Imām-ud-Dīn of Sekhwan narrated that the Promised Messiah[as] said:

'God has told me that the wicked ones out of my opponents would be chastised in this world as well as in the Hereafter, but that if an opponent would pass his time peaceably then, even if he was an idol worshipper, God's promise is that such a one would be chastised only in the Hereafter.

[al-Ḥakam, vol. 38, no. 35, 36, October 7, 14, 1935, p. 5]

1905

Dr. Mīr Muḥammad Ismā'īl[ra] narrates from Pīr Manẓūr Muḥammad[ra] that:

When the Promised Messiah[as] was dwelling in the garden after the severe earthquake he received a revelation:

تین بڑے آدمیوں میں سے ایک کی مَوت

[Urdu] The death of one of the three great men.

…Shortly thereafter Maulavī 'Abdul-Karīm Sialkoti fell ill and died after a few days.

[Sīratul-Mahdī, part 3, Riwāyat no. 497, p. 22]

1905

Qāḍī Ḥabībullāh of Lahore narrates that when the Promised Messiah (on whom be peace) was returning after having prayed at the grave of Maulavī 'Abdul-Karīm[ra] after his burial,... he said:

Last night I received a revelation:

حَرَامٌ عَلٰى قَرْيَةٍ اَهْلَكْنَاهَآ اَنَّهُمْ لَا يَرْجِعُوْنَ[1282]

This revelation was repeated several times.

The Promised Messiah[as] said: I have received this revelation on previous occasions also, but last night a new interpretation of it was conveyed to me which was that God Almighty says that He has decided that He would not in future create enemies like Lekh Rām, ‘Abdullāh Ātham, Padre Pfander and Imādud-Dīn.

[al-Ḥakam, vol. 39, November 22, October 14, 1936, p. 4]

December 1905

Ḥaḍrat Khalīfatul-Masīḥ II[ra] relates:

I remember very well that on one occasion when the Promised Messiah (on whom be peace) was in the garden, he said: ‘In a dream I saw some graves here which were made of silver and an angel said: These are the graves of you and of the members of your family.’

That is why that particular plot was reserved for the members of his family. Although this dream is not published in this way, but I remember that he stated it as such.

[Friday Sermon, June 18, 1937, al-Faḍl, vol. 25, no. 151, July 2, 1937, p. 11]

1907

The Promised Messiah[as] received a revelation with the following connotation in those days:[1283] **I have been pleased with your steadfastness and I like your steadfastness.**

[al-Ḥakam, vol. 37, no. 44, December 7, 1934, p. 4, Riwāyāt Ḥāfiẓ Muḥammad Ibrāhīm]

[1282] **[Arabic] It is ordained for every township We have destroyed that its dwellers shall not return to this life.** [Publishers]

[1283] Note by Ḥaḍrat Maulānā Jalal-ud-Din Shams[ra]: Namely, when the revelation سخت زلزلہ آیا اور آج بارش بھی ہوگی was received, which happened on February 28, 1907.

September 16, 1907

On the occasion of the death of Mubārak Aḥmad the Promised Messiah[as] received the revelation:

اِنَّ الْمَنَايَا لَا تَطِيْشُ سِهَامُهَا

[Arabic] [*The arrows of deaths do not miss.*]

and this was followed by the revelation:

يَآاَيُّهَا النَّاسُ اعْبُدُوْا رَبَّكُمُ الَّذِىْ خَلَقَكُمْ

[Arabic] [*O mankind worship your Lord, Who has created you.*]

[Tashḥīdhul Adhhān, vol. 3, no. 8, August 1908, p. 349]

1907

Ḥaḍrat Khalīfatul-Masīḥ II[ra] related during the Jumu'ah sermon:

In 1907… the Promised Messiah[as] suffered from severe cough…. Sometimes there was such a spell of hiccups that it seemed that his breathing would be stopped. While he was in this condition, a friend from outside came and brought some fruit for him as a present. I put the fruit before him. He looked at it and said: Say to him: May Allah reward you. Then he took something which was probably a banana and …asked me how would this affect his cough. I answered: It is not good. He smiled and peeled the banana and began to eat it. I again submitted: You have severe cough and this is not good for cough. He smiled again and continued to eat. Due to my ignorance, I repeated that he should not eat it; on which he smiled again and said: I have just received a revelation:

کھانسی دُور ہوگئی

[Urdu] Cough has been removed.

He was immediately relieved of the cough.

[Friday Sermon of July 10, 1942, al-Faḍl, vol. 30, no. 164, July 17, 1942, p. 3]

1908

سپُردَم بتُو مایۂ خویش را ❊ تُو دانی حسابِ کم و بیش را

[Persian] [*I have committed all my capital to you. You know all about profit and loss*.]

[Manṣab-e-Khilāfat, p. 40, a speech delivered by Ḥaḍrat Khalīfatul-Masīḥ II[ra], on April 12, 1914, Barākāt-e-Khilāfat, p. 24]

1908

The Promised Messiah[as] said:

God has told me that so long as the management of the public kitchen is in my hands it would continue to run. But that if I were to commit it into their hands, it would be closed down within a few days.[1284]

[Friday Sermon delivered by Ḥaḍrat Khalīfatul-Masīḥ II[ra] on February 12, 1915, al-Faḍl, vol. 2, no. 109, February 25, 1915, p. 6]

[1284] Note by Maulānā Abdul Latif Bahawalpuri: The reference is to the people who criticized the expenses of the public kitchen. Ḥaḍrat Khalīfatul Masīḥ II[ra] said:

> When the Promised Messiah (on whom be peace) was in Lahore, one of the critics wrote a letter to his friend saying that actual expenditure of the public kitchen was much less than its income, and some of the money was spent on the family and friends of the Promised Messiah[as]. …The letter was sent to Lahore a few days before he passed away, and the Promised Messiah (on whom be peace) was greatly grieved upon hearing about it. (*al-Faḍl*, volume 1, number 50, May 27, 1914, page 21). He said: 'The writer is totally senseless and un-informed. He should realize that the guests are coming here [in Lahore]. Very few people are visiting Qadian at this time. He should have added the expenses made in Qadian and Lahore.'
>
> **[al-Faḍl, vol. 2, no. 109, February 25, 1915, p. 6]**

Given below are revelations, visions and dreams for which the year could not be determined. [Jalal-ud-Din Shams]

(1) In the early days the Promised Messiah[as] saw in a vision in Aqṣā Mosque: 'A garden is being planted and I have been appointed its gardener.'

[Ḥayāt-e-Aḥmad, p. 245, published by Ya'qūb 'Alī 'Irfānī[ra]]

(2) It is narrated by Ḥaḍrat Umm-ul-Mu'minīn[ra] that the Promised Messiah[as] said: God Almighty …has conveyed it to me… that the following should be repeatedly made:

سُبْحَانَ اللّٰهِ وَبِحَمْدِهٖ سُبْحَانَ اللّٰهِ الْعَظِيْمِ[1285]

[Sīrat-ul-Mahdī, part 1, no. 1, p. 2, 2nd ed]

(3) Ḥaḍrat Khalīfatul-Masīḥ I[ra] relates:

The Promised Messiah[as] saw him [Maulavī 'Abdullāh Ghaznavī] in his dream in the form of the Holy Prophet, on whom be the peace and blessings of Allah. This was on account of his perfect conformity to the *sunnah*.

[Introduction to the Mirqātul-Yaqīn fī Ḥayāt-e-Nūr-ud-Dīn, under subject, Madh'hab wā 'Aqā'id, p. 39]

(4) (A) Muftī Muḥammad Ṣādiq[ra] relates that:

In the time of the Promised Messiah[as] someone belonging to the State of Jind, being ill, came to Qadian for treatment and stayed at the house of Pīr Sirājul-Ḥaqq. Pīr Ṣāḥib requested the Promised Messiah[as]: He is sickly; please pray for him. On supplication, the Promised Messiah[as] received the revelation:

گچلہ کونین فولاد۔ یہ ہے دوائے ہمزاد

[1285] **[Arabic] Holy is Allah and worthy of all praise, Holy is Allah, the Great.** [Publishers]

[Urdu] A mix of processed Nux Vomica Quinine and Iron is called 'Dawā-e-Hamzād'

[a1-Muṣleh, of Karachi, vol. 7, no. 6, January 8, 1954, p. 3]

(4) (B)

حَبّ کُچلہ کونین فولاد مساوی نصف سرخ۔ الہامی ہے۔

[Urdu] Tablet [pill] weighing half *Rattī*[1286] of a mix of processed Nux Vomica, Quinine and Iron in equal quantities—is a revealed [prescription].

[Jaibī Bayāḍ of Ḥaḍrat Khalīfatul-Masīḥ I[ra], p. 12,
Bayāḍ Nūr-ud-Dīn by Muftī Faḍl-ur-Raḥmān, first edition, vol. 1, p. 6]

(5) (A) Ḥaḍrat Khalīfatul-Masīḥ II[ra] relates that the Promised Messiah[as] received a revelation and was shown [in a vision] with regard to the house [of Mirzā Niẓām-ud-Dīn] adjacent to Mubārak Mosque that we would enter it partly by following the way of Ḥasan and partly by following the way of Ḥusain. … It is not clear what the meanings of this revelation are.[1287]

[al-Faḍl, vol. 7, no. 28, October 7, 1919, p. 8]

[1286] One *Rattī* is equal to $^1/_8$ gram and half *Rattī* is equal to $^1/_{16}$ gram. [Munawar Ahmed Saeed]

[1287] Note by Ḥaḍrat Maulānā Jalal-ud-Din Shams[ra]: Ḥaḍrat Khalīfatul Masīḥ II[ra] states: But the real import is manifested at its proper time… (It means that)…we would enter by adopting the manners of Ḥaḍrat Ḥasan and Ḥusain[ra]. … Whatever was their way, would be ours. Partly by peace, and partly by combat, we would enter that house. Both these forms manifested themselves. The part concerning combat (the element of grandeur) was fulfilled according to the revelation of the Promised Messiah[as]:

اِس مکان میں بیوائیں ہی بیوائیں رہ جائیں گی

[Urdu] This house will be the abode of many a widow.

The part relating to grace was fulfilled in that only one child survived in the house and he accepted Aḥmadiyyat.

[al-Faḍl, vol. 7, no. 28, October 7, 1919 p. 8]

(5) (B) Ḥaḍrat Umm-ul-Mu'minīn[ra] relates that:

This prophecy of the Promised Messiah[as] that we would enter this house partly by way of Ḥasan and partly by way of Ḥusain has been gloriously fulfilled.

[Sīratul-Mahdī, part 1, p. 31, Riwāyat Ḥaḍrat Umm-ul-Mu'minīn[ra]]

(6) Ḥaḍrat Khalīfatul-Masīḥ II[ra] related the following dream of the Promised Messiah[as] in his speech:

There was a throne laid out on the top of the small mosque and I was sitting on it and with me was Maulavī Nūr-ud-Dīn. One person (whose name need not be disclosed)[1288] began to attack us wildly. I said to someone: 'Catch hold of him and expel him from the mosque.' He pushed him down the stairs and he went away running.

Bear in mind that the interpretation of a mosque is the community.

[Barākāt-e-Khilāfat, Speech of Ḥaḍrat Khalīfatul-Masīḥ II[ra], p. 31]

(7) Ḥaḍrat Khalīfatul-Masīḥ II[ra] relates:

A few days ago, I read a revelation of the Promised Messiah[as] that:

بہت لوگ خیال کرتے ہیں کہ عورتیں ان کی کنیزکیں ہیں۔ کنیزکیں نہیں بلکہ ان کی ساتھی ہیں۔

[Urdu] Many people think that their wives are their servants. They are not servants but they are their companions.

[al-Faḍl, vol. 4, no. 89, May 12, 1917, p. 5,
under the subject: Ta'addud-e-Azwāj aur Jamā'at-e-Aḥmadiyyah]

(8) Ḥaḍrat Khalīfatul-Masīḥ II[ra] relates that:

[1288] Note by Ḥaḍrat Maulānā Jalal-ud-Din Shams[ra]: In his book *Kashful-Ikhtilāf*, Ḥaḍrat Maulavī Sayyed Sarwar Shāh[ra] (published February 1920, page 12) records this dream and adds that the man was Khwājah Kamāl-ud-Dīn. When he was proposing a pact with the newspaper *Waṭan*, the Promised Messiah[as] said that he had seen dreams of warnings about him.

[Summary of reference quoted]

On one occasion when the Promised Messiah[as] was very ill, he got up during the latter part of the night for *Tahajjud* Prayer and fell down in a faint and he was not able to offer his *Tahajjud*. On this he received a revelation:

ایسی حالت میں تہجد کی بجائے لیٹے لیٹے یہی (یعنی سُبْحَانَ اللّٰہِ وَبِحَمْدِہٖ سُبْحَانَ اللّٰہِ الْعَظِیْمِ) پڑھ لیا کرو۔

[Urdu] In such a condition you may repeat the same while laying down, that is [Arabic] [*Holy is Allah and worthy of all praise. Holy is Allah, the Great.*]

[Dhikr-e-Ilāhī, p. 113, by Ḥaḍrat Khalīfatul-Masīḥ II[ra]]

(9) (A) Ḥaḍrat Khalīfatul-Masīḥ II[aba] related in a Friday sermon:

There is an unpublished revelation of the Promised Messiah[as]:

حق اَولاد دراَولاد

[Urdu] That which is due to the children is contained in themselves.

It is not necessary that only the physical descendants be taken as children in this context. The children include everyone who has accepted the Promised Messiah[as] and has thus become his spiritual progeny.

[al-Faḍl, Lahore, (New Edition), vol. 1, no. 59, November 26, 1947, p. 4]

(9) (B) Ḥaḍrat Khalīfatul-Masīḥ II[aba] relates:

The Promised Messiah[as] passed away. After that my mother took me to Bait-ud-Du‘ā’ and placed the notebook containing the revelations of the Promised Messiah[as] before me. She said: I believe that this is your greatest inheritance. I read the revelations. One of the revelations about his children was:

حق اَولاد دراَولاد

...the import was that the rights relating to the outside world (lands, properties) do not carry much value. What is more valuable is that [God Almighty said:] 'I have bestowed upon your children the capacity to be the leaders of the world…. This is the inheritance that We have placed firmly in the minds of your children.'

[al-Faḍl, vol. 44, no. 247, October 22, 1955, p. 5, Friday sermon September 23, 1947]

(10) Ḥaḍrat Khalīfatul-Masīḥ II[ra] said while giving a commentary on *sūrah al-Ghāshiyah* verse 4–7:

In the context of the plague, the Promised Messiah[as] once said: 'What you have seen so far is insignificant. The day will come when people will say:

لاہور بھی کوئی شہر ہوتا تھا۔

[Urdu] There used to be a city called Lahore as well.'[1289]

[1289] Note by Ḥaḍrat Maulānā Jalal-ud-Din Shams[ra]: The prophecy about the destruction of Lahore that was published during the life of the Promised Messiah[as] is the following:

> **It is said that the soil of Lahore contains elements which exterminate the plague germs. But plague has also taken hold there. People still do not know, but after several years they will see what will happen. A number of people and villages will be completely wiped out. The world will forget about them and there will remain no trace of them. But such would never be the case with Qadian.**
>
> **[al-Ḥakam, vol. 8, no, 23 and 24, July 17, 24, 1904, p. 12]**

However, no revelation about Lahore, in specific words, is cited. Nor do the testimonies that have been published contain specific wording. However, the sense of the revelation is contained in the following testimonies.

Apart from Ḥaḍrat Khalīfatul Masīḥ II[ra], twenty seven testimonies have been published in *al-Faḍl* as following: (1). Ḥakīm Muḥammad Ḥusain Qurāishī, (2). Bhai 'Abdur-Raḥmān Qādiānī, (3). Sardār 'Abdur-Raḥmān (Mihr Singh), (4). Mūftī Muḥammad Ṣādiq, (5).

[Appendix al-Faḍl, vol. 2, no. 50, October 11, 1914, p. 8]

(11) Ḥaḍrat Khalīfatul-Masīḥ II[ra] has written:[1290]

> **I was too young at that time, but Maulavī Sher ʻAlī narrated upon his return from a meeting [with the Promised Messiah[as]] that… [The Promised Messiah[as] said that he saw in his dream that] … ʻMaḥmūd was standing on the road with a lamp which gave forth very bright light and lit up the road.**

[Letter of Ḥaḍrat Khalīfatul-Masīḥ II[ra]]

(12) Ḥaḍrat Amīrul-Mu'minīn Khalīfatul-Masīḥ II[aba] relates that:

One of the names bestowed by God Almighty on the Promised Messiah[as] was:

سلامتی کا شہزادہ

[Urdu] The Prince of Peace.

[al-Faḍl, vol. 23, no. 229, April 4, 1936, p. 1, Friday Sermon, March 27, 1936]

Mūnshī Ghulām Muḥammad, (6). Maulavī Fakhar Dīn, (7). Bābū Ibrāhīm Sialkoatī, (8). Khwājah Karam Dād Jamunī, (9). Dr. ʻAbdur-Raḥīm Dehlavī, (10). Maulavī ʻAbdur-Raḥīm Nayyar, (11). Radya Baigum daughter of Dr. Khalīfah Rashīd-ud-Dīn, (12). Sheikh ʻAbdul-Ḥamīd Auditor Lahore, (13). Mubārāk ʻAlā Shāh, (14). Ḥāfiẓ Muḥammad Ibrāhīm, (15). ʻAbdul-Ḥamīd, Morro, Sindh, (16). Mirzā ʻAbdul-ʻAzīz Giliānā Disttrick Gujrat, (17). ʻAbdul-Wahīd Khān Mairāth, (18). Maulavī Sayyed Aḥmad ʻAlī, (19). Sheikh Yaʻqūb ʻAlī ʻIrfānī, (20). Chaudhry Muḥammad Sharīf, Qadian, (21). Sayyed Nādhir Ḥusain Kalowalī, (22). Mubārāk Aḥmad, Pindī Cherī, (23). Ghulām Muḥammad Lawairiwālā, (24). ʻAbdur-Raḥmān Na'ib Taḥsīldār Kapurthala, (25). Malīk Allāh Rakhkhā, (26). Faḍl Karīm Overseer, Nangal District Gurdaspur, (27). Ghulām Muḥammad, Amīr Jamāʻat Aḥmadiyyah Sayyedwālā District Sheikhupura (See *al-Faḍl* June 30, 1947, July 1, 4, 12, 18, 28, 30, 1947, August 9, 14, 1947, etc.

[1290] In response to an inquiry about certain revelations made by myself in a letter to Ḥaḍrat Khalīfatul Masīḥ II[ra] written on July 2, 1953, Ḥuḍur wrote this as well: [Abdul Latif Bahawalpuri]

(13) Ḥaḍrat Khalīfatul-Masīḥ II[ra] said during the meeting of Mushāwarat in 1936:

I am *Khalīfah* because even before the *Khilāfat* of Ḥaḍrat Khalīfatul-Masīḥ I[ra] the Promised Messiah[as] had, on the basis of revelation from God Almighty, said that I would be *Khalīfah*. Thus I am not only *Khalīfah* but am a Promised *Khalīfah*.

[Report of Majlis-e-Mushāwarat, 1936, p. 17]

(13A) Ḥaḍrat Sayyedah Maryam Ṣiddīqah [wife of Ḥaḍrat Khalīfatul-Masīḥ II[ra]] reports on the basis of a document by Ḥaḍrat Navvāb Mubārakah Begum[ra] that:

The Promised Messiah[as] received a revelation:

کوٹھے پر ایک حادثہ

[Urdu] An accident on the upper floor.

Upon receiving this revelation the Promised Messiah[as] advised me not to go to the upper floor often.

(14) Ḥāfiẓ Ṣūfī Ghulām Muḥammad of Maritius narrates that the Promised Messiah[as] said:

It came to my mind once that I should write a book setting out the bounties that Allah had bestowed upon me. When I was about to start on this project, I saw in a vision that heavy rain was falling and God said to me: If you can count these drops of rain you will be able to number My bounties. Then I gave up the idea.

[Tashḥīdhul Adhhān, vol. 8, no. 10, October 1913, p. 533, Register Riwāyāt-e-Ṣaḥābah, vol. 7, p. 310]

(15) Ḥāfiẓ Nūr Muḥammad of Faiḍullāh village stated to me [Ḥaḍrat Mirzā Bashīr Aḥmad[ra]] in writing:

The Promised Messiah[as] had often said that he had on many occasions met the Holy Prophet, on whom be the peace and blessings of Allah, in a state of wakefulness, and had obtained from him confirmation of several *aḥādīth*

even if they are regarded as weak or of lower reliability by people.

[Sīratul-Mahdī, part 3, p. 52, Riwāyat no. 572]

(16) Dr. Sayyed ‘Abdus-Sattār Shāh narrates that the Promised Messiah[as] said:

Very close to this Minaret, two angels appeared before me [in a vision]. They had with them two sweet loaves of bread. They gave those loaves to me, saying: One is for you and the other is for your followers.[1291]

[Sīratul-Mahdī, part 3, Riwāyat no. 885, p. 263]

(17) Mīr ‘Ināyat ‘Alī Shāh narrated that the Promised Messiah[as] related a dream to Mīr ‘Abbās ‘Alī of Ludhiana at an early period in Qadian as following:

We went to a city and found that the people were not well disposed towards me. They put forward some of their objections which were answered but their attitude did not change. Then I offered to lead them in Prayer, to which they replied that they had already offered their Prayer. In the dream this happened in a house where we had been invited to a meal. We were then asked to sit down in a large room but the meal was not served there. Then we were moved to a small room and we ate there with great difficulty.

After relating this dream the Promised Messiah[as] observed [to Mīr ‘Abbās ‘Alī]: ‘Maybe that city was your Ludhiana.’

[1291] Note by Ḥaḍrat Maulānā Jalal-ud-Din Shams[ra]: This dream is published under About 1874, page 23, where one angel and a *nān* is mentioned; and word *dervishes* is used instead of followers. If it is the same dream, there may be some lapse in the memory of the narrator. Or it may be a different vision. واللہ اعلم بالصواب [Allah knows best.]

Then this dream was fulfilled in the house of Munshī Raḥīm Bakhsh at Ludhiana.

[Sīratul-Mahdī, Riwāyat no. 925, part 3, p. 279]

(18) Dr. Mīr Muḥammad Ismā'īl[ra] narrates that Ḥaḍrat Maulavī 'Abdul-Karīm[ra] related that a person fell deeply in love with a woman, and despite his utmost effort, he could not get her out of his mind. In the end, he came to the Promised Messiah[as] and requested him for prayers. The Promised Messiah[as] said to Maulavī Ṣāḥib[ra]: 'God has informed me that this man will have illicit connections with that woman, but I will continue my prayers for him with utmost earnestness.'

Thus, that man stayed on in Qadian and the Promised Messiah[as] continued his supplications on his behalf. One day that man said to Maulavī 'Abdul-Karīm[ra]:

Last night I saw that woman in my dream and I had intercourse with her. While I was in this situation, I found that her private part was like a pit of hell which created such fear and aversion in my mind that all my love for her evaporated from my heart and I became disgusted with her. Thus I have been safeguarded against a sin and have discarded my insane behaviour by the grace of Allah and through the prayers of the Promised Messiah[as].

[Sīratul-Mahdī, part 3, Riwāyat no. 956, p. 298]

(19) Ṣāḥibzādah Pīr Sirājul-Ḥaqq[ra] narrates that the Promised Messiah[as] said:

One day I was lying down in the courtyard of my house when, in vision, I experienced a meeting with angels. I saw many angels in my vision, beautifully and richly clad, singing joyously. They came round to me repeatedly and each time extended their hand towards me and recited a verse of a poem, the concluding word of which was, پیر پیراں [Spiritual preceptor of spiritual preceptors]. Pointing with

their hands towards me when they were right opposite to me, they repeated: پیر پیراں [Spiritual preceptor of spiritual preceptors].

[Tadhkiratul-Mahdī, by Pīr Sirājul-Ḥaqq[ra], part 1, new ed, p. 47–48]

(20) Ṣāḥibzādah Pīr Sirājul-Ḥaqq[ra] narrates that the Promised Messiah[as] said:

About an hour ago, I saw [in a vision] that Maḥmūd's mother[1292] was reciting the Holy Qur'an placed before her, she recited:

وَمَنْ يُّطِعِ اللّٰهَ وَالرَّسُوْلَ فَاُولٰٓئِكَ مَعَ الَّذِيْنَ اَنْعَمَ اللّٰهُ عَلَيْهِمْ مِّنَ النَّبِيّٖنَ وَالصِّدِّيْقِيْنَ وَالشُّهَدَآءِ وَالصَّالِحِيْنَ وَحَسُنَ اُولٰٓئِكَ رَفِيْقًا۔ (النسآء: ۷۰)[1293]

When she recited the word اُولٰٓئِكَ [these], Maḥmūd came and stood before her; and when she recited اُولٰٓئِكَ a second time Bashīr came and stood before her and then Sharīf came.

Then the Promised Messiah[as] said: 'He who is first is first.'

[Tadhkiratul-Mahdī, by Pīr Sirājul-Ḥaqq[ra], part 2, new ed, p. 274]

(21) Ṣāḥibzādah Pīr Sirājul-Ḥaqq[ra] narrates that once the Promised Messiah[as] said:

God has conveyed to me that there would be a great split in my Movement as well, and mischief makers and those who are the slaves of their own desires will depart. Then God Almighty will bring this split to an end. But those who deserve being cut off, as being unconnected with the truth and given to mischief, will be cut off. Then there will be a

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[1292] Ḥaḍrat Nusrat Jahāń Begum[ra], the wife of the Promised Messiah[as]. [Munawar Ahmed Saeed]

[1293] And Whoso obeys Allah and this Messenger *of His* shall be among those upon whom Allah has bestowed His blessings, namely, the Prophets, the Truthful, the Martyrs, and the Righteous. And excellent companions are these. (*al-Nisā'*, 4:70)

great uprising in the world. That would be the first uprising. Kings will invade kings. There will be so much bloodshed that the earth will be filled with blood. The subjects of all kings will also fight fearfully among themselves. There will be universal ruin and destruction. The centre of all this will be Syria.

Addressing Ṣāḥibzādah Sirājul-Ḥaqq[ra] directly, the Promised Messiah[as] continued:

It will be the time of my Promised Son. God has decreed these events in connection with him. Thereafter our Movement will spread and kings will become members of the Movement. Be sure to recognize the Promised One.

[Tadhkiratul-Mahdī, part 2, new ed., p. 274]

(22) Dream: The Promised Messiah[as] said:

'I saw [in my dream] that I was mounting a ladder but I was afraid lest I should fall and I jumped from one rung to the next. When I had climbed the ladder, blood came from my nose…'

The Promised Messiah[as] continued:

'The interpretation is very good, for if it is said: blood came; it is good. But if it is said: Blood flowed or, blood went out; it is not good. There is loss in it. Therefore one should say blood came. This dream shows that money will come and God Almighty will bestow affluence upon me.'

[Tadhkiratul-Mahdī, published by Pīr Sirājul-Ḥaqq[ra], part 2, new ed, p. 285]

(23) The Promised Messiah[as] said:

'Once on the day of the Pilgrimage, I was shown the scene of the Pilgrimage in my vision, so much so that I could hear the people talking to one another, and also their proclamations of *labbaik,*[1294] *tasbīḥ,*[1295] and *tahlīl*[1296]. Had I

[1294] Saying the following words during pilgrimage: *Labbaik, Allāhumma labbaik, labbaik lā sharīka laka labbaik. Innalḥamda*

wished, I could have written down some of their conversations.'

[Tadhkiratul-Mahdī, part 2, new ed, p. 313 *and* al-Ḥakam, vol. 40, no. 2, January 21 1937, p. 3]

(24) The Promised Messiah[as] said on one occasion:
'Today I have been shown [in a vision] that of the people present, there are some who have turned their backs towards me, and have stepped aside and, out of aversion, have turned their (faces) away from me.'

[Tadhkiratul-Mahdī, part 2, new ed, p. 314]

(25) One day, I[1297] was sitting with the Promised Messiah[as] in Mubārak Mosque.... He lifted his head and said: Just this moment, I have received the revelation:

حَـقّ

[Arabic] [*Truth*]

[Tadhkiratul-Mahdī, part 2, new ed, p. 314–315]

(26) The Promised Messiah[as] was in the Mubārak Mosque on one occasion…The conversation turned upon the meaning of the expression: سبع مثانی [*Sab'a Mathānī*].[1298] Some opined that it was the name of *al-Ḥamd* [*sūrah al-Fātiḥah*] and some applied it to other verses. Someone said

wanni'mata laka wal mulk. Lā sharīkā laka. [Here I am, O Allah, here I am. Here I am, there is none worthy of worship except You, here I am. Verily all praise, blessings, and kingdom belong to You. There is none worthy of worship except You.] [Munawar Ahmed Saeed]

[1295] Recitation of *Subḥānallāh* [Holy is Allah] or other phrases expressing the Holiness of Allah. [Munawar Ahmed Saeed]

[1296] Note by Munawar Ahmed Saeed: Recitation of *Lā ilāhā illallāh* [There is none worthy of worship except Allah].

[1297] i.e., Ṣāḥibzādah Pīr Sirājul-Ḥaqq Nu'mānī[ra]. [Jalal-ud-Din Shams]

[1298] Which occurs *in sūrah al-Ḥijr* 15:88 of the Holy Qur'an. [Munawar Ahmed Saeed]

that *al-Ḥamd* was revealed both in Mecca and Medina and that is why this expression was applied to it. The Promised Messiah[as] said: 'That might be so, but according to me this *sūrah* is given the name *Sab'a Mathānī*, because first it was revealed to the Holy Prophet, on whom be the peace and blessings of Allah, and second time it was revealed to [Imām] Mahdī and the Promised Messiah'.

[Letter of Pīr Sirājul-Ḥaqq Nu'mānī[ra], p. 1][1299]

(27) The Promised Messiah[as] said:

Last night I received the revelation:

إِنَّ الَّذِيْنَ قَالُوْا رَبُّنَا اللّٰهُ ثُمَّ اسْتَقَامُوْا تَتَنَزَّلُ عَلَيْهِمُ الْمَلٰٓئِكَةُ اَنْ لَّا تَخَافُوْا وَلَا تَحْزَنُوْا وَاَبْشِرُوْا بِالْجَنَّةِ الَّتِيْ كُنْتُمْ تُوْعَدُوْنَ۔ نَحْنُ اَوْلِيٰٓؤُكُمْ فِي الْحَيٰوةِ الدُّنْيَا وَالْاٰخِرَةِ۔ [1300]

[Arabic] [*As* [*for*] *those who say, 'Our Lord is Allah,' and then remain steadfast, the angels descend on them,* [*saying:*] *'Fear you not, nor grieve; and rejoice in the Garden that you were promised. We are your friends in this life and in the Hereafter.'*]

[Letter of Ṣāḥibzādah Pīr Sirājul-Ḥaqq Nu'mānī[ra], p. 46 *and* al-Ḥakam, vol. 23, no. 12, March 28, 1920, p. 1]

(28) Then the Promised Messiah[as] received the revelation:

نُوْرُ الدِّيْن

Nūr-ud-Dīn

[1299] Note by Maulānā Abdul Latif Bahawalpuri: This letter was available in the Office of Talīf-o-Taṣnīf Ṣadr Anjuman Aḥmadiyyah Rabwah during the preparation of *Tadhkirah* Second Edition, and was copied from it by me. It has since been lost.

[1300] Note by Ḥaḍrat Maulānā Jalal-ud-Din Shams[ra]: In *al-Ḥakam* (cited above) and *al-Bushrā*, page 64 do not include the phrase نَحْنُ اَوْلِيٰٓؤُكُمْ فِي الْحَيٰوةِ الدُّنْيَا وَالْاٰخِرَةِ. Moreover, in *al-Ḥakam* the words نُوْرُ الدِّيْن [Nūr-ud-Dīn] are written instead.

[Letter of Pīr Sirājul-Ḥaqq Nu'mānī[ra];
al-Bushrā, compiled by Pīr Sirājul-Ḥaqq[ra], p. 64]

(29) On one occasion the Promised Messiah[as] narrated the revelation:

پٹّی پٹّی گئی

[Punjabi] Patti[1301] has been uprooted.

[Letter of Pīr Sirājul-Ḥaqq Nu'mānī[ra];
al-Bushrā, compiled by Pīr Sirājul-Ḥaqq[ra], p. 81]

(30) (A) The Promised Messiah[as] recited the verse:

لَهٗ مُعَقِّبٰتٌ مِّنۡۢ بَيۡنِ يَدَيۡهِ وَمِنۡ خَلۡفِهٖ يَحۡفَظُوۡنَهٗ مِنۡ اَمۡرِ اللّٰهِ (الرّعد:۱۲) [1302]

Then the Promised Messiah[as] said:

'The reference in this verse is to companions of the Holy Prophet, may peace and blessings of Allah be upon him, who surrounded him in all times of peace and war, not to angels. This verse has also been revealed to me.'

[Letter of Ṣāḥibzādah Pīr Sirājul-Ḥaqq[ra]]

(30) (B) Sheikh Muḥammad Ismā'īl Sarsāwī narrates:

The Promised Messiah[as] said: '...The verse of the Holy Qur'an in which God Almighty revealed to the Holy Prophet, may peace and blessings of Allah be upon him, that: 'We will appoint angels in front of you and behind you, and on your left and your right', has also been

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[1301] Patti—a city about 1500 years old located at the intersection of Beas and Satluj—was the headquarters of a Mughal royal family. The attitude of the residents about the Aḥmadiyya Muslim Jamā'at was very hostile. At the time of partition of the subcontinent, it was transferred from District Lahore to District Amritsar. Most of its residents were brutally massacred and their properties were looted and destroyed. [Syed Abdul Hayee]

[1302] For him (the Messenger) is a succession *of angels* before him and behind him; they him by the command of Allah (*al-Ra'd*, 13:12). [Publishers]

revealed to me. These angels are the very people who run in front of me and behind me to listen to my words.'

[Register Riwāyāt-e-Ṣaḥābah, vol. 10, p. 346–347]

(31)

وَاِنْ كُنْتُمْ فِيْ رَيْبٍ مِّمَّا نَزَّلْنَا فَاْتُوْا بِاٰيَةٍ مِّنْ مِّثْلِهٖ سَيُؤْتٰى لَهُ الْمُلْكُ الْعَظِيْمُ وَيُفْتَحُ عَلٰى يَدِهِ الْخَزَآئِنُ ذٰلِكَ فَضْلُ اللّٰهِ وَفِيْٓ اَعْيُنِكُمْ عَجِيْبٌ۔ حُكْمُ اللّٰهِ الرَّحْمٰنِ لِخَلِيْفَةِ اللّٰهِ الْمُغْلِ السُّلْطَانِ۔ اِنْ يَّكُ كَاذِبًا فَعَلَيْهِ كَذِبُهٗ وَاِنْ يَّكُ صَادِقًا يُّصِبْكُمْ بَعْضُ الَّذِيْ يَعِدُكُمْ۔

Translation: [Arabic] If you are in doubt concerning that which We have sent down then produce a verse like unto it. He will soon be granted a great kingdom and treasures of knowledge and wisdom will be opened through him... This is Allah's grace and is strange in your eyes.[1303] **[*The command of Allah the Gracious, for Allah's vicegerent, the Moghul*[1304] *Sulṭān. If he is a liar, he will be called to account for his lies, but if he tells the truth then some of that with which he threatens you will surely befall you.*]**

[Letter of Pīr Sirājul-Ḥaqq Nu'mānī[ra]]

[1303] Note by Ḥaḍrat Maulānā Jalal-ud-Din Shams[ra]: This translation is taken from *Izāla-e-Auhām*, page 856, *Rūḥānī Khazā'in*, volume 3, page 566.

[1304] Note by Ḥaḍrat Maulānā Jalal-ud-Din Shams[ra]:

(1) About the revelations numbered 31 to 42, Ṣāḥibzādah Pīr Sirājul-Ḥaqq[ra] writes in his letter: 'I have copied these revelations based on what I received from someone in the original handwriting of the Promised Messiah[as].'

(2) The revelation حُكْمُ اللّٰهِ الرَّحْمٰنِ لِخَلِيْفَةِ اللّٰهِ السُّلْطَانِ appears earlier under the years 1891 on page 11, 1893 on page 309, 1900 on page 506 and 1906 on page 873, but the word Mughal is not contained therein.

(32)

غُلِبَتِ الرُّوْمُ فِيْٓ اَدْنَى الْاَرْضِ وَهُمْ مِّنْۢ بَعْدِ غَلَبِهِمْ سَيَغْلِبُوْنَ۔ لِلّٰهِ الْاَمْرُ مِنْ قَبْلُ وَمِنْۢ بَعْدُ وَيَوْمَئِذٍ يَّفْرَحُ الْمُؤْمِنُوْنَ۔ وَيَقُوْلُوْنَ اِنَّا سَمِعْنَا بِهٰذَا مِنَ الْاَوَّلِيْنَ۔ قُلِ اللّٰهُ اَعْلَمُ وَمَآ اُوْتِيْتُمْ مِّنْ عِلْمِهٖٓ اِلَّا قَلِيْلًا۔ وَيَقْنَعُوْنَ بِظَاهِرِ اللَّفْظِ وَاِبْهَامِهٖ وَيَسْتَكْشِفُوْنَ۔ قُلْ اِنِّيْ جِئْتُ عَلٰى قَدَمِ عِيْسٰى۔ قُلْ اِنَّ مَعِيَ رَبِّيْ سَيَهْدِيْنِ۔

[Arabic] [*The Romans have been defeated. In the land nearby, and they, after their defeat, will be victorious. In a few years—Allah's is the command before and after that—and on that day the believers will rejoice. They will say: 'Surely, we have heard of this from our ancient ones'. Tell them: Allah knows best and you have been given of His knowledge but little. They are content with the letter and its confused connotations and desire to alight upon the reality. Tell them: I have come in the footsteps of Jesus. Tell them: Verily, My Lord is with me; He will soon show me the way*.]

[Letter of Pīr Sirājul-Ḥaqq Nu'mānī[ra], p. 5]

(33)

اِنَّ مَثَلَ عِيْسٰى عِنْدَ اللّٰهِ كَمَثَلِ اٰدَمَ۔

[Arabic] [*The case of Jesus in the estimation of Allah is like the case of Ādam.*].

[Letter of Pīr Sirājul-Ḥaqq Nu'mānī[ra], p. 5]

(34)

اَلْحَمْدُ لِلّٰهِ الَّذِيْٓ اَيَّدَ الْحَقَّ بِاٰيَاتِهٖ۔

[Arabic] [*All praise belongs to Allah, Who has supported the truth with His Signs*.]

[Letter of Pīr Sirājul-Ḥaqq Nu'mānī[ra], p. 5]

(35)

سَيَقُوْلُ السُّفَهَآءُ مَا وَلّٰهُمْ۔ قُلِ اللّٰهُ اَعْلَمُ بِتَاْوِيْلِهٖ۔ سَيُؤَيِّدُ اللّٰهُ الَّذِيْنَ اٰمَنُوْا۔ وَمَنْ عَادٰى وَلِيًّا فَقَدْ بَارَزْتُهٗ لِلْحَرْبِ۔

[Arabic] [*The Foolish ones will say: What has made them turn? Tell them: Allah knows its interpretation best. Allah will soon support those who believe. I shall go forth to do battle with him who is at enmity with My friend*.]

[Letter of Pīr Sirājul-Ḥaqq Nu'mānī[ra], p. 6]

(36)

وَاِنَّآ اَعْتَدْنَا لِلْكَافِرِيْنَ سَلَاسِلَ وَاَغْلَالًا وَّسَعِيْرًا۔

[Arabic] [*And verily, We have prepared for the disbelievers chains and iron-collars and a blazing fire*.]

[Letter of Pīr Sirājul-Ḥaqq Nu'mānī[ra], p. 6]

(37)

اِحْرَامُ الدُّعَآءِ۔ کَثُرَ الدُّعَآءُ لِبَقَآءِکَ۔ فَاَحْیَیْنَاہُ بِرَحْمَۃٍ مِّنَّا۔ وَاَحِبَّآءُکَ کَاَنْبِیَآءِ بَنِیْٓ اِسْرَآئِیْلَ۔ خدا تعالیٰ کا ارادہ ہے کہ تیری توحید تیری عظمت تیری کمالیّت پھیلا دے۔
اِمَّا مَنًّا بَعْدُ وَاِمَّا فِدَآءً۔ اِنَّ اللّٰہَ یُدَافِعُ عَنِ الَّذِیْنَ اٰمَنُوْا۔

[Arabic] [*The garment of prayer. There was much supplication for your preservation. We revived him through Our mercy. Your loved ones are like the Prophets of Banī Isrā'īl*.] [Urdu] It is God's intent to spread your unity, your greatness, and your perfection. [Arabic] [*Then release them as a matter of grace or accept ransom for them. Allah will surely defend those who believe*.]

[Letter of Pīr Sirājul-Ḥaqq[ra] Nu'mānī[ra], p. 6]

(38)

اِنَّ اللّٰہَ یُدَافِعُ عَنِ الَّذِیْنَ اٰمَنُوْا..... مُعَمَّرُ اللّٰہِ۔ نُوْرٌ۔ مُنَوَّرُ اللّٰہِ۔

[Arabic] [*Allah will surely defend those who believe….*[1305] *Granted age by Allah. Light. illumined by Allah.*]

[Letter of Pīr Sirājul-Ḥaqq Nu'mānī[ra], p. 6]

(39)

خدا تعالیٰ تجلّیٔ خاص سے اُترا۔

[Urdu] God Almighty has descended in His special manifestation.

[Letter of Pīr Sirājul-Ḥaqq Nu'mānī[ra], p. 6]

(40)

خدا کے وجود کی یہ بہت بڑی نشانی ہے کہ اُس کے بندوں کو پیش از وقوع خبریں بتلائی جاتی ہیں۔

[Urdu] It is a great sign of the Existence of God that His servants are told of events ahead of time.

[Letter of Pīr Sirājul-Ḥaqq Nu'mānī[ra], p. 6]

(41)

مَثْنٰی وَثُلَاثَ وَرُبَاعَ۔ (اب) تُو اَمن اور برکت کے ساتھ اپنے گاؤں میں جائے گا اور مَیں تجھے پھر بھی یہاں لاؤں گا۔

[Arabic] [*Twos and threes and fours.*] [Urdu] (Now) you will go to your village in peace and with blessings and I will bring you back here again.

[Letter of Pīr Sirājul-Ḥaqq Nu'mānī[ra], p. 6, (Handwritten) al-Bushrā,[1306] compiled by Pīr Sirājul-Ḥaqq Nu'mānī[ra], p. 57]

[1305] Note by Ḥaḍrat Maulānā Jalal-ud-Din Shams[ra]: Here Pīr [Sirājul-Ḥaqq Nu'mānī[ra]] has written a revelation, which we have not been able to decipher, as following:- اسے منکر پا مارا بالا بالا

It may be his error in transcribing. واللہ اعلم بالصواب [Allah knows best].

[1306] This handwritten document is available in Khilāfat Library, Rabwah. [Abdul Latif Bahawalpuri]

(42)

زدرگاہِ خدا مَردے بصد اعزاز مے آید
مبارک بادت اے مریم کہ عیسیٰ باز مے آید

**[Persian] [*A man comes from the presence of God with a hundred honours*

Felicitations to you, O Mary, that Jesus has come back again.]**

[Letter of Pīr Sirājul-Ḥaqq Nu'mānī[ra], p. 6; al-Bushrā, p. 57]

(43)

فِی النَّارِ مَوْعِدُهُمْ۔

[Arabic] [*Fire is the promised destination for them*.]

[al-Bushrā, handwritten, by Ṣāḥibzādah Pīr Sirājul-Ḥaqq Nu'mānī[ra], p. 18]

(44)

وَاَنْۢبَتْنَا فِيْهَا مِنْ كُلِّ زَوْجٍۢ بَهِيْجٍ۔

[Arabic] [*And We have made to grow therein every* [*kind of*] *beautiful species*.]

[al-Bushrā, p. 53]

(45)

رَبَّنَا لَا تَجْعَلْنَا طُعْمَةً لِّلْقَوْمِ الظّٰلِمِيْنَ۔

[Arabic] [*Our Lord, do not make us a morsel for a wrongdoing people*.]

[al-Bushrā, compiled by Pīr Sirājul-Ḥaqq Nu'mānī[ra], p. 53]

(46)

اَشْرَقَتِ الْاَرْضُ بِنُوْرِ رَبِّهَا۔

[Arabic] [*The earth was lit up with the light of her Lord*.]

[al-Bushrā, p. 55]

(47)

دختر نیک آگاہی شاں خورد تر چندیں سال۔

[Persian] [*Their good youngest daughter is a few years old*.][1307]

[al-Bushrā, pp. 57, 63]

(48)

اے خدا اِس پیالہ کو ٹال دے۔

[Urdu] O God turn this cup away.

[al-Bushrā, p. 89]

(49)

نزول در قادیان۔

[Persian] [*Descent into Qadian*.]

[al-Bushrā, p. 96]

(50)

تیری نمازوں سے تیرے کام افضل ہیں۔

[Urdu] Your deeds[1308] are more exalted than your Prayers.

[al-Bushrā, p. 99]

(51) Maulānā Jalāl-ud-Dīn Shams[ra] writes in the commentary of the *Qaṣīdah*, (Ode) [یَا عَیۡنَ فَیۡضِ اللّٰہِ] that:

There is another narration of late Ḥaḍrat Pīr Sirājul-Ḥaqq[ra] [deceased] about this *Qaṣīdah* as following:

When the Promised Messiah[as] had completed the composition of this *Qaṣīdāh*, his blessed face shone with joy and he said: This *Qaṣīdah* has been accepted by God and God has told me: I shall fill to the brim the heart of him who commits this *Qaṣīdāh* to memory and keeps repeating

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[1307] Note by Ḥaḍrat Maulānā Jalal-ud-Din Shams[ra]: Respected Pīr [Sirājul-Ḥaqq Nu'mānī[ra]] has written on page 63 of *al-Bushrā*: This revelation was copied from the notebook written in the handwriting of the Promised Messiah[as].

[1308] The reference is to the glorious services of the Promised Messiah[as] in the service of Islam. [Jalal-ud-Din Shams]

it with My own love and the love of My Prophet and shall bestow My nearness upon him.

[Sharḥul-Qaṣīdah by Maulānā Jalāl-ud-Dīn Shams[ra], p. 1–2, June 29, 1956]

(52) Ḥaḍrat Munshī Ẓafar Aḥmad[ra] of Kapurthala has narrated that:

On one occasion the Promised Messiah[as] suffered greatly from itch. His hands were all covered by it and it was difficult for him to write or carry out other tasks. He was getting regular treatment but no remedy brought any relief…. One day I presented myself to him about the time of the *'Asr* Prayer and found that his hands were all clear but that his eyes were running…. I took the courage and inquired from him the cause of the unusual flow of tears. He answered: A sinful thought had passed through my mind that Allah the Almighty had committed such a great task to me and my health was such that I continued to suffer from something or the other. On this I received the revelation:[1309]

ہم نے تیری صحّت کا ٹھیکہ لیا ہے

[Urdu] Have I guaranteed your health?

That is why my heart has been overpowered with humbleness and awe: why did I think so. Simultaneously with this revelation, however, I saw that my hands were quite clear and no trace of itch remained anywhere. With this majestic revelation on one side and such grace and mercy on the other, my heart is full of the greatness and

[1309] Note by Maulānā Abdul Latif Bahawalpuri: This revelation was probably received in 1891 or 1892. Ḥaḍrat Miyāń Bashīr Aḥmad[ra] has said that the suffering from itch was in 1891. [Sirātul-Mahdī, vol. 1, pp. 256–257 Riwāyat no. 26]

And Ḥaḍrat Dr. Mīr Muḥammad Ismā'īl has said that it was in 1892.

[See Sirātul-Mahdī, vol. 3, p. 53, Riwāyat no. 574]

majesty of Allah and the experience of His mercy and grace has moved me deeply so that I cannot control my tears.

[al-Ḥakam, vol. 37, no. 12, April 7, 1934, p. 4]

(53) Ḥāfiẓ Nūr Muḥammad of Faizullah Chak relates:

On one occasion, I [was in Qadian and] asked the Promised Messiah's[as] permission to go back [to my village]. He said: 'No, Stay today'. The Promised Messiah[as] had received a Revelation:

وَلَوْ اَلْقٰى مَعَاذِيْرَهٗ

That is [Arabic] Even if he should put forward excuses;

which he interpreted as meaning that no excuse of mine could be accepted today.

[al-Ḥakam, vol. 37, no. 32, September 7, 1934, p. 4]

(54) (A) Miyāń Faḍl Muḥammad of Harsian relates from Ḥāfiẓ Ḥāmid 'Alī[ra]:

On one occasion, the Promised Messiah[as] sent me[1310] on an errand to a foreign land. I boarded a vessel bound for my destination. About half way, the vessel was caught in a storm and everyone was terrified that it was going to sink. All the passengers started screaming and there was a great clamour in the ship. All the people were crying and wailing. I tried to reassure all the passengers and stated confidently that I belonged to the Punjab and was going on an errand on behalf of one whom God had appointed his Prophet for this age and that so long as I was on the vessel, Allah the Almighty would safeguard this ship from sinking. God Almighty thereafter caused a change in the situation and the vessel arrived safe at my destination and I disembarked. It proceeded on its further voyage and sank

[1310] The reference is to Ḥāfiẓ Ḥāmid 'Alī. [Abdul Latif Bahawalpuri]

after a short time.… When the news reached India, members of my family went crying to the Promised Messiah[as] and told him that the vessel by which Ḥāmid ʻAlī was traveling had sunk; on which the Promised Messiah[as] said: Yes, I have heard that the vessel by which Ḥāmid ʻAlī was traveling sank on such and such a day. After saying that, the Promised Messiah[as] remained quiet for a short time; and then added: But Ḥāmid ʻAlī is busy with his errand. He did not drown. The later events confirmed what he had said. It would seem that The Promised Messiah[as] had learnt about the entire situation through a vision.

[al-Ḥakam, vol. 38, no. 2, January 21, 1935, p. 5]

(54) (B) Ḥāmid ʻAlī ’s brother, Sheikh Zain-ul-ʻĀbidīn, relates that the Promised Messiah[as] said:

I have received a revelation concerning Ḥāfiẓ Ḥāmid ʻAlī that he would return safe and will bring back benefits.

[Register Riwāyāt-e-Ṣaḥābah, vol. 11, p. 54]

(55) Sheikh Faḍl Ilāhī, postman, relates:

On one occasion I was taking the mail to the Promised Messiah[as] and when I passed in front of the house[1311] of Deputy Shankar Dās, I saw him sitting on a cot in the terrace in front of the house. He called out to me (as O

[1311] Note by Syed Abdul Hayee: This house was purchased by the Jamāʻat around September 1931. At the time of purchase it had not been plastered nor white-washed, and also the floors were unfinished. Apart from this, two rooms and verandas were yet to be built in the upper storey. After necessary construction and repairs, Ḥaḍrat Khalīfatul Masīḥ II[ra] inaugurated the re-constructed building in April 1932. (For details see *al-Faḍl*, May 3, 1932, p. 5, column 1–2, as quoted in *Tārīkh-e-Aḥmadiyyat*, vol. 5, p. 298)

Since the extension of Aqṣā Mosque was under consideration for long time, the building—which had been in a very poor condition—was demolished with the approval of Ḥaḍrat Khalīfatul Masīḥ V[aba] in October 2007. Now this space is being used for the extension of Aqṣā Mosque.

Sheikh) and said: Tell Ghulām Aḥmad that when the boys come to the mosque they make a lot of noise which disturbs me and that he should stop them and tell them to be quiet. I conveyed this to the Promised Messiah[as], who said: That house will pass into our possession. God has promised it to us.

[al-Ḥakam, vol. 38, no. 9, March 14, 1935, p. 4]

(56) Ḥakīm Muḥammad Qāsim of Lala Musa has narrated that the Promised Messiah[as] said:

God Almighty tells me that:

یہ زمین تیری اور تیرے مُریدوں کی ہے۔

[Urdu] This earth belongs to you and your followers.

[al-Ḥakam, vol. 38, no. 25, July 14, 1935, p. 4

(57) Master Allah Ditta Muhājir, Qadian has narrated that the Promised Messiah[as] once said to Muftī [Muḥammad Ṣādiq[ra]]:

I have seen [in my dream] that a kite sprang towards Manẓūr.[1312] You should arrange to feed one poor person [on a regular basis]. Ḥaḍrat Muftī Ṣāḥib (may Allah safeguard him) submitted that he had arranged it.

[al-Ḥakam, vol. 38, no. 25, July 14, 1935, p. 10]

(58) Ḥaḍrat Maulavī Sher ‘Alī[ra] narrated in a meeting of *Dhikr-e-Ḥabīb*[1313] that:

My uncle… was accustomed to smoking hubble bubble. He told me that: I went to Qadian. We were two people. We spent the night in Mubārak Mosque. In the morning,

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[1312] Note by Ḥaḍrat Maulānā Jalal-ud-Din Shams[ra]: This refers to son of Muftī Muḥammad Ṣādiq[ra].

[1313] A meeting held to commemorate the life and character of the Promised Messiah[as]. [Munawar Ahmed Saeed]

when the Promised Messiah[as] arrived in the mosque, he said: I dreamt last night that there were two hubble bubbles lying in the mosque.

[al-Ḥakam, vol. 38, no. 27, July 28, 1935, p. 4]

(59) Miyāń Imām-ud-Dīn[ra] of Sekhwan has recorded in his *Pocket Book* that the Promised Messiah[as] stated:

I saw in my dream once that two well fed horses were tied in front of our outer house. They appeared to be Arabian horses. Then [I saw that] the Holy Prophet, on whom be the peace and blessings of Allah, was riding one of the horses and I was riding the other. We moved on fast like cavaliers and there was no slackness in our speed. Then I woke up.

[al-Ḥakam, vol. 38, no, 30, August 21, 1935, p. 6]

(60) Maulavī Raḥīm Bakhsh of village Bahadur Ḥusain, subdivision Batala has stated in writing that:

One day I and Sharampat and the Promised Messiah[as] were in the Aqṣā Mosque. The Promised Messiah[as] was walking up and down in the courtyard and we were also walking with him. The Promised Messiah[as] addressed Sharampat and said: I have received a revelation that Malāwāmal is Judas Iscariot, and Judas Iscariot was the one who had Jesus[as] captured. He [Malāwāmal] is my friend, so do not tell him of this lest he should feel hurt, but keep a note of the date and the revelation. A long time after this, Malāwāmal became a bitter opponent of the Promised Messiah[as].

[al-Ḥakam, vol. 39, no. 15, June 14, 1936, p. 10]

(61) Ḥāfiẓ ‘Abdul-‘Alī, brother of Maulavī Sher ‘Alī[ra] has narrated that the Promised Messiah[as] said:

I am informed, during my supplications during the night, about the spiritual condition of those of my friends who massage my feet and I pray for them.

[al-Ḥakam, vol. 44, no. 20–23, dated 7, 14, 21, 28 August 1942, p. 3, Register Riwāyāt-e-Ṣaḥābah, vol. 3, p. 145]

(62) A Sikh of Mitha Tiwana, Shahpur District, brought his son, who was probably suffering from tuberculosis, to Qadian for treatment by Ḥaḍrat Maulavī Nūr-ud-Dīn[ra]. The father used to ask the Promised Messiah[as] to pray for his son's recovery. The Promised Messiah[as] supplicated for the young man and a prescription was revealed to him which was used under the care of Ḥaḍrat Maulavī Ṣāḥib and the young man recovered.

[al-Faḍl, vol. 30, no. 144, June 24, 1942, p. 3]

(63) [Munshī Ẓafar Aḥmad of Kapurthala relates that] The Promised Messiah[as] said:

I have seen in my vision that three or four of our friends will die in the course of the year. I [Munshī Ẓafar Aḥmad of Kapurthala] asked him: Do they belong to Qadian? and he answered: No. Then I asked him: Do they belong to Kapurthala? And he answered: No, Kapurthala is like a part of Qadian.

[al-Faḍl, vol. 26, no. 75, April 1, 1938, p. 4]

(64) [The Promised Messiah[as] wrote to the Navvāb of Rampur:]

God has conveyed to me that the worries and anxieties with which you[1314] are beset would be removed by God Almighty through my supplication provided you would believe in the commissioned one of God.

[al-Faḍl, vol. 31, no. 251, October 26, 1943, p. 3, Letter to Navvāb Rām Pūr]

[1314] Note by Ḥaḍrat Maulānā Jalal-ud-Din Shams[ra]: al-Faḍl writes regarding this: The Navvāb of Rampur was in great pain those days. One of his favourite wives was suffering from tuberculosis, and could not survive despite all treatments. Allah the Almighty conveyed this condition to the Promised Messiah[as].

[al-Faḍl, vol. 31, no. 251, October 26, 1943, p. 3]

(65) (A)

The Promised Messiah[as] said:

God Almighty conveyed it to me last night[1315] that:

لنگرخانہ میں رات کو ریا کیا گیا ہے۔

[Urdu] Discrimination was practised last night in the public kitchen.

The Promised Messiah[as] directed that those working in the public kitchen should be set aside and expelled from Qadian for six months and should be replaced by good-natured and pious persons.

[Register Riwāyāt-e-Ṣaḥābah, vol. 3, p. 194, Riwāyat Miyāń Allah Dittah Sehrānī of Village Randan District Dera Ghazi Khān]

(65) (B) The Promised Messiah[as] said:

Last night I was rebuked by God Almighty…

My public kitchen was not at all approved because of the discrimination practised in it. The poor were neglected and the rich were well entertained.

Then the Promised Messiah[as] himself oversaw the arrangements for food and all were fed alike.

[Register Riwāyāt-e-Ṣaḥābah, vol. 13, p. 109, Riwāyat Miyāń Allah Ditta Sehrānī of Village Randan District Dera Ghazi Khān]

(66) A pious Iranian, who was a man of God and recipient of revelation, received the revelation: مقصودِ تو از قادیان حاصل مے شود[1316] …He came to Qadian… The Promised Messiah[as] came out of his house for his morning

[1315] Note by Ḥaḍrat Maulānā Jalal-ud-Din Shams[ra]: Miyāń Allah Dittah states that: That was the day of the *‘Īd* [Festival] and discrimination was practiced between rich and poor. It created ill feelings in my heart. When I heard this revelation of the Promised Messiah[as] in the morning, all ill feelings were removed.

[Summarised from the above quoted Riwāyāt, volume 3, page 194, volume 13, page 109] [Publishers]

[1316] **[Persian] Your purpose will be achieved in Qadian.** [Publishers]

walk and those friends who were waiting for him fell into step with him. After he had gone a few paces he received a revelation from Allah the Almighty:

آپ کی تلاش میں ایک شخص بازار میں پھر رہا ہے اور آپ باہر جا رہے ہیں۔

[Urdu] Someone is looking for you in the bazaar and you are going out.

On this the Promised Messiah[as] reversed his direction and said: I have been commanded to go to the bazaar… When he arrived at the crossing in the bigger bazaar, he [the Iranian, who had been looking for him] met him there.

[Register Riwāyāt-e-Ṣaḥābah, vol. 4, p. 17, 18, Riwāyat Maulavī Muḥammad 'Abdul-'Azīz of Bhein Sharaqapur, District Sheikhupura]

(67) Sayyed Maḥmūd 'Ālam Shāh [Accountant Ṣadr Anjuman Aḥmadiyyah] narrates from Ḥaḍrat Khalīfatul-Masīḥ I[ra] that:

Once the Promised Messiah[as] said...

It has been conveyed to me that someone committed adultery ten time during last night.

Ḥaḍrat Maulavī Ṣāḥib[ra] added that someone confessed to him that he was the one; that such thoughts had occurred to him ten times that night.

[Register Riwāyāt-e-Ṣaḥābah, vol. 4, p. 37]

(68) Miyāń Charāgh-ud-Dīn son of Miyāń Ṣadr-ud-Dīn of Qadian narrates that:

Once, the Promised Messiah[as] took Miyāń Ṣāḥib [Ṣāḥibzādah Mirzā Maḥmūd Aḥmad[aba]] with him during his walk leading him with the help of his finger. Near Basrawan, where there is a pond of water now. Upon arrival at that spot, he said: Listen, Miyāń, there is the sound of a running train. After saying this, he walked along.

By the grace of God, now the sound of running trains is audible at that place.

[Register Riwāyāt-e-Ṣaḥābah, vol. 4, p. 56]

(69) Sardār Master ‘Abdur-Raḥmān of Jallandher writes that Miyāń Charadg Dīn, peon, narrates:

Earlier the Promised Messiah[as] had narrated his dream that he arrived in Qadian by train and the train stopped in the bazaar.[1317]

[Aṣḥāb-e-Aḥmad, vol. 7, p. 131]

(70) Revelation:

اَرْضُ اللّٰهِ لَيِّنَةٌ وَّمُلْكٌ لَّيِّنٌ

[Arabic] [*God’s earth is soft and the administration is also soft.*]

[Register Riwāyāt-e-Ṣaḥābah, vol. 5, p. 66,
Riwāyat Miyāń Imām-ud Dīn Sekhwānī District Gurdaspur]

(71) Narrated by Badr-ud-Dīn son of Gul Muḥammad originally from Maler Kotla and then of Qadian:

It was after 9 p.m…The Promised Messiah[as] came out of his house to the well, holding in his hand a mug containing milk and bread. He inquired of my father whether any guest had been left hungry… On checking up in the guest house with the guests, no [hungry guest] was found but when we arrived near the shop of Sher Muḥammad ... he encountered someone who said: Ḥuḍūr, I would like to eat some milk and bread; on this Ḥuḍūr[as] handed over the mug to him.

[Register Riwāyāt-e-Ṣaḥābah, vol. 7, p. 170,
Riwāyāt Badr-ud-Dīn son of Gul Muḥammad... Qadian]

(72) (A) The Promised Messiah[as] said:

[1317] Note by Syed Abdul Hayee: This prophecy was fulfilled in 1928 when the train was extended to Qadian, and that was its last station.

Our opponents seek to obstruct the propagation of our message. Yet God Almighty has shown me that the members of my Jamā‘at [Community] will be multiplied like grains of sand.

[Register Riwāyāt-e-Ṣaḥābah, vol. 8, p. 203, Riwāyāt Miyāń Faḍl-ud-Dīn ‘Abdullāh son of Muḥammad Bakhsh Qadian]

(72) (B) The Promised Messiah[as] said:

I see my Jamā‘at [Community] in the area of Russia like the grains of sand in numbers.

[Register Riwāyāt-e-Ṣaḥābah, vol. 10, p. 114, Riwāyat Sheikh ‘Abdul-Karīm, Book-binder, Karachi]

(73) The Promised Messiah[as] said:

Just now I was overcome by a light slumber and saw that Raḥmatullāh's children were on my right and left….The Promised Messiah[as] added: Raḥmatullāh denotes the mercy of Allah the Almighty

[Register Riwāyāt-e-Ṣaḥābah, vol. 9, p. 69, Riwāyat Bābū Ghulām Muḥammad Retired Draftsman Lahore]

(74) Once, there was a severe famine and prices of wheat flour rose to five seer[1318] per rupee. The Promised Messiah[as] was worried about the public kitchen, and received the Revelation:

اَلَیْسَ اللّٰہُ بِکَافٍ عَبْدَہٗ ۔

[Arabic] [*Is not Allah sufficient for His servant?*]

[Register Riwāyāt-e-Ṣaḥābah, vol. 9, p. 105, Riwāyat Miyāń ‘Abdul-‘Azīz alias Mughal]

(75) The Promised Messiah[as] said:

Last night I was supplicating on behalf of Maḥbūb ‘Ālam, when I received the Revelation:

دِل پھیر دیا گیا

[1318] A weight of about two pounds. [Publishers]

[Urdu] The heart has been re-directed.[1319]

[Register Riwāyāt-e-Ṣaḥābah, vol. 9, p. 132, Letter of Maulavī ʻAbdul-Karīm[ra] addressed to Maḥbūb ʻĀlam]

(76) There is a revelation of the Promised Messiah[as], which states, in summary:

Some sparks of fire fell upon me but by the time they touched me they had gone out.

[Register Riwāyāt-e-Ṣaḥābah, vol. 9, p. 213, Riwāyat Bābū Ghulām Muḥammad]

(77) Sheikh Zain-ul-ʻĀbidīn of Thah Ghulam Nabi District Ghurdaspur narrates:

My wife suffered from repeated miscarriages. …. I came to the Promised Messiah[as] and (requested for prayers) and he said: You should supplicate and I too will supplicate. He continued his supplications between the *Ḍuhar* and the *adhān* for ʻ*Asr* .... and then told me: the supplications on your behalf have been accepted and your wife had been rid of her disorder. He added that: In the next pregnancy she would give birth to a son and I have seen your wife and the child in my vision…. Since then I have been blessed with four sons and three daughters and none of my children have died.

[Register Riwāyāt-e-Ṣaḥābah, vol. 11, pp. 61–63]

(78) Sheikh Zain-ul-ʻĀbidīn narrates:

Once our elder brother Barkat ʻAlī fell seriously ill and he was reduced to a skeleton. He was brought here to (Qadian)

[1319] Note by Ḥaḍrat Maulānā Jalal-ud-Din Shams[ra]: Munshī Maḥbūb ʻĀlam of Lahore had written to the Promised Messiah[as] for prayers about a marriage proposal with a certain woman. Then he once wrote: ʻIf that woman is not destined for me, then get me out of the hell and may my heart be directed away from her.' The Promised Messiah[as] received this revelation and then he said: ʻEither you will get this woman or you will completely forget about her.'

[Register Riwāyat-e-Ṣaḥābah, vol. 9, p. 132, Letter of Maulavī ʻAbdul-Karīm[ra] addressed to Meḥbūb ʻĀlam]

and the Promised Messiah[as] treated him for two months and then… told my brother Ḥāmid ‘Alī to take him back to his village, as his survival was unlikely. …A man was sent to the village to bring a palanquin for him. The man had barely reached Rajawah[1320] when the Promised Messiah[as] received the Revelation:

برکت علی صحتیاب ہوجائے گا

[Urdu] Barkat ‘Alī will regain his health.

The Promised Messiah[as] sent for Ḥāmid ‘Alī immediately and told him to revoke the message [for the palanquin]…. The man who had been sent was called back and the next day Barkat ‘Alī’s fever subsided.

[Register Riwāyāt-e-Ṣaḥābah, vol. 11, p. 65, Riwāyat Sheikh Zain-ul-‘Ābidīn]

(79) Sheikh Zain-ul-‘Ābidīn narrates that:

My brother Mehr ‘Alī[1321] was very ill and was brought here[1322] and the Promised Messiah[as] treated him for a month and a half. There was some improvement in his dysentery, but the Promised Messiah[as] received the revelation that the child will not survive.... However, keep in mind that he will not die in bed, but while moving about. The day of his death he went into bazaar and drank a seer [a weight of about two pounds] of milk and came home around evening time... His mother embraced him and he died in her embrace while he was standing. The Promised Messiah[as] led his funeral prayer and he was buried here.

[Register Riwāyāt-e-Ṣaḥābah, vol. 11, pp. 66–67]

[1320] A village near Qadian. [Jalal-ud-Din Shams]

[1321] Note by Ḥaḍrat Maulānā Jalal-ud-Din Shams[ra]: The reference is to the brother of Sheikh Zain-ul-‘Ābidīn who had been suffering from dysentery for about six months.

[1322] i.e., to Qadian [Jalal-ud-Din Shams]

(80) Malik ʻAlī Ghulām Ḥusain, *Muhājir Khādimul-Masīḥ* [immigrant, in the service of the Promised Messiah[as]] of Dār-ur-Raḥamat Qadian relates:

The Promised Messiah[as] used to lie down in the mosque after the *Maghrib* Prayer and some children would massage him. [One day] my son Muḥammad Ḥusain was massaging him. The Promised Messiah[as] had his eyes closed at that time. Another boy of Patti named Jalāl, who was a Mughal, was also massaging him. Ḥaḍrat Umm-ul-Mu'minīn[ra] was sitting near. Suddenly the Promised Messiah[as] opened his eyes and said:

محمد حسین ڈپٹی کمشنر بنے گا اور جلال اس کے گھوڑے کو چارہ ڈالا کرے گا۔

[Urdu] Muḥammad Ḥusain will be Deputy Commissioner[1323] and Jalāl will put fodder before his horse.

When Ḥaḍrat Umm-ul-Mu'minīn[ra] heard this, she went inside and felicitated my wife.

[Register Riwāyāt-e-Ṣaḥābah, vol. 11, p. 92]

(81) Munshī Ẓafar Aḥmad of Kapurthala narrates that the Promised Messiah[as] said:

Last night I saw in my dream that someone was reviling my God and I was greatly shocked thereat. The day after he narrated this dream, the son of Chaudhry [Rustam ʻAlī Khān][1324] died. Since he was the only son, his mother

[1323] Note by Ḥaḍrat Maulānā Jalal-ud-Din Shams[ra]: When Muḥammad Ḥusain was in Africa in his later life, the Deputy Commissioner of Nairobi went on leave for four months and he was appointed acting Deputy Commissioner. [*See* Register Riwāyāt-e-Ṣaḥābah, vol. 11, p. 95]

[1324] The reference is to Chaudhry Rustam ʻAlī Khān, inspector Railways, who was residing in the house of the Promised Messiah[as] in Qadian at that time. [Jalal-ud-Din Shams]

mourned him in great wailing and crying and the following words issued from her mouth: Tyrant, you have wronged me greatly.

[Register Riwāyāt-e-Ṣaḥābah,[1325] vol. 13, p. 361, Riwāyat Munshī Ẓafar Aḥmad of Kapurthala]

(82) Maulavī Ṣadr-ud-Dīn ex. Missionary Iran narrated to ʻAbdul-Laṭīf from his notebook of narrations that Faḍl-ud-Dīn alias Fajjā, one of the Promised Messiah's[as] servant, relates:

On one occasion when I was putting oil into a lamp my clothes caught fire… and a great part of my body was burnt. Dr. Yaʻqūb Baig said I would not survive more than twenty minutes, and Ḥaḍrat Maulavī Nūr-ud-Dīn said, I would barely survive for an hour.

The Promised Messiah[as] said: 'I have just seen a vision in which he is in a garden.' The indication was that I would have children....Then the Promised Messiah[as] prayed for me throughout the night and asked Ḥaḍrat Umm-ul-Mu'minīn[ra] and two other women to attend on me turn by turn during the night. ...Allah the Almighty saved me from death and granted me health.

[Notebook of Maulavī Ṣadr-ud-Dīn]

(83) Late Maulavī Muḥammad Ismāʻīl [ex Professor Jāmiʻah Aḥmadiyyah] used to narrate that he had heard from Late Miyāṅ ʻAbdullāh of Sannour several times

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[1325] Note by Ḥaḍrat Maulānā Jalal-ud-Din Shams[ra]: Munshī ʻAbdur-Raḥmān has also narrated this incident in *al-Ḥakam*, volume 37, number 40, page 6, November 7, 1934 It mentions the disrespect, but does not narrate the earlier part concerning the dream.

Note by Maulānā Abdul Latif Bahawalpuri: When the Promised Messiah[as] heard about the incident, he was much displeased and asked that she should leave the house.

[Noted from the Register quoted above] [Publishers]

The Promised Messiah[as] had foretold all the principal events of my life, and they happened accordingly. The Promised Messiah[as] had also said that I would die on a Friday.

He died [on Friday October 7, 1927] in Qadian and was buried in the Bahishtī Maqbarah.[1326]

(84) Qāḍī Muḥammad Yūsuf, Amīr Jamā'at Aḥmadiyyah Frontier Province writes in his book *Sawāneḥ Ẓuhūr-e-Aḥmad-e-Mau'ūd*:

The Promised Messiah[as] addressed some grievances [to Allah the Almighty] concerning some members of the Community and received the revelation:

بہیں مرداں بباید ساخت

That is [Persian] You will have to carry on with these people.

[Zahūr-e-Aḥmad Mau'ūd, by Qāḍī Muḥammad Yūsuf, p. 51, printed January 30, 1955]

(85) Respected Qāḍī Muḥammad Yūsuf writes:

The Promised Messiah[as] saw in a dream that a tiger had carried away the two sons of Ātmā Rām. Just at the time that the Promised Messiah[as] narrated this dream, Ātmā Rām received a telegram that his son had been afflicted with plague. His two young sons died of the plague one after the other.

[Zahūr-e-Aḥmad, pp. 51–52]

(86) Maulavī 'Abdullāh Botālawī writes:

When I came to Qadian, during my stay, the Promised Messiah[as] once came to Mubārak Mosque from his home.… He said that some of the Jamā'at might recall that as he had mentioned previously he has been shown [in his vision], that the whole area—between the small mosque

[1326] In the First Edition of *Tadhkirah* the narration was given in the footnote on page 134, but was moved to the text in Appendix in Second Edition. [Publishers]

[Mubārak] and the big mosque [Aqṣā]—was the area of Mosque…. Then the Promised Messiah[as] said: I have been shown again that the entire area between these two mosques is nothing but a mosque.

[Aṣḥāb-e-Aḥmad, vol. 7, p. 207]

(87) (Ṣāliḥah Bībī[ra] wife of Qāḍī ʻAbdur-Raḥīm[ra] narrates that):

Once during the morning walk while passing through the bazaar of the Hindus, which is called the Bigger Bazar now, but was small at that time, the Promised Messiah[as] stopped near the well in the bazaar to the north of the big mosque near the House of Maulavī Sher ʻAlī. About ten to fifteen of us women were with him. On his return he stopped in the same bazaar near the well at the crossing to the north of the Bigger Mosque and pointing at a point on the earth with his staff he said: This will soon be called: Aḥmadī Bazar; and there will be many many Aḥmadīs here.

[Aṣḥāb-e-Aḥmad, vol. 6, pp. 123–124]

(88) (Mirzā Ghulāmullāh Anṣār of Qadian says that): My brother Mirzā Niẓām-ud-Dīn told me that:

During the time when the Promised Messiah[as] was employed in Sailkot, I was living with him. He used to teach me the Holy Qur'an, and also to Lālah Bhīm Sein, Pleader, who was a Hindu. He had read fourteen parts of the Qur'an with the Promised Messiah[as]. One day, when the Promised Messiah[as] got up in the morning, he narrated this dream to Lālah Bhīm Sein:

Last night in my dream I saw the Holy Prophet, on whom be the peace and blessings of Allah. He took me to the Divine Presence where I was bestowed something and was directed to distribute it to the whole world.

[Sīrat-e-Aḥmad by Maulavī Qudratullāh of Sannour, pp. 182–183, Riwāyat, no. 66]

Glossary

Allah—Allah is the personal name of God in Islam. To show proper reverence to Him, Muslims often add *Ta‘ālā*, translated here as ‘the Almighty’, when saying His Holy name.

Adhān—The formal call for Islamic daily Prayers.

Aḥādīth—Plural of *ḥadīth*, *see* **Ḥadīth**.

Aḥmadī Muslim or an Aḥmadī—A member of the Worldwide Aḥmadiyya Muslim Jamā‘at.

Aḥmadiyya Muslim Jamā‘at—(Also Aḥmadiyyah) The Community of Muslims who accept the claims of Ḥaḍrat Mirzā Ghulām Aḥmad[as] of Qādiān as being the Promised Messiah and Mahdī; the Jamā‘at was established by Ḥaḍrat Mirzā Ghulām Aḥmad[as] in 1889, and is now under the leadership of his fifth *Khalīfah*, Ḥaḍrat Mirzā Masroor Aḥmad[aba].

Al-Imām al-Mahdī—Means the divinely guided leader and rejuvenator. It is the title given to the Promised Reformer by the Holy Prophet Muḥammad[sa].

Āmīn—May Allah make it so.

‘**Aqīqah**—Thanksgiving celebration and sacrifice at the birth of a child.

Assalāmo ‘Alaikum—Peace be unto you. An Islamic salutation.

Bai‘at—Oath of allegiance to a religious leader; initiation at the hands of a Prophet or his *Khalīfah*.

Bukhārī—A book of *aḥādīth* (the sayings) of the Holy Prophet Muḥammad[sa] compiled by Ḥaḍrat Imām Muḥammad Bin Ismā‘īl Bukhārī[rta] (194H-256H). This

book of *aḥādīth* is considered to be the most authentic book after the Holy Qur'an.

Dajjāl—A term in Arabic that literally means, 'the great deceiver.' In Islamic terminology '*Dajjāl'* refers to those satanic forces that would be unleashed in the Latter Days to oppose the Promised Messiah[as] and *al-Imām al-Mahdī*. A similar prophecy in the Christian faith about the appearance of the Antichrist refers to the same phenomenon, and we have therefore used the terms '*Dajjāl*' and 'Antichrist' as synonyms.

Durūd—Invocation of blessings upon the Holy Prophet Muḥammad[sa].

Du'ā'—Prayer or supplication.

'Īd—A Muslim feast day; Islamic celebrations at the end of Ramaḍān and at the conclusion of Pilgrimage.

Ḥadīth—A saying of the Holy Prophet Muḥammad[sa]. The plural is *aḥādīth.*

Ḥaḍrat—A term of respect used for a person of established righteousness and piety.

Holy Prophet[sa]—A term used exclusively for Ḥaḍrat Muḥammad[sa], the Prophet of Islam.

Holy Qur'an—The Book sent by Allah for the guidance of mankind. It was revealed word by word to the Holy Prophet Muḥammad[sa] over a period of twenty-three years.

Ḥuḍūr—Your Holiness; His Holiness.

Imām—The Arabic word for a leader. The head of the Worldwide Aḥmadiyya Muslim Jamā'at is also referred to as the Imām.

Inshā'Allāh—An Arabic term meaning 'God-willing'.

Istighfār—Seeking Allah's forgiveness.

Istikhārah— A special Prayer made to seek guidance from Allah before making an important decision.

Jāgīr—Land or villages awarded by government for services rendered.

Jamā‘at—Jamā‘at means community. Although the word Jamā‘at itself may refer to any community, in this book, Jamā‘at generally refers to the Worldwide Aḥmadiyya Muslim Jamā‘at.

Kalimah—The declaration of the Islamic faith that there is none worthy of worship except Allah, and to bear witness that the Holy Prophet Muḥammad[sa] is His servant and His Messenger.

Khalīfah—Caliph is derived from the Arabic word *Khalīfah*, which herein means the successor. *Khulafā’* is the plural of *Khalīfah*. In many divine revelations someone commissioned by God the Almighty is referred to as His *Khalīfah*.

In Islamic terminology, the title ‘Khalīfa-e-Rāshid’ [righteous Khalīfah’] is applied to one of the first four *khulafā’* who continued the mission of the Holy Prophet Muḥammad[sa]. Aḥmadī Muslims refer to each successor of the Promised Messiah[as] as Khalīfatul-Masīḥ.

Khalīfatul-Masīḥ I—Ḥaḍrat Khalīfatul-Masīḥ I, Ḥakīm Maulānā Nūr-ud-Dīn[ra], the first person to do the *bai‘at* at the hand of the Promised Messiah[as], was elected as the first Khalīfah after the demise of the Promised Messiah[as]. The Promised Messiah[as] has highly appreciated his faith, sincerity and sacrifices and has regarded him as a model for everybody in the ummah.

Khalīfatul-Masīḥ II—Ḥaḍrat Khalīfatul-Masīḥ II, Mirzā Bashīr-ud-Dīn Maḥmūd Aḥmad[ra], was the second successor of the Promised Messiah[as]. He is also called

Muṣleḥ-e-Mau'ūd (Promised Son) because he was born in accordance with the prophecy made by the Promised Messiah[as] in 1886 concerning the birth of a righteous son who would be endowed with unique abilities and attributes.

Khalīfatul-Masīḥ III—Ḥaḍrat Khalīfatul-Masīḥ III, Ḥāfiẓ Mirzā Nāṣir Aḥmad[rht] was the grandson of the Promised Messiah[as] and his third successor. Before being elected as Khalīfah, he served in many key positions in the Jamā'at.

Khalīfatul-Masīḥ IV—Ḥaḍrat Khalīfatul-Masīḥ IV, Mirzā Ṭāhir Aḥmad[rht], was the fourth successor of the Promised Messiah[as]. He was the grandson of the Founder of the Aḥmadiyya Muslim Jamā'at, Ḥaḍrat Mirzā Ghulām Aḥmad, the Promised Messiah[as].

Khalīfatul-Masīḥ V—Ḥaḍrat Khalīfatul-Masīḥ V, Mirzā Masroor Aḥmad[aba], is the fifth successor of the Promised Messiah[as] and the current Imām of Jamā'at-e-Aḥmadiyyah. He is the great grandson of the Promised Messiah[as].

Khilāfat—The institution of successorship in Islam.

Lailatul-Qadr—Generally understood to mean a blessed night during the last ten days of the Islamic month of Ramaḍān. It also denotes another time period, when the spread of darkness demands that a light should descend from heaven. Then God Almighty sends down to earth His angels of light and *Rūḥul-Qudus* [Spirit of Holiness] in a manner that befits the dignity of angels.

Mahdī—A shorter version for *al-Imām al-Mahdī*. (see above).

Maulānā or Maulavī—A Muslim religious cleric.

Mubahalah—Prayer duel.

Nikāḥ—The announcement of marriage in Islam.

Nafs—A term in Arabic that literally means 'self'.

Patwārī—A village registrar of land.

(The) Promised Messiah—This term refers to the Founder of the Aḥmadiyya Muslim Jamā'at, Ḥaḍrat Mirzā Ghulām Aḥmad[as] of Qādiān. He claimed that he had been commissioned by Allah the Almighty in accordance with the prophecies of the Holy Prophet Muḥammad[sa] concerning the coming of *al-Imām al-Mahdī* and Messiah from among the Muslims.

Riwayat and Dirāyat—Soundness of narration and consistency with logic and known facts.

Rukū'—The bowing down position in the Prayer.

Sunnah—Traditions of the Holy Prophet Muḥammad[sa] of Islam. Also, a part of Muslim Prayer which the Holy Prophet used to offer, but did not prescribe as obligatory.

Sūrah—A term in Arabic referring to a chapter of the Holy Qur'an.

Tahajjud Prayer—Optional Prayer of great merit offered in the latter part of the night; pre-dawn formal Islamic worship.

Taḥsīldār —sub-collector of revenues

Takbīr—recitation of *Allāhu Akbar* [Allah is the Greatest].

Taqwā—A term in Arabic that literally means 'righteousness'.

Ulema—['Ulamā'] A class of Muslim scholars.

Ummah—The larger community of Muslims.

Zauj—Literally means a wife. In many divine revelation the term also refers to the companions and the close associates.

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